

comme cet harpagon édifié que le clergé se conforme aux préceptes évangéliques de charité.

En aucun endroit de l'Evangile la richesse n'est considérée comme appartenant en propre à ceux qui la détiennent ; car, disait le Christ, " quel est, à votre avis, le dispensateur fidèle et prudent que le maître a établi sur ses serviteurs, pour distribuer à chacun, dans le temps, la mesure de blé qui lui est distribuée ? Heureux ce serviteur que son maître, à son retour, trouvera agissant de la sorte." (Luc. XII, 42, 43). Est-ce que chacun a aujourd'hui la mesure de blé que la Providence lui a destinée, ou si cette mesure se trouve accaparée par quelqu'autre à qui elle ne l'était point ? Ah ! me permettrai-je d'ajouter au texte sacré, malheur au riche qui retient cette mesure et qui, agissant comme si la richesse lui appartenait, ne la dispense ni ne la distribue conformément à l'ordre ! L'acte de répartition que doit faire le riche ; l'acte de charité effective qu'il est tenu d'accomplir est un simple acte de justice commutative fait par un dispensateur et non par un propriétaire des biens distribués. Quand Jésus disait à ses apôtres de ne rien posséder en propre, mais d'entrer dans les maisons et d'y demeurer comme il le faisait lui-même au cours de son existence terrestre, il conférait à ses disciples indigents un titre formel au bien des riches et il détruisait par la base ce fameux privilège de la propriété individuelle consacré par les lois de la Rome païenne et dont le sacerdoce romanisé, et repaganisé par là même, a fait la pierre angulaire des institutions sociales dont l'écroulement s'annonce par tant de signes.

Et laissant, pour un moment, l'Evangile à l'écart, qui donc ayant la moindre intelligence des choses de l'ordre économique, peut refuser de reconnaître que la doctrine ici préconisée est la vraie doctrine appelée à régénérer la société, qu'elle repose sur l'équité parfaite, et que la théorie contraire, cause des disproportions monstrueuses que nous constatons, à chaque instant, dans les situations de fortune, est fondée sur l'iniquité patente et tangible du doigt ?

JACQUES LECROYANT.

LA CAUSE DU "CANADA-REVUE"

JUGEMENT DU JUGE ARCHIBALD

The pleadings in this cause are so well known that I deem it unnecessary to state them in any detail. I shall therefore, do so only to the extent necessary to elucidate my argument.

The plaintiff was a body incorporated under the laws of the Province of Quebec, for the publication of a weekly journal, or review, called *Le Canada Revue*. The defendant was and is, Archbishop of the Roman

Catholic Church exercising his functions in the Diocese of Montreal.

On the 11th of November, 1892, the defendant, acting in his official capacity, issued the following mandement, which was afterwards promulgated, by being read from the pulpit in all the Roman Catholic churches in said diocese. It was also sent to the various Bishops within the Province of Quebec, and was, by them, published, in the same manner, in their respective diocese. Immediately after promulgation, it was published very widely through the newspaper press. The following is the mandement :

ARCHBISHOPIC OF MONTREAL,

November 11, 1892.

MY DEAR CO-WORKERS. — In the pastoral letter, dated September 29 last, the archbishops and bishops of the ecclesiastical provinces of Quebec, Montreal and Ottawa protest strongly against certain journals and periodical sheets guilty of insult toward religion, the discipline of the Church and its ministers. We hoped that such a solemn warning would be sufficient to induce to return to their duty those who had wandered away from it in their writings without having recourse to censure. Unfortunately this letter, full of charity, has been answered by contempt, the refusal to obey by, by new insults, by impious levity toward the religious authorities and by the announcement of the coming publication of a novel placed in the Index.

This is why I see myself to-day under the painful necessity of taking more efficacious measures to protect the flock against the perfidious attacks of those who wish to scatter and destroy it.

The holy name of God invoked, we therefore condemn, by virtue of our authority, two publications printed in our diocese, namely, *Le Canada Revue* and *L'Echo des Deux Montagnes*, and we prohibit untill further order all the faithful, under the penalty of refusal of sacrament, to print, to place or keep on deposit, to sell, distribute, read, receive or keep in their possession these two dangerous and unhealthy sheets, to cooperate or to encourage them in any manner whatsoever. The present circular is to be read and published at the throne of the parochial and other churches where public worship is held on the first Sunday after its reception.

I remain, most sincerely,

Dear co-laborers,

Your most devoted in Our Lord,

ED. CHAS.,

Arch. of Montreal,

It may be said, in a general way, that the publication of this circular absolutely ruined the plaintiff, as, indeed, was to be expected, seeing that it was a Catholic journal, conducted by Catholics and supported by them. I may state at once, that I have the misfortune to dissent from the judgment which is about to be pronounced in this cause, confirming the judgment in the court below, and, therefore, I deem it my duty to state, at some length, the reasons that have led me