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*Extract from the Lord Bishop of Montreal's  
charge to his Synod, February 6, 1912.*

ON MARRIAGE.

The subject of *marriage* is occupying a large place in the public mind at the present time. This affords an excellent opportunity of teaching people what it really is.

The Christian has a very high ideal of marriage. To him each one who is baptized is united to the Incarnate Son, and shares His life and is in Him a child of God. His body is a temple in which dwells the Holy Ghost. Every time he eats the Bread and drinks the Wine he feeds on the Body and Blood of Christ, he dwells in Christ and Christ in him.

The Christian lives by faith. By faith he abides in Christ. This exalts life and the body in which the life dwells. When two such lives are united in Holy Matrimony it is "a deeper, more intense and mysterious interpenetration of being than that even of the marriage in Paradise." It is the sacramental union of two lives in Christ. Marriage is to the Christian not only a contract, it is an "honourable estate instituted of God." Like all sacraments it has *matter* and *form*. The *matter* of marriage is the mutual consent of the parties. The dictum of Ulpian *nuptias non concubitus sed consensus facit* (consent not cohabitation makes a marriage) was not only an axiom of Roman Law, but became embodied in the Canon Law of the East and the West. Under Roman Law the one essential of marriage was mutual consent, and it has been always recognized in the Catholic Church. S. Thomas Aquinas said "consent is the efficient cause of marriage, and, therefore, what excludes consent excludes marriage."

The *form* of marriage widely differs. In the early Church they naturally adopted the practices prevalent in Rome shorn of their heathen accessories. Some of them, like the white garment of the bride, the veil, the floral wreath, the ring, the joining of hands, have come down to us. "The marriage of the early Christian was simply the marriage of Roman Law and Roman custom." At the first it took place in the house of those concerned, after a time they went to the Church for the priestly benediction. Subsequently, the whole ceremony was in the Church.

Throughout the Christian era opinions have differed on marriage, as they do to-day. While some in the middle ages