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to sell we appeal

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Box Cloth, cut open  
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and District  
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General Meeting of  
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UESDAY, 7th May

at 8 p.m. in the  
re-annual Reports and  
the election of Di-

Board  
BARBEAU  
Manager.

March, 1901.

—To all subscrib-  
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Fire Insurance  
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be held at the  
Building, corner  
St. Lawrence and  
St. James streets,  
Town  
Q., Tuesday, 10th  
March, 1901. This  
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# The Montreal Witness

MONTREAL, SATURDAY, APRIL 13, 1901. PRICE FIVE CENTS

## PASTORAL LETTER OF ARCHBISHOP BRUCHESI.

### The Church's Rights in Regard to Marriage, and the Recently Enacted Law of Cremation.

Paul Bruchesi, by the Grace of God, and Favor of the Apostolic See, Archbishop of Montreal:

To the Clergy, secular and regular, to the religious communities, and to all the faithful of our diocese, health, peace, and benediction in Our Lord Jesus Christ:

I.

Nearly Beloved Brethren—We cannot conceal the fact that it is with profound emotion that we address you today.

In our pastoral letter of the 10th January last, we laid down the doctrine of the Catholic Church concerning Christian marriage. The divinity of marriage, its unity and indissolubility, its elevation, by Our Lord Jesus Christ, to the dignity of a sacrament of the new law, the church's exclusive rights over it, were all dealt with in a summary manner and in the light of Catholic tradition. The opinions to which we gave expression were not personal; it was not the theories of ecclesiastical jurists that we upheld; it was the pure and simple teaching of the Church that we recalled, a teaching that is inflexible, consequently invariable, and which legislators, philosophers, or jurists may either attack or deny, but of which, in reality, not one iota—in conscience and before God—can they change. We recall at this moment the solemn words of the apostle Saint Paul to the Galatians (I) and we deem it well to repeat them for you:

"But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so we say again: If any one preach to you a gospel besides that which you have received, let him be anathema. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ. For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ."

Moreover, dearly beloved brethren, we are happy to testify how your faith has made you understand the authority attached to the doctrine which we have preached, and which you received with all due respect and submission. We need not, therefore, go over again the entire subject, then treated; it is merely, that circumstances impose upon us—who are by God constituted the guardian of revealed truth amongst you—the duty of insisting upon a few essential points and of recalling their serious practical consequences.

The church received from her Divine Founder the power and the right to regulate all that concerns Christian marriage. To her does it belong to place on the contract-sacrament such prohibitive and invalidating impediments as are deemed necessary, or useful for the spiritual welfare of her members for regulating the functions of her hierarchy and of their ministers in the pursuit of her supernatural end. With supreme independence has the church, from the time of the apostles till our own day, exercised that power and those rights; courageously she has maintained them in spite of denials on the part of heretics and of contradictions on the part of princes. Then, let us remember, what the church has done during the past nineteen centuries, she will continue to do in this twentieth century, and throughout all centuries to come. When the assertion, or the defence of prerogatives which she holds from heaven, and of which she is the guardian and depositary, is in question, there is nothing that can either bend or shake her.

Well, then, dear brethren, just question her; she will tell you that Christian marriages, to which no canonical impediment exists, are good and valid, no matter what other impediments may be established by the civil power. All the Parliamentary laws and all the decisions of courts of justice establishing divorce must remain valueless in presence of the divine words which the church repeats to the world: *Quod Deus Conjunxit, homo non sepatet*; let no man separate what God Himself has joined together. On the contrary, all unions contracted with an invalidating impediment, for which competent authority has not granted a dispensation, even though the civil power looks upon such unions as valid and legal, must be considered as null and invalid. This is a point of doctrine that cannot be denied, without that the faith be shipwrecked.

Now, dearly beloved brethren, amongst the invalidating impediments to marriage, that of clandestinity is in a special manner your attention, and while you already know all about it, since your pastors call your attention to it every year, we desire to place before you the complete text of the decree by which the Council of Trent, has

established it: "Though there is no reason to doubt that clandestine marriages, contracted with a free consent of the parties are true and valid, the church not having pronounced to the contrary—and those persons, therefore, are to be justly condemned, (as in fact the holy council does condemn them), who deny that clandestine marriages are true and valid; and who falsely assert, that the marriages of children, under paternal authority, which are entered into without the consent of the parents, are null, and that the parents have it in their power to ratify or annul them;—nevertheless, the holy church of God, for very excellent reasons, has always held in detestation, and forbidden such clandestine marriages. But the Holy Council having remarked, that the disobedience of men rendered the prohibition of the church useless, and reflecting on the enormous sins which spring from such marriages, and especially on the sins of those who live in a state of damnation; when, after having led the first wife, whom they had secretly married, they publicly contract a second marriage with another, and live with her in a continual state of adultery; and, finally, seeing that the church, which does not pass sentence on secret acts, cannot remedy so great an evil without having recourse to more efficacious means: the Sacred Council (of Trent) therefore, following the steps of the Holy Council of Lateran, held under Innocent III., decrees:—In future, before the celebration of marriage, the pastor of the parties shall thrice announce, in the church, on three consecutive days, and during the parochial mass, the bans of such as are about to be married. If after this triple publication, no legitimate opposition is made, the marriage shall be celebrated in the face of the church; where, if necessary, the priest, after having questioned the man and the woman, and being well assured of their mutual consent, shall make use of these words: 'I join you in marriage, in the Name of the Father, and of the Son, and of the Holy Ghost, Amen.' Or let him make use of other words, according to the approved custom of each country.

"With regard to those who marry otherwise than in the presence of the parish priest, or of a priest, who has his permission, or that of the ordinary, and in the presence of two or three witnesses: the Holy Council renders such persons wholly incapable of contracting marriage in that way, and declares the marriages thus contracted, null and void, as by the present decree, it dissolves and annuls them."

Nothing could be clearer. In consequence of this celebrated decree, in order that a marriage between two Catholics be valid, in places where the decree of the Council of Trent has been proclaimed, it is necessary that the proper parish priest and two witnesses be present. Therefore, no matter what may be the dispositions of the civil law in such matters, a marriage celebrated before a priest who is not the parish priest, or only at least, a priest commissioned by the parish priest, or the bishop, is entirely null. And with greater reason would it be so, if the marriage had taken place before a mere civil official, or else a Protestant minister. It must be borne in mind that in such matters the good or bad faith of the parties counts for nothing.

Up to the present we had believed, basing our belief upon the authority of eminent men who have been, and who still are an honor to our Bar and our Bench, that in the Province of Quebec, the impediment of clandestinity was recognized by our legislation as well as are all the other impediments established by the Church. A judgment delivered in the Superior Court, at Montreal, has just affirmed the contrary, and despite the judicial decisions rendered several times already upon this important question, it recognizes as valid, in the eyes of the civil authority, the marriage of two Catholics celebrated before any person authorized by law to keep registers of civil status.

Without entering into any appreciation of that judgment from a legal standpoint, which concerns the civil tribunals of this country and of the Empire, we feel it our duty to solemnly declare, that it can in no way lessen, or modify the obligations of Catholics, whether in the external sphere, or in the internal domain of conscience. If it were true that our matrimonial legislation were incomplete or defective on that special point, as it is upon some tiny claim, it appears to us, would not be without its remedy, and the fact remains none the less certain that here, for Catholics, a clandestine marriage is always null and void.

You are aware, dear brethren, that

the Church pronounced the sentence of excommunication against any of its members who presume to contract marriage before a heretical minister, be it a question of Catholics, or a Catholic and a Protestant. Wherefore is it, in order to counterbalance, within the measure of our power, the effects that might ever be produced amongst the faithful by the decisions of our civil courts, when such decisions are opposed to the dogma and discipline of the Church, that we remind you to-day of those severe penalties. And further, we declare that we reserve to ourselves and to our vicars-general alone, the right to absolve those who may become guilty of such a fault.

II.

THE CREMATION BILL.

Nearly beloved brethren, you have learned, as we have, that the Mount Royal Cemetery Company petitioned the Quebec Legislature, some time ago, for legal authorization to have a crematorium. Despite the courageous opposition of several members and legislative councillors, the request was granted. It is a triumph for the very few friends of cremation in Canada. For us, the vote given by the majority of our legislators was a real surprise, and it caused us regret.

The practice that is henceforth to have legal sanction, is not only condemned, under severe penalties by the Quebec Legislature, but is moreover in manifest conflict with Christian feeling and popular sentiment.

Far be it from us to think that even one of our Catholic representatives had given his approbation to the 19th May, 1886, by Leo XIII., in which he requests them to inspire the faithful with the greatest horror for the "detestable abuse of burning dead bodies."

It is true that in pagan antiquity cremation existed, but the custom of burning the dead was then still more in vogue. The patriarchs of the old law, the Jews, the Egyptians themselves, would have none of that cremation called by the Talmud an abominable thing. The Romans only adopted it, in the last years of the Republic. As to the Christians, even the schismatics and heretics, they ever held it in horror, from apostolic ages down to our time.

The Catholic doctrine on this subject corresponds admirably with the inclinations of our nature, as it does with the highest and most delicate sentiments of the human soul—inclinations and sentiments that we think should have their weight in every act of Christian legislation. And, dear brethren, there is something else to consider, the Church has so to speak accentuated, in the touching burial of her children, her faith in the immortality of the soul and in the resurrection of the body, as well as her profound respect for those mortal remains that her august sacraments had sanctified.

Consequently, it is not surprising that impiety should have attacked a practice so pious and so full of mysteries, that it struggled against it, and that it sought to have it gradually disappear.

For we need have no illusion about it. If men of good faith can see in cremation only a scientific and economic question, it is certain, as moreover it is admitted by the most ardent supporters of that practice, that the system is engendered by a feeling hostile to Christian faith, to the spirituality and immortality of the soul. Such was the remark of His Eminence Cardinal Richard, archbishop of Paris, in a letter to his clergy dated the 24th February, 1890: "The doctrines professed by the men who seek to 'have the custom prevail,' said he, 'were a sufficient reason for the faithful to be suspicious of any such attempt. In fact, they are more often men openly affiliated with Freemasonry, or at least, who are not sufficiently guarded against the sects condemned by the church, nor against the seduction of the errors scattered over contemporary society by naturalism, under the pretext of scientific progress. Besides, the enemies of religion have frequently and openly declared that the great advantage of cremation was the keeping away of the priest from the crematorium, and the replacing of Christian funerals by civil obsequies.' His Eminence adds: 'The pagans burned the bodies of their dead, and it is that pagan custom that it is desired to have brought back

to us, without reflecting how it would cause our society to go 'backwards for nineteen centuries.' We hesitate not to assert that the introduction of this practice of cremation into our city of Montreal, is regrettable, because of the tolerance of creeds opposed to ours, or does the respect due to the freedom of worship justify it? Assuredly not, since it is not included in the ritual of any church, and since it was not asked for by any religious denomination, but by a secular civil company. Does a so-called respect for individual liberty affect it? But who is there that does not see whether that principle must lead us? Individual liberty, thus understood, is the source of communism, socialism and anarchy; it is the negation of all truth, of order and justice. Ah! Liberty is a grand and sacred thing, but as it is necessary to perfectly understand its nature and its true prerogatives, so it is necessary that discernment and prudence should govern its exercise, and its concession concerning it. However, brethren, you now know your duty. Cremation is formally prohibited for all the children of the church. None of them may encourage it, or take any part whatever in it. Let us cling to the ancient and noble customs bequeathed to us by our fathers in the faith. Let us be clear of all innovations that do not harmonize with our holy dogma, and let us pray that in our dear country, the laws, while favorable to progress, may ever and above all respect Christian tradition.

The present pastoral letter shall be read and published at the parochial Mass in all the churches and chapels of the diocese, wherein Divine service is held, and in chapter to the religious communities, the first, or second Sunday following its reception.

Given at Montreal, under our hand and seal and the counter-sign of our chancellor, the 2nd April, 1901.

PAUL, Arch. of Montreal.  
By order of Monseigneur,  
EMILE ROY, Priest,  
Chancellor.

### MGR. CONATY SPEAKS ON CHARACTER.

Right Rev. Monsignor Thomas J. Conaty, D.D., rector of the Catholic University at Washington, addressed the Immanuel Club at Hotel Tulejies, Boston, on March 28. His subject was "Character." The club is composed of Episcopalians.

In introducing Dr. Conaty, President Searle referred to the magnificent history of the Catholic Church, saying that no institution on earth had maintained during twelve centuries its strength and its policy as had the Roman Catholic Church. Its communicants now numbered more than ever before, 150,000,000. It was said, and more than the total of all other sects. It was worthy their examination, admiration and respect, he said.

Monsignor Conaty said, in open court, that character is what makes the man and gives him power and influence. All men form ideals more or less perfect, and these have inspired and enabled mankind. The Greeks sought for their ideals in the physical and the Hebrews in the spiritual. Christianity united these two and gave the perfect ideal of manhood in the whole man, body as well as soul.

Dwelling on the influences that make for character, Monsignor Conaty said that morality is needed, and morality must spring from positive religion, which alone can reform conscience, teach responsibility and sanction law. There can be no salvation in an ethical system which has no morality, nor in a morality which does not spring from religion. Character calls for moral training. Knowledge alone will not save nor responsibility. Authority, obedience, sacrifice are meaningless unless taught by a social ideal based on religion. The attitude of man toward the state, toward his neighbor, is fixed by his attitude toward religion.

Speaking of the dangers to character, Monsignor Conaty said: "There is a danger to character in the false values of life, the exaggerated idea of material things, the increasing absence of the supernatural. This is expressed in the literature upon its approval. Literature is the thought of a nation. Life is presented there generally as animalism or naturalism. There is little of the spiritual, none of the supernatural. The fashionable literature has lost its taste for God and Christian virtue, and is immersed in the material or the sensual. It caters to a depraved taste. It is the market that makes the literature, instead of the literature redeeming and saving the market. Vice is made to appear as heroism and virtue as cowardice. The ability to break all the commandments is indicative of bravery, and the violation of all obligations, marital and others, is credited to the frailty of human nature. This is the literature of our day, and the result is that vice is ruining the home, indifference and irreligion are

ruining faith and despair is supplanting the virtue of Christian hope.

"In the political world new standards are being established. Business, commercialism, trade, mercantile development, extension of influence, empire are now asserted as the determining influences of national action, and the inalienable rights of man have lost their meaning in the onward march of trade. One needs only to mention these things to see the danger there is in changing the watchwords of a great national life.

"The source of our national life and of all character is in the home. Influences are at work which, if not restrained, must end in the destruction of the family. Divorces, today, threaten to keep pace with marriages. The love of man for wife and children in some quarters is fast becoming an ancient legend. Fashion, social ideals, desire for ease and enjoyment, the shirking of responsibility are demanding a home without children, and marriage dependent upon the will of the parties, a state tyranny over education, a state paternalism over the family.

"Men wonder why all this evil exists. Fifty years ago it was said that general education would remedy all existing evils and lessen, if not abolish, crime. Read the papers of last week and think what education prevents! In the world of science it was said that science would be the panacea for all suffering. This has not proved true. Reimbursement in crime is in evidence on all sides.

"Where is the fault? I am afraid it must be placed to the credit of a one-sided education—to the divorce of education from religion. Bank defalcations, Socialite bribes, postal frauds, stock gambling, increasing divorces, stage indecencies, literary degeneracy—surely these things are not the result of illiteracy. They are the crimes of educated people. Religion has lost its hold upon the people, and the reason is that it has not been made the warp and woof of early instruction. We have allowed Christ to be deposed from his place as a teacher of youth. We have allowed the non-Christian, the agnostic, the atheist, the agnostic, and those who set up religious schools are made the objects of ridicule as hostile to the best interests of the community.

"We must reform our education if we would remedy the evil. We must teach religion as the soul of education. We must teach religion, not vague generalities, not a revamped paganism, but the religion of Christ."

Speaking of the reason why the Catholic does not believe in a system of education which has not his religion in view, Monsignor Conaty said it is a question of conscience. Every man has a right to his individual conscience, and every other man should help him to keep it clear. Conscience makes the man and the lack of it the coward. It is the foundation stone of the American constitution.

"If then," continued the speaker, "the Catholic Church is building up a new system of education, do not think for a moment that there is in that system aught of evil to the best principles of American life. It is rather a safeguard to the individual and to the nation."

Monsignor Conaty said in closing that the new century needs Christ and His Church to make and preserve the character which our American citizenship needs, in order to guard sacredly the deposit of political liberty which has been placed in its keeping.

### RANK OF CATHOLIC CHAPLAINS IN THE BRITISH NAVY.

The question of the position of Catholic chaplains in the British navy was introduced by Mr. O'Dowd at a recent sitting of the House of Commons. He complained of the treatment and pay of Roman Catholic chaplains, as compared with Protestant chaplains, and moved a resolution that, "in the opinion of the House, Roman Catholic chaplains in His Majesty's navy should be placed on the same footing as regards rank and pay as chaplains in His Majesty's army." It was no wonder the priests in Ireland warned their flocks not to join the navy, for on many ships a Roman Catholic priest never set his foot.

Mr. Joyce seconded the motion, and suggested the Catholics in the navy might be transferred to one or two ships, and put under their own chaplain.

Mr. Dillon made a vigorous speech, and said, if the representative of the Admiralty would, on behalf of the navy, submit a regulation forbidding any Catholic to enter the navy, he personally would be prepared to acquiesce in the motion; but when the Government sought the services of Catholic Irishmen, and asked their alliance with their Protestant fellow-countrymen, to defend this country, they were bound to treat them as Christians and human beings. This was not a new subject; it had been raised long ago by his friend the late Alexander Sullivan. In the year 1896 he had himself moved in the matter on the Admiralty vote, and Mr. Goschen had immediately given so satisfactory a reply that the debate had been

### ANTI-CLERICALISM HAS BEEN MORE THAN USUALLY RAMPANT IN THE ITALIAN CHAMBER OF DEPUTIES LATELY.

The Socialists being, as usual, the most rabid denouncers of so-called acts of treason on the part of Catholics. For it must be known that although the Italian constitution contains an article which affirms that the Catholic religion is the religion of the State, that article has long ago been forgotten and is constantly disregarded. One honorable member, Signor Sacchi, the other day actually reproached the Minister of War, General Poza di San Martino, for allowing the soldiers to wear chaplains of the Blessed Virgin, which he declared to be reasonable objects; and the same gentleman likewise complained bitterly because a respectful telegram of thanks had been addressed to the Pope by the Prefect of Anzono in recognition of a substantial contribution towards a local work of charity. These instances will suffice to show what are the sentiments of the Italian Parliament towards the Sovereign Pontiff, who is practically in the hands of these imperial legislators.

In the meditation of Divine mysteries keep thy heart humble and thy thoughts holy. The best way to see daylight is to put thy candle out.