

ed, will be approved after the war by those in England and Scotland who voted for it before.

In Quebec the Catholic Church has special privileges that no other Church has in Canada, and still she does not seem to be satisfied. She is authorized by the treaty made at the conquest of Canada to collect tithes from her own adherents. Since the war started—and especially since the declaration of war by Italy against Austria—a violent anti-recruiting campaign has been carried on by a section of the adherents of that Church without interference by the Dominion Government. It is suggested by some that the leniency shown to this faction, while strong measures have been taken against others for less heinous offenses of the same character, is due to the fact the present occupant of the Ministry of Justice was educated by the Jesuits.

The strangest feature of the whole business is that the party now in power, known as the Tory or Conservative Party, had made an alliance at the time of its election with the extreme ultramontane party. While the Canadian hierarchy is said to have advised its people to do their part like their fellow-countrymen by enlisting in the imperial army, this advice seems to have no effect whatever, while the anti-recruiting party seems to be carrying the province. It has been suggested that the Church is playing a double game, and that, while it openly proclaims its loyalty, it is secretly working the other way through the confessional and otherwise.

In this connection we must now try to examine the head organization of this extraordinary institution. The Church of Rome aims at world power; it claims to be the only <sup>supreme</sup> agency between God and man on earth. It <sup>never</sup> favored the rise of any strong political power that it could not control; its antagonism to the policy of France

and Italy in recent years is well known. It still wishes to get the City of Rome and the Lost Provinces under its control. The ultramontanes in Quebec have openly declared that they would not favor the crushing of Austria—their last hope for the restoration of the Pope's lost temporal power—between the upper and lower millstones of Russia's Greek Church and what they call infidel Italy.

What will happen after the war is a very interesting question. For over two hundred years after the overthrow of the power of the Church of Rome in the British Isles, Roman Catholics had practically no political rights at all. The laws against granting them political rights were made by people who had been Catholics and had thrown off the yoke of the Church. Emancipation laws were passed by Protestants who imagined that by giving their Catholic fellow-citizens equal rights they could be depended on to take their part shoulder to shoulder with their neighbors to defend their country. All these expectations have lately been shattered by the extraordinary attitude of the major part of the Catholic population of Ireland and Quebec. It is true that a small number of them are doing their part nobly with the rest of their fellow-countrymen in defense of the empire, but unfortunately they are a very, very small section, and the heavy burden of the defense of their country, as well as ours, is laid upon the shoulders of the other portion of the population. Fortunately for the empire, however, when the total population of 400,000,000 is taken into consideration, the Catholic section that refrains from doing its share of this serious work is a very small section.

One <sup>striking</sup> feature in Canada is that English and French speaking Catholics are at loggerheads. The quarrel over the bilingual schools in Ontario, which the Quebec Catholics use as an