
The Bishop Answers His Quiz on Matrimony.

"Since the marriage contract had God Himself as its Author, the various views of people concerning it count for naught. If God made it a holy contract, if He made it an indissoluble contract, then it is that.

"If Christ elevated marriage to the dignity of a Sacrament for those who are capable of receiving Sacraments, namely the baptized in His Church, then it is that. If Christ reiterates several times, as quoted by Matthew, Mark, Luke and Paul, that in the New Law absolute divorce may not be granted in any case; that the one who would marry a second time within the life of the first partner lives in sin, then such must be the case. The so-called Scriptural ground for divorce is ground for separation only, as must be clear when we interpret the words of Matthew v, 32, in connection with Mark x, 9-12; Luke xvi, 18; Paul I Cor. vii, 10-11; Rom. vii, 2-3. It would be well for you to look up these passages of Scripture. Even the text to which Protestants direct us as offering the one single ground for divorce contain these words: "and he that shall marry her who is put away commiteth adultery." Evidently the one "put away" did not receive an absolute divorce with privilege of remarrying.

"The Catholic Church has been marrying people for nineteen centuries, and with her written diary at hand, she certainly is the one to point out what has been the continued practice from the time of the Apostles.

"Rome has made it very clear that her marriage laws relate to Catholics; that the Church does not take into account the marriages of Protestants; that these are assumed to have been valid, unless one of the parties to the marriage was a divorcee.

"The Catholic Church does not bother herself about the marriages of people outside of her fold unless one of them knocks for admission into the Catholic Church. Then, evidently the Church must know whether there be anything to hinder the person from the enjoyment of all the benefits which go with full membership in the Catholic Church, such as the reception of the Sacraments.

"Marriage as a Sacrament falls under the jurisdiction of the Church. Therefore, just as the State may place certain impediments in the way of marriage for the material well-being of people, so may the Church place impediments in the way of people contracting a marriage which would be prejudicial to the spiritual interests of the couple and to the interests of their offspring. Some of these impediments, which are of ecclesiastical origin, may be removed by dispensation for good reasons. But the dispensations do not, as Protestants surmise, render the marriage null and void. The Church may not declare null a marriage which was valid from the beginning. But if the marriage should have been invalid from the beginning, either because one of the parties was not known to be a divorcee, or because it was bargained not to regard the marriage as indissoluble, or there was a bargain on the part of the couple not to have children, etc., then the Church, after having very clear proof, may so declare the marriage. Usually such difficult to procure because the married couple themselves are not supposed to be witnesses in their own favor.

"A Catholic should never begin to keep company with a divorcee in the hope that it may be possible for him or her to marry said person. In four out of five cases such a marriage will not be possible. But even if it be known from the start that the divorcee is free to remarry, why should anyone wish to trust his or her lot for life to one who could not get along even for a few years with another? -- The notion is entertained by many people that is a non-Catholic becomes a Catholic he is always free to marry, no matter whether he be a divorcee or not. This is not usually true. There is a case when it may be true." -- Our Sunday Visitor.

PRAYERS: Rev. John Lauth, C.S.C., fifty-seven years a priest, died Sunday night at the Community House. A deceased friend; five special intentions. Frank Ponder, '27, is reported dying.