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not voluntarily enlist: the Province of Quebec is to stand apart, and enjoy the advantages of the efforts of the other provinces to maintain its laws and freedom in the present struggle. Such an attitude really places the Roman Catholic Church on the side of the Central Powers. She refuses to let her children fight, not only against the Germans and the Austrians, but discourages them from doing their part to produce a condition of things in which Armenian massacres will no longer be a possibility. In order that there may be no misconception at all as to the stand which the Roman Catholic Church in Canada is taking, Cardinal Begin frankly brushes democracy aside, and takes his place as the critic of democratic institutions as typified in the House of Commons in Canada. "If," he declares, "we judge by the very rude knowledge revealed by certain speeches made in the Commons one may indeed fear that some legislators, so little enlightened and maybe also somewhat ill-willed, may not make a choice that we would approve, and here is what legitimatizes all the fears." In plain English, the Cardinal places the judgment of his Church above the decision of the House of Commons, and boldly declares that it is not the will of the nation which should prevail but a decision of the Church of Rome as to what it may approve.

Finally Cardinal Begin declares that the Roman Catholics of Canada are assured by treaties of the free practise of their religion. The Roman Catholics throughout the entire British Empire are assured of the free practise of their religion, and this is true of all Protestant countries, but when it comes to the attempt to set a church above the State, the question becomes not a religious one but a political one, and has to be decided as such. But though Cardinal Begin declares that the free exercise of the Roman Catholic religion is protected in Canada, he goes on to demand that legislation shall not be passed which is unpleasing to the Roman Catholic minority, and he expresses this in something perilously near a threat, when he declares that "no one will dare, on a matter so important and delicate, hurt the sentiments of the whole Roman Catholic population of the Dominion." In other words, the Roman Catholic minority in Canada is to determine the policy of the country, and is to repudiate the acts in Parliament of the representatives of an entirely democratic country elected on a democratic franchise. Any failure of the majority to give way to the minority will, the Cardinal insists, "sow, on this side of the Atlantic, the seed of the fatal religious discords that have divided the Old World." To the average man it would seem that this is perilously near what the Cardinal is engaged in doing himself. The Roman Catholic Church, in Canada, is demanding privileges which it may enjoy under the governments of Austria and of Spain, where it can scarcely be pretended that there is much liberty of conscience, and which are frankly undemocratic. But Vienna is not Ottawa, nor is Madrid Toronto. If, therefore, the democratic government of Canada is not prepared to haul down its colours to him, it will be interesting to know what Cardinal Begin proposes to do by way of obedience to the legislature of the country



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