

(Translation.)

ARCHBISHOPRIC OF QUEBEC,
 QUEBEC, March 1, 1880.

D. GIROUARD, Esq., M.P., Ottawa.

SIR,—Replying to your letter of 28th February: 1. It is most desirable that the Bill concerning the marriage of brothers-in-law and sisters-in-law should pass, such as amended by you, for it would be of service not only to the Province of Quebec, but to the whole of Canada as well. 2. By contenting yourself with repealing the second part of Art. 125 of the Civil Code of Lower Canada, you will no doubt provide in a satisfactory manner for the legalisation of these marriages in our Province, but not in the other Provinces, and each one of them will in turn ask for the passing of a law more or less contrary to the rules of the Catholic ecclesiastical discipline. With us, Article 127 maintains the impediment until removed by a dispensation, but will the same be the case in the other Provinces?

I have the honour to be, Sir,
 Your obedient servant,
 † E. A., Archbp. of Quebec.

(Translation.)

QUEBEC, April 1st, 1880.

C. RINFREIT, Esq., M.P., Ottawa.

SIR,—In reply to your letter of yesterday, I profoundly regret that Mr. Girouard's Bill has no chance of passing with the clauses which I suggested to that gentleman and to Mr. Vallée in various letters which I have written them on this subject. However, in default of a better, I think there would be still less inconvenience in adopting the Bill, as amended in Committee of the Whole than to leave this delicate question in the state of uncertainty in which Articles 125 and 127 of our Civil Code of Lower Canada place it.

I have the honour to be, Sir,
 Your very obedient servant,
 (Signed,) E. A.,
 Archbishop of Quebec.

The Bill has also the support of the Roman Catholic clergy of the Province of Ontario, as the following correspondence, which has likewise appeared in the public press, will show:—

OTTAWA, 2nd March, 1880.

MY LORD,—Your Lordship has undoubtedly noticed by the reports of the debates on my Bill to legalise the marriage with a deceased wife's sister, that the opposition to the same is principally confined to that proviso which acknowledges the right of the Catholic Church to grant previous dispensation from the Pope. Without that proviso, the Bill has a fair chance of being carried. Several Catholic members of your Province desire to know whether they should vote or not for the legalisation of such marriages pure and simple, without insisting on any reservation as to Church discipline or regulations.

An answer will oblige,
 My Lord,
 Your obedient servant,
 D. GIROUARD.

MR. GIROUARD.

BRACEBRIDGE, Ont., 5th March, 1880.

D. GIROUARD, Esq., M.P.

DEAR SIR,—Although the marriage of a man with his deceased wife's sister is prohibited in the Catholic Church as a general rule, still we are sometimes under the necessity of applying to the Holy See for a dispensation for such marriages. So I consider that it will be a satisfaction to know that the State recognises the validity of such unions. I highly approve of the tenor of your Bill. I hope that it will pass such as it is. But if the first proviso cannot pass, try to have the second.

I have the honour to be,
 Your obedient servant,
 † JOHN FRANCIS JAMOT,
 Bishop of Sarepta.
 Vicar Apostolic of Northern Canada.

TORONTO, March 4, 1880.

D. GIROUARD, Esq., M. P., Ottawa:

DEAR SIR,—I think that a Catholic can vote for the Bill in question, inasmuch as the Catholic Church grants, for grave reasons, a dispensation to marry a deceased wife's sister, &c.

The inconvenience is very serious in the case when a dispensation is granted by the Church and not by the State. The State looks upon, as invalid, a marriage which the Church holds as valid, on account of the dispensation, and the State holds as illegitimate the children, and that they are disqualified to inherit the property of their parents.

Respecting the clause about the dispensation I think in a Parliament like yours, at Ottawa, the Catholic members might overlook that, as it is supposed that a Catholic will always obtain such a dispensation when necessary from his Bishop or from the Pope.

The proviso may be retained that no clergyman is to be compelled to officiate at a marriage against the rules of his Church. If a Catholic member has a scruple to vote for this Bill, he may abstain from voting.

I have the honour to be,
 Your devoted servant,
 † JOHN JOSEPH LYNCH,
 Archbishop of Toronto.

(Translation.)

OTTAWA, 16th March, 1880.

D. GIROUARD, Esq., M. P.

SIR,—As the Catholic Church permits, under special circumstances, for grave reasons, marriages between brothers-in-law and sisters-in-law, your Bill, as amended by Committee of the whole House, to legalise these marriages meets my views, in the absence of something better.

I have the honour to be, Sir,
 Your humble servant,
 † J. THOMAS, Bishop of Ottawa.

Now, let us see what is the state of public opinion among the Protestants of this country. Is it against the Bill or in favour of it? Where are the petitioners