

right to teach or believe any economic truth that you conceive to be for the benefit of humanity, refuse to receive the sacraments. [Wild applause and shouts.] If any ecclesiastical machine interferes with any truth you hold in political economy or astronomy, simply tell the machine to mind its own business. [A voice, 'We will!'] If the pulpits try to keep you away from these meetings do not heed them. If the confessor should say that he cannot give you absolution if you don't keep away, say to him, "Reverend father, keep your absolution."

Remember always that it is the teaching of Catholic theology that absolution to be of any effect must come from God, and if through no fault of your own you are denied absolution from priests, you can go to God and ask for His absolution. Then you can go to communion, and take the sacrament of the eucharist till they excommunicate you *nominatim*. Then, by and by, the list of those excommunicated by name will be as big as the New York City Directory, and communion will be by card only—[laughter]—and all candidates will be examined at the church doors as to whether they are sound on these questions of political economy or not.

The misfortune is that they are not Papal teachings, they are Biblical and Protestant; they are not according to councils and Roman Catholic doctrines, that is all.

WE do not anticipate much from Dr. McGlynn's movement; if he desires liberty, he must come out from Rome. We admire the manliness of the man, we rejoice in his determination to be free; but individual liberty and Rome parted company long ago, and the excommunication is only the consistent outcome of her creed and polity.

WE are a remarkably patient people, sustaining some thirteen houses of legislature, municipal councils almost numberless, law courts, ditto; a Governor-General, eight Lieutenant-Governors to match; with 600 paid law makers. And yet if a poor man's cow is run over by a railway's neglect, or his property damaged by some such powerful corporation, he is not likely to get justice till the Privy Council decides the case after some years of vexatious law suits, by which the legal fraternity alone receive benefit.

WE have in Toronto a Street Railway Company that renders excellent service. There is some dispute with the city authorities as to the repair of the track on two at least of the principal thoroughfares. Few days pass without some innocent vehicle coming to grief, its wheels being broken by the wrench of crossing the track. Any half

dozen sensible men would settle the question as to where the responsibility lies in six hours. But legal questions come in, we are so kept in hand by law, that the millennium is apt to dawn before we know where to find redress, and then we may not need it.

THERE are military authorities, and red-tape prevails where even the red coat has passed away. Then there is an etiquette which specially appertains to the military caste, it is awful in its approaches. Stand in awe, hats off, be silent! The rifle range covers—for awkward and careless marksmen, and there are such even under this dread military etiquette—a part of the lake where small steamers and pleasure boats of right and of necessity frequent. Frequently passengers hear the sweet sound of the rifle ball, and see the water splash with a stray shot. Boats have been struck, and one young lady was struck in the mouth; but law and red-tape say, The Garrison Common is ours, and must remain. A few weeks ago, a bright boy with some friends was passing, and a ball tore through him; in agony he lingered a few hours, and then a home was left desolate, and hearts were broken. And still military etiquette preserves its dignity with the blood of John Perley Macdonald upon its shield. And our worthy Mayor is examining "authorities," to see what can be done. We are well governed—with a curse.

WE are neither alarmists nor pessimists. We draw attention, however, to two incidents that require attention, indicating as they do not a mere drift, but a current fairly set in. The first is the statement of the Superior of the Seminary to which the Oka land is supposed to belong.

Should the Indians agree to conduct themselves as law-abiding people, and desist from attempting to build a Protestant church, they would be left undisturbed, but otherwise the seminary would take measures to have its rights respected.

Which simply means that no Protestantism is to exist even now where Roman Catholicism prevails.

THE other fact is the decision of Judge Routhier in the Charlevoix election case. Canadian law declares that the exercise of undue influence on the part of the priesthood vitiates an election. The decision of the judge is that as this act is contrary to the canon law of the Roman Catholic Church