

citizens stand, as regards privileges, on the same level regardless of the church they go to. Is it not senseless for intelligent men to keep on mistaking sacerdotalism for religion, or, drawing a distinction between the crowned tyrant who justifies his despotic rule by claiming divine right, and the man who assumes autocrat power by asserting he represents Christ? To the man in whose breast thrills the passion for Freedom as exemplified in Democracy, the dictator in the black robe is no less the enemy of Liberty than he who wears the Imperial purple. In France and Italy they have got beyond mistaking Truth Divine for man-devised pretensions, and draw a sharp distinction between clericalism and religion. They do not count themselves as lacking in respect to the Father of All when they enact laws to stop the interfering by priests in the domain of government. Until we reach the same understanding in Canada the great reform in our constitution cannot be effected, the agitation will be blocked and misrepresented by charges of bigotry, intolerance, and persecution. The war we wage is not for or against any church, but for the vindication of those equal civil rights that are the inalienable heritage of every British subject. We have been given a country of vast possibilities. How vast few comprehend. Is it not a degrading thought, that its future should be menaced by a priesthood? Is there not patriotism enough among us to rise above local issues and devote our political efforts to bringing about complete separation of Church and State—that Canada shall be ruled by and in the interests of her people, and not by and for the advantage of any church?

ROBERT SEELAR

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