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GARDEN WALL

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took into their tent
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to them. The world
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is now the custom
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would there not be
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" "No Surrender,"
d Save the King."

T WORKS

ch from Chicago gives
n which would prove
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it for those preachers
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6—Municipal Judge
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s been e. With him
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e said, and they were
Story's office. He
thought he was swear-
in the permit when he
the customary "I do,"
he had a wife. They
most of it, he said, but

THEY HAD A unique method of dealing
with the trusts in Australia. The law
gave the government power to inaugurate
a business on its own account as soon
as it was shown that in commercial
circles any particular line of trade was
put in the hands of a trust. The last
election was held for the purpose of
having the voice of the people as to the
retention or abrogation of this law.
A decided majority was against it. Had
we such a law in Canada a strange con-
dition of things would confront us. The
principal non-Catholic denominations
have entered into a merger. It would
then be the business of the House of
Commons to institute a State church.
Col. Hughes would make an excellent
Minister of Worship.

AS TO SALARIES

The Toronto Telegram, making refer-
ence to the death of Dr. Teefy, says
that "The glory of the Roman Catholic
Church has been in its power to raise up
for itself sons who found their highest
happiness in the work of a career that
never paid Rev. J. R. Teefy more than
\$80 per annum and his board."

On the same day appeared a despatch
from Ottawa stating "that the Presby-
terian Church has today six hundred
fewer workers in her ministerial ranks
than she might have had if the laborer
had been considered worthy of his full
hire." We have also the statement that
in five years one hundred clergymen
had been lost to the work because of
inadequate remuneration. The com-
mittee therefore recommended \$1,200
and a manse as the minimum stipend for
a settled pastor regularly ordained, and
\$15 a week is the pay for students, to
include board and horse hire. We do
not deem it necessary to offer any re-
marks. The reader may draw his own
conclusions.

NOTES AND COMMENTS

DR. TREACY'S sermon at the requiem
of Father Teefy, which we publish in
another column, was a graceful and
scholarly tribute to one of the best
loved priests in Canada. It was, as we
have reason to know, spoken out of a
full heart, and will be recognized by
those who enjoyed the privilege of the
departed's friendship, as in no sense
overdrawn, but characterized rather by
that loving reserve which instinctively
governs the tribute of one friend to
another in their bearing to the outside
world, or in the presence of death.
Every word, every syllable, was born
not of affection merely, but of knowl-
edge, and as such may be accepted as a
faithful portrayal of a gifted and saintly
character by those to whom Father
Teefy was not personally known.

IN THE course of a sermon delivered
as retiring Moderator of the Canada
Presbyterian Church, the Rev. Prin-
cipal Forrest of Halifax said: "It is not
to the glory of God that we read in the
Saturday evening newspapers that our
pulpits are to be devoted to sanitation,
hygiene, politics and economics. And
often the preacher knows very little of
what he is talking about. I recently
heard one of these sermons on political
economy, and, as a teacher of political
economy, it made me shiver. If we are
not constrained here the pulpit is in
danger of following these advertised
absurdities till they reach the level of
absolute drivell."

THAT THIS is a correct delineation of
the drift of the sectarian pulpit no one
who chances to look over the Saturday
announcements will for a moment
question. By "our pulpits" we presume
the preacher meant those of his own
denomination, but it applies with equal
or greater truth to some others. The
portrait is not flattering, and when we
reflect that it applies to a body of men
who are ceaselessly moralizing on the
affairs of a Catholic province, and spend-
ing themselves in the effort to under-
mine the faith of centuries, there is a
certain grim humor in it.

ONE of those periodical ebullitions of
feeling concerning matters of doctrine
or discipline to which the Church of
England seems inherently liable, was
occasioned recently by the action of the
Bishop of Hereford in inviting non con-
formists within his diocese to partake of
the Sacrament at Coronation ser-
vices in the churches under
his jurisdiction. Lord Halifax, whose
name is so closely identified with the
Re-union movement in the English
Church, took immediate alarm at the
radical departure, and in a letter to the
Archbishop of Canterbury uttered a
solemn protest against it. The bishop's
action he declared "is tantamount to a
declaration that so far as he is individ-
ually concerned, the English Church is
indifferent to the sin of heresy or
schism." The seriousness of the matter
is further attested to lie in the fact that
"the acquiescence of the Church in such
conduct on the part of one of her respon-
sible rulers would expose the Church of
England to the imputation of faithless-
ness to the sacred charge committed to
her trust, and of indifference to all that
most closely touches her Master's truth
and her Master's honor."

WHATEVER RESPONSE Lord Halifax
may have hoped for he could not reason-
ably have looked for anything more
than the tissue of ambiguities which,
his letter called forth. For, in the first
place, the Archbishop has no tangible
jurisdiction over his brother of Here-
ford, or any other member of the episco-
pate. And in the second place, in the
chaotic state of belief characteristic at
all times of the English Establishment,
it would be exceedingly impolitic—not
to say dangerous—to hazard any sort of
unequivocal declaration as to what
might or might not be supposed to repre-
sent its doctrinal boundaries. Hence the
Archbishop, whatever his own personal
convictions, could say no more than
that "it would be misleading if we were
to seem to acquiesce as a body in the
wisdom of a particular kind of action
which some of us might feel to be fraught
with consequences opposite to those
which its promoter desires." That is
all Lord Halifax got for his pains. And
it lays additional emphasis upon New-
man's designation of the Church of Eng-
land half-a-century ago, as "the city of
confusion and the house of bond-
age."

WE COMMENTED some weeks ago upon
the decline from which the Methodist
body in Great Britain has been suffer-
ing for some years past and its ad-
herents in Canada. This decline, ac-
cording to a recent census, is not con-
fined to the Methodists, but, as a species
of dry rot, has spread to other dissen-
ting bodies—the Baptists and Congrega-
tionalists for instance. In four years
Baptist membership decreased by over
sixteen thousand, Congregationalist by
almost five thousand and, as we have al-
ready pointed out, the Methodist in five
years by over thirteen thousand. No
wonder that, as we learn from the Tab-
let, non-conformists permanently dread
an impartial enumeration by the State.
On the other hand, their peculiar de-
light is an amateur census of religion,
which they fell back upon this year
after having, through their parliamen-
tary representatives, successfully re-
sisted the proposal to have a census for
the religious affiliations of the people
in the census papers. The above fig-
ures go to show that there was method
in this resistance.

THE MADRAS Catholic Directory
supplies some interesting statistics of
the Church in India. At the close of
the year 1910 there were 2,508,000 Cath-
olics in India and Burmah combined, and
these were scattered over 31 dioceses,
vicariates or prefectures. When it is
recalled that twenty years ago (1890)
the decennial census gave 1,600,000 it
may be seen that the church has made
substantial progress in the interval—the
increase being almost sixty per
cent. As the official results of the last
census will soon be available, an oppor-
tunity will be afforded of corroborating
these figures. Meanwhile it is satisfac-
tory to know that the great work of St.
Francis Xavier in the sixteenth century,
and of the other missionary agencies
dedicated in the years that have inter-
vened to the great work of winning
India to the true God, has not suffered
in abatement of zeal on the part of its
participants, and that the outlook for
making some impression upon the teen-
ing Buddhist millions of that great land
becomes more promising with each
succeeding year.

WHEN WE hear agnostics dwell with
unction upon the achievements of cer-
tain unbelievers along the line of physi-
cal science, and talk as if all the knowl-
edge and all the skill in biological re-
search were monopolized by such, it
affords us some satisfaction to remind
them of the name of Mendel and of
other Catholic investigators of recent
years. Darwin was once the all-power-
ful name in biology—at least to super-
ficial observers—but even the name of
Darwin is suffering eclipse in the pres-
ence of the rising sun of Mendel. It is now
generally conceded among scientific
men of reputation that the greatest
worker in biological investigation dur-
ing the latter half of the nineteenth cen-
tury was this Abbot of an Augustinian
monastery in Moravia. The biological
journals are now filled with discussions
of the laws of development which he
propounded, and the significance of his
discoveries has, since his death, taken
firm hold upon the scientific world. As
one journal puts it, "we have entered
upon the period of Mendelism in suc-
cession to Darwinism in biology." And
yet, in many books of reference of a few
years ago, his name is not even men-
tioned. It is because he was content to
pursue his investigations in modest
seclusion, and, in notable contrast to
some others, to await results, rather
than spring half baked theories upon
the world.

MR. HINDE and Mr. Cocks, two of the
Brighton vicars who succeeded from the
Anglican Church last September, and
later joined the Catholic Church, have
since been pursuing their ecclesiastical
studies in Rome, and on the 11th inst.
were ordained sub-deacons by His Emi-
nence Merry del Val, in the Pauline

Chapel of the Vatican. It will be re-
membered that their conversion blinged
upon belief in the Real Presence, which,
as Anglican restors, they had promoted
with so much zeal in their charges.
The Bishop of Chichester demurred to
the public worship of what they fondly
believed to be the Blessed Sacrament,
and proposed a compromise to the effect
that while the restors were free to ad-
here to their belief and to practice it in
private, they must cease its public exer-
cise. This not being consonant with
Messrs. Hinde and Cocks' notions of
honesty, they resigned their charges
and the happy result followed. That
their sacrifice for faith and principle
will redound in years to come to the
greater glory of God and the propaga-
tion of the Faith in England will be
the prayer of all who have followed with
interest their progress thus far towards
the priesthood.

A CHARMING tale is told of His Holi-
ness, Pius X., in connection with his
decree on the subject of First Commu-
nion. A French lady, mother of two
little boys, aged six and eight years, re-
cently visited Rome accompanied by
her children, desiring for the elder
the hope of his receiving his First
Communion at the hands of the Holy
Father. Being admitted on the eve of
the great day to private audience, and
presenting her sons for the Pontifical
blessing, she said, pointing to the elder,
"this little boy hopes to make his First
Communion at Your Holiness' Mass to-
morrow." "And what about this one,"
asked the Pope, laying his hand upon
the head of "petit Jean." "Oh," was
the reply, "he is too young yet for that
privilege." The Pope seemed not to
need her words, but drawing the little
boy to his side, asked: "Who is it, my
child, that dwells behind the little
golden door of the tabernacle and comes
to us in Holy Communion?" "Le Bon
Dieu," came quietly from the boy's lips.
A few other questions were asked, then,
his kindly face beaming with pleasure,
the Holy Father said: "You, too, my
dear child, will make your First Com-
munion at my Mass to-morrow." The
memory of that action of the Pontiff will
remain with the child, let us hope,
through life.

CHANGE AND PROGRESS

IT is often urged against the Catholic
Church, that whereas all around it arts
and sciences, philosophy, literature, etc.,
are constantly changing and improving,
the Church is unchanging and un-
changeable. The Church is a great
stagnant body, a past and present with-
out a future, one long monotonous day
without a morrow. In a word, since
change is equivalent to progress, and
since the Church does not change, then
it must be dying or dead. If a tree or
plant ceases to grow it is dead. Science
advances because new discoveries mean
new theories. Everywhere in human
affairs there is change. New theories
supersede the old. The beliefs of
yesterday are discarded as ruthlessly as
last year's fashions. No society long
changes her fashions more frequently
than the modern world its forms and
its formulas. And this very capacity
or adaptability to change is paraded as
the very highest evidence of advancing
civilization.

This is at once true and false.
Human science changes, and the change
spells progress, precisely because it is
human, and therefore necessarily im-
perfect. But between human knowl-
edge in any or all departments and the
Church of God, there is not, nor can
there ever be, any parallel. The
Church cannot change because change
is equivalent to self contradiction, and
Truth cannot contradict itself. Why do
scientists put forward new theories?
Is it not that they have discovered
facts of which their predecessors were
ignorant? And tomorrow it may be
these theories and discoveries, which
to day are lauded to the skies, will in
their turn yield to other and more cor-
rect ones, born of increased knowl-
edge. Therefore change and the capacity
to change, so far from being an evidence
of perfection, is the very opposite. The
world changes, and in doing so admits
that what it hitherto believed was
false, or at least only partly true.
Change means advance from the less
perfect to the more perfect. To look
for change, then, in the Church, is to
argue her imperfect, to hold that Christ
did not know all that could be known,
that God is not tri-ty. If Christ gave
His full dispensation to His Church,
and if Truth is unchangeable, how can
anyone, whose message varies, be the
organ of Truth? Therefore, so far from
being an evidence of decay, this un-
changeableness of the Church is one
of the greatest marks of her divine con-
stitution. "Teach all nations whatso-
ever I have commanded you"—not what
you fashion out of the workings of your
own imagination. The unchanging
Church is the true church of Christ.

COLUMBA

Rightly employed, the reason is not a
check to piety, but its regulator. It
encompasses and refines the flame of de-
votion in the human heart, but does not
put it out.—C. W. Wendell.

MARRIAGE

THE LAW OF THE CHURCH AND
THE LAW OF THE LAND

By Rev. M. J. Whelan, St. Patrick's Church, Ottawa.

The Church proclaims the revelation
of Christ, and the principles of Religion
and morality which are binding from
God upon men, whether acting as in-
dividuals or communities. To bid her
be silent, when faith is assailed, or
morals violated by subjects or by rulers,
is to make the State supreme no less
over mind than over body, and to con-
secrate despotism most absolute. From
such despotism all Christians instinctively
 recoil. All hold the individual con-
science to be inviolable; all make the
appeal: "If it be just in the sight of
God to hear contently that we judge
ye?" This is but this difference—
non-Catholics yield obedience to the
individual conscience untrammelled save
by private judgment, while Catholics
yield obedience to conscience instructed
by a teaching Church, which they hold
to be of Christ, inflexible and in-
fallible.

MARRIAGE A SACRAMENT

That Christian marriage (i. e., mar-
riage between baptized persons) is really
a sacrament of the New Law in the
strict sense of the word is for all Catho-
lics an indubitable truth. This doc-
trine has never been a matter of dispute
between the Roman Catholic and any of
the Oriental Churches separated from it—
a convincing proof that it has always
been part of ecclesiastical tradition, and
is derived from the Apostles. The
correspondence (1575-81) between the
Tabling professors, defenders of Pro-
testantism, and the Greek patriarch,
Jerome, is well known. It terminated
in the latter's indignantly scolding the
suggestion that he could be won over to
the doctrine of only two sacraments, and
in his solemn recognition of seven
sacraments, including marriage, as the
constant teaching of the Oriental
Church. More than half a century
later the Patriarch Cyril Lucar, who
had adopted the Calvinistic doctrine of
only two sacraments, was for that reason
publicly declared a heretic by the
Synod of Constantinople in 1638, and
in 1642, and that of Jerusalem in 1672—so
firmly has the doctrine of seven sacra-
ments and of marriage as a sacrament
been maintained by the Greek and by
Oriental theologians in general.

As a sacrament, marriage comes
under the authority of the Church, and
as a sacred contract between her
children, on which their public and
private good very much depends, the
Church takes cognizance of it. St.
Ignatius of Antioch (2nd Century), in
his letter to St. Polycarp, writes: "It
is becoming that those who are engaged
should enter upon marriage according
to the judgment of the Bishop, that
their marriage may be according
to God, and be according to law. Let
all things be done to the honor of God."
St. Ambrose (3rd Century) dissuading
from marrying Christians to Gentiles,
says: "As the marriage must be sancti-
fied by the Church, so the will by the
priest and by his blessing, how can that
be called a union where there is no
agreement in faith." And St. John
Chrysostom, in the same century:
"When thou art about to take a wife,
let the authority of the Church be
without, but besides these, those also
laid down amongst us: for by these, and
not by those, is God to judge thee in
that day." In order to prevent secret
divorces, the Church forbids the civil
marriage, and the Fourth Council of
Lateran (1215) prescribed the publica-
tion of bans in church on three suc-
cessive days of obligation.

THE CIVIL CONTRACT THEORY OF
MARRIAGE

The Protestant Reformation denied
the sacramental theory of marriage,
made it a civil contract, and dissolved
any authority of the Church in the
authority on conditions prescribed by
itself. It thus denied its sanctity,
denied its indissolubility, and by author-
izing not only divorce, but the husband
wife divorced to marry again during
the lifetime of the other party, it prac-
tically denied its unity, and authorized
"successive polygamy," not different in
principle from the simultaneous poly-
gamy as practised by the Mormons.
"The civil-contract theory of mar-
riage," says the late Rev. Morgan Dix,
Rector of Trinity Church, New York,
"is strictly in place in any system which
banishes God from the world and human
life. It is only in rational, foreign aggres-
sions, and quiet all doubts on the part of
the citizens of our Dominion in this regard."
This is surely a curious ground of con-
demnation to be taken up by the "Evan-
gelical Churches" in Canada. The argu-
ment is inconsistent and hypocritical
of their protestations is cleverly exploited
by "A Scottish Presbyterian" in a letter
to the Scotsman (reprinted in Public
Opinion, April 21). He says in part:
"Frequently, Presbyterian Churches
Courts have found themselves in opposi-
tion to the law of the land. During the
"Ten Years' conflict" the Church of Scot-
land waged a war against the law of the
land—but the fact of the opposition
was never condemned by a united
Free Presbyterian.

"In recent time the United Free
Church has been in opposition to the law
of the land—but it never thought that
simply to make right what was wrong
a matter of conscience and right on
its part. Yet it condemns the Church
of Rome for similar opposition. The
second cause of condemnation is weaker
still, for there is no evidence, as Pro-
testantism pointed out, that the
Church of Rome sought to undermine
the moral responsibilities incurred by
those who marry according to rites
other than those of the Roman Church.
All that the Church of Rome has done
is to declare the law of marriage accord-
ing to which discipline shall be main-
tained within her communion. It is but
a matter which is within the jurisdic-
tion of every Church—a matter of do-
mestic policy, with which there is no
call for other Churches to interfere."
"If the Church of Rome has set her
self in opposition to the law of the land,"
so have other Churches, including those
of the new confessions. The Anglican
Church has one law regarding marriage
with a deceased wife's sister, and the
State has another law—yet the Presby-

terian of Presbyterian Churches have
not condemned the Church of England
for this opposition to the law of the
State. The Church of Scotland and the
United Free Church have a common
standard, the Westminster Confession
of Faith, and its terms are clear that
marriage with a deceased wife's sister
is illegal—"nor can such incestuous
marriages ever be made lawful by any
law of man." This is still the law of the
Presbyterian Churches in Scotland,
though ministers have been relieved
from fears of legal processes should they
celebrate such marriages. Thus on a
matter of marriage laws the Presby-
terian Churches in Scotland are at a var-
iance with the laws of the State, and yet
they condemn the Church of Rome for
its marriage laws being at variance with
the law of the State.

"There are indeed matters regarding
which such opposition is inevitable.
The law of the Church expresses the
ideal; but the State legislates for the
imperfect realization of the ideal in an
imperfect world. The Church of Rome
has ever held up a high ideal of mar-
riage as a sacrament, and has endeavored
"Those who, otherwise than in the pre-
sence of the parish priest . . . and in the
presence of two or three witnesses, shall
attempt to contract matrimony, the
Holy Synod renders altogether insep-
arable of contracting marriage, and de-
clares that contracts of this kind are
null and void"—thus the Council of
Trent. "Only those marriages are valid
which are contracted before the parish
priest, or the ordinary of the place, or
the priest delegated by either of them
and at least two witnesses. . . ."
"thence the decree 'Ne Temere.' The above
laws are binding on all persons baptized
in the Catholic Church," explains the
decree. . . . "Non-Catholics, whether
baptized or unbaptized, who contract
among themselves, are nowhere bound
to observe the Catholic form of betrothal
or marriage."

"What the Church of Rome declares
is the law of marriage for those within
its own community. It has done this
in the exercise of its full spiritual in-
dependence. In doing so it is in op-
position to the law of the land, but in
that position it stands by the side of
the Anglican Church and the Presby-
terian Churches in their own degree.
It is a grim irony to find Churches
which are upholders of spiritual in-
dependence condemning the Church of
Rome for her exercise of spiritual in-
dependence. The solemn resolutions of
Presbyteries in Scotland condemning the
exercise of its spiritual independence
on the part of the Church of Rome pro-
vide an instructive spectacle.

"The spirit of ecclesiastical is the
same in all the generations. Each sect
has claimed freedom for itself and denied
it to others. In no country have the
claims of spiritual independence been
pitched higher than by churches in
Scotland; in no country have greater
sacrifices been made for its realization.
But the old spirit which claimed free-
dom for itself and denied it to others is
not yet dead. It survives in the action
of those who stir up excitement regard-
ing a Church laying down the marriage
laws for its own members. Every
church has the right to formulate the
terms on which admission is given to its
membership.

"The Protestantism which is contin-
ually demonstrating its 'godly attitude
towards the Papacy,' and continually
raising the cry 'We are betrayed' is a
Protestantism no longer assured of its
own strength."

THE DECREE ENFORCED

The scope and intent of the Decree
"Ne Temere" in regard to mixed mar-
riages, and the manner in which it is to
be enforced in the case of an offending
Catholic, the authorities of the Church,
at your Synod, Presbyteries, Assem-
blies, or Conferences will determine and
decide. In this connection the Dublin
Review (April, 1911) points out that
the duty of an erring Catholic "is
simply to make right what was wrong
—not to do a further wrong. He ought
in the first place, to have married
according to the Catholic form, to have
observed the conditions required by his
Church as essential to the validity of
his marriage, and to have secured that
the children of his marriage should be
educated in his faith. Having omitted
to do so at the outset, he ought, on dis-
covering that his marriage was regarded
as invalid by the Church, or on desiring
to do what was right according to her
teaching, to make good his omissions.

"The attitude towards the 'Ne
Temere' of the so-called 'Evangelical
Churches'—which kind of attitude, by
the way, doubt the Evangelists with al-
most as much freedom as they do the
Pope—(see evidence in the Work-
man heresy case)—their attitude
is one of unprincipled and un-
principled criticism. They are contin-
ually and protesting against it be-
cause—first, that it is in opposition to
the law of the land, inasmuch as it de-
clares certain marriages contracted in
accordance therewith to be invalid;
secondly, that it directly leads in the
case of mixed marriages, to the repudia-
tion of moral obligations, which have
been solemnly and legally undertaken.
They appeal to the Government, and
urge several provinces to enact, if not
already in existence, and enforce such
measures as shall forever confirm the
validity of marriages duly solemnized
according to law, and thereby resist
and check these foreign aggressions,
and quiet all doubts on the part of
the citizens of our Dominion in this regard."

"This is surely a curious ground of con-
demnation to be taken up by the 'Evan-
gelical Churches' in Canada. The argu-
ment is inconsistent and hypocritical
of their protestations is cleverly exploited
by "A Scottish Presbyterian" in a letter
to the Scotsman (reprinted in Public
Opinion, April 21). He says in part:
"Frequently, Presbyterian Churches
Courts have found themselves in opposi-
tion to the law of the land. During the
"Ten Years' conflict" the Church of Scot-
land waged a war against the law of the
land—but the fact of the opposition
was never condemned by a united
Free Presbyterian.

series of Presbyterian Churches have
not condemned the Church of England
for this opposition to the law of the
State. The Church of Scotland and the
United Free Church have a common
standard, the Westminster Confession
of Faith, and its terms are clear that
marriage with a deceased wife's sister
is illegal—"nor can such incestuous
marriages ever be made lawful by any
law of man." This is still the law of the
Presbyterian Churches in Scotland,
though ministers have been relieved
from fears of legal processes should they
celebrate such marriages. Thus on a
matter of marriage laws the Presby-
terian Churches in Scotland are at a var-
iance with the laws of the State, and yet
they condemn the Church of Rome for
its marriage laws being at variance with
the law of the State.

"There are indeed matters regarding
which such opposition is inevitable.
The law of the Church expresses the
ideal; but the State legislates for the
imperfect realization of the ideal in an
imperfect world. The Church of Rome
has ever held up a high ideal of mar-
riage as a sacrament, and has endeavored
"Those who, otherwise than in the pre-
sence of the parish priest . . . and in the
presence of two or three witnesses, shall
attempt to contract matrimony, the
Holy Synod renders altogether insep-
arable of contracting marriage, and de-
clares that contracts of this kind are
null and void"—thus the Council of
Trent. "Only those marriages are valid
which are contracted before the parish
priest, or the ordinary of the place, or
the priest delegated by either of them
and at least two witnesses. . . ."
"thence the decree 'Ne Temere.' The above
laws are binding on all persons baptized
in the Catholic Church," explains the
decree. . . . "Non-Catholics, whether
baptized or unbaptized, who contract
among themselves, are nowhere bound
to observe the Catholic form of betrothal
or marriage."

"What the Church of Rome declares
is the law of marriage for those within
its own community. It has done this
in the exercise of its full spiritual in-
dependence. In doing so it is in op-
position to the law of the land, but in
that position it stands by the side of
the Anglican Church and the Presby-
terian Churches in their own degree.
It is a grim irony to find Churches
which are upholders of spiritual in-
dependence condemning the Church of
Rome for her exercise of spiritual in-
dependence. The solemn resolutions of
Presbyteries in Scotland condemning the
exercise of its spiritual independence
on the part of the Church of Rome pro-
vide an instructive spectacle.

"The spirit of ecclesiastical is the
same in all the generations. Each sect
has claimed freedom for itself and denied
it to others. In no country have the
claims of spiritual independence been
pitched higher than by churches in
Scotland; in no country have greater
sacrifices been made for its realization.
But the old spirit which claimed free-
dom for itself and denied it to others is
not yet dead. It survives in the action
of those who stir up excitement regard-
ing a Church laying down the marriage
laws for its own members. Every
church has the right to formulate the
terms on which admission is given to its
membership.

"The Protestantism which is contin-
ually demonstrating its 'godly attitude
towards the Papacy,' and continually
raising the cry 'We are betrayed' is a
Protestantism no longer assured of its
own strength."

THE DECREE ENFORCED

The scope and intent of the Decree
"Ne Temere" in regard to mixed mar-
riages, and the manner in which it is to
be enforced in the case of an offending
Catholic, the authorities of the Church,
at your Synod, Presbyteries, Assem-
blies, or Conferences will determine and
decide. In this connection the Dublin
Review (April, 1911) points out that
the duty of an erring Catholic "is
simply to make right what was wrong
—not to do a further wrong. He ought
in the first place, to have married
according to the Catholic form, to have
observed the conditions required by his
Church as essential to the validity of
his marriage, and to have secured that
the children of his marriage should be
educated in his faith. Having omitted
to do so at the outset, he ought, on dis-
covering that his marriage was regarded
as invalid by the Church, or on desiring
to do what was right according to her
teaching, to make good his omissions.

"The attitude towards the 'Ne
Temere' of the so-called 'Evangelical
Churches'—which kind of attitude, by
the way, doubt the Evangelists with al-
most as much freedom as they do the
Pope—(see evidence in the Work-
man heresy case)—their attitude
is one of unprincipled and un-
principled criticism. They are contin-
ually and protesting against it be-
cause—first, that it is in opposition to
the law of the land, inasmuch as it de-
clares certain marriages contracted in
accordance therewith to be invalid;
secondly, that it directly leads in the
case of mixed marriages, to the repudia-
tion of moral obligations, which have
been solemnly and legally undertaken.
They appeal to the Government, and
urge several provinces to enact, if not
already in existence, and enforce such
measures as shall forever confirm the
validity of marriages duly solemnized
according to law, and thereby resist
and check these foreign aggressions,
and quiet all doubts on the part of
the citizens of our Dominion in this regard."

The simplest way in a case of this kind
is undoubtedly to supply what was
omitted in the beginning, namely, to go
through the form of marriage in a Catho-
lic Church. But this entails the con-
currence of the non-Catholic part, and
where this is refused, other means
must be found to make matters right.
The Church provides for these "hard"
cases, and the condition which was laid
down by general legislation as essential
for the validity of the marriage can be
waived in particular cases by a dispen-
sation of the same Supreme Authority,
provided, of course, that the consent of
the contracting parties to the marriage
still holds good. By a legal fiction the
marriage is regarded, for all practical
purposes, as if it had been validly
solemnized from the outset. In this
way the Church makes it easy for her
erring children, who are truly repent-
ant and desire to do right, to do so with-
out inflicting any injury on those to
whom they are legally tied. With re-
gard to the children, in the same way
she only asks that the Catholic parent
will endeavor in so far as is possible to
repair all omissions, and to see to it that
they are brought up as Catholics."

NOT WORRYING

Catholics are not in the least per-
turbed by the present exhibition of
mock-heroes in unstable pulpits and an
unfriendly press. What Newman said,
viewing a similar display, sixty years
ago may be aptly repeated today:
"You will not be able to silence your
opponents; do not be surprised at it;
that will not show that they do not
secretly respect you. Men move in
parties; what shows on the surface is
no index of what is felt within. When
they have made assertions, they cannot