

Special Edition on The Papacy's Fifth Column

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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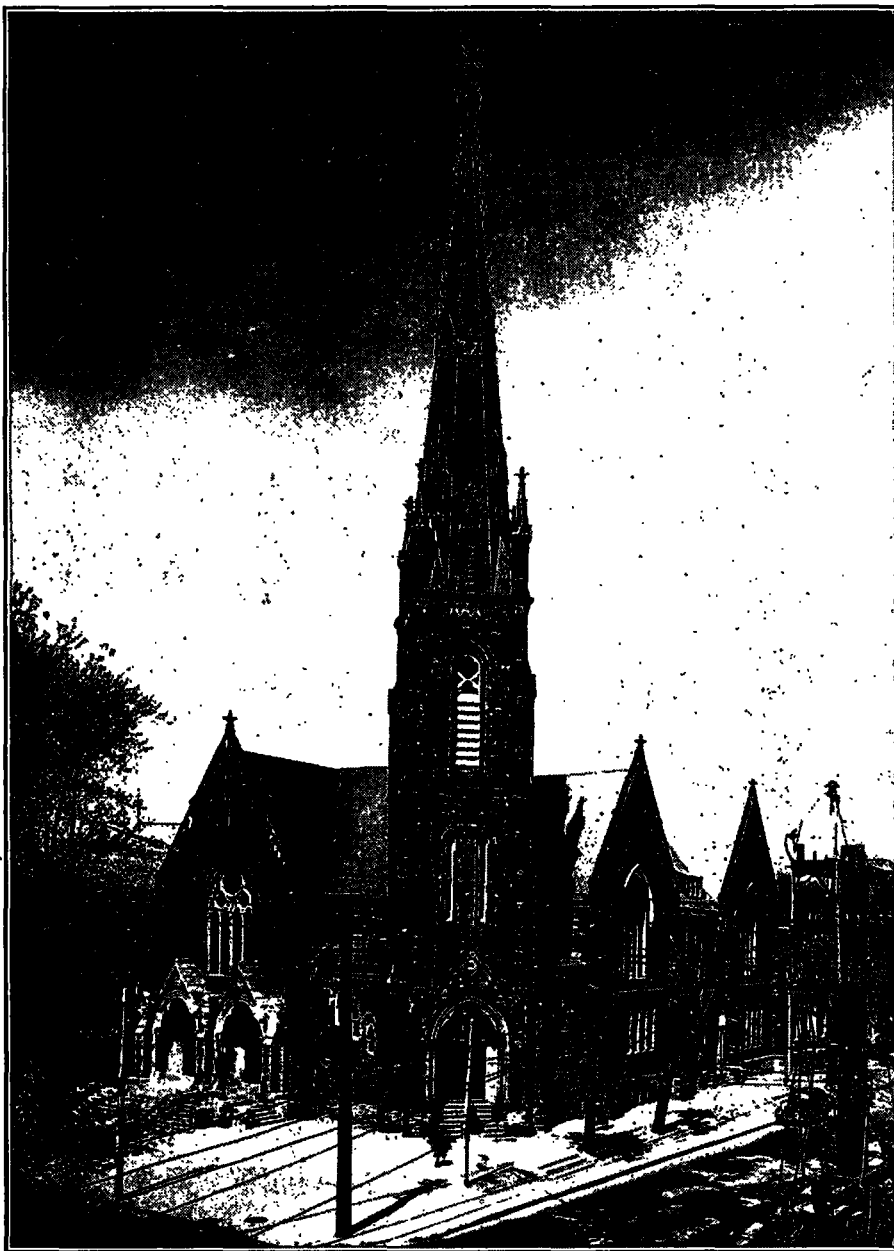
"I am not ashamed of the gospel of Christ."—Romans 1:16.

Address Correspondence: **THE GOSPEL WITNESS**, 130 Gerrard Street East, Toronto 2, Canada.
Registered Cable Address: Jarwitsem, Canada.

Vol. 19, No. 31

TORONTO, DECEMBER 5, 1940

Whole Number 968



Jarvis Street Baptist Church, Toronto.

SERMONS ON THE WAR

BY DOCTOR SHIELDS

will be mailed, postpaid, 5c each, or any 25 to one address for \$1.00. Please name date and subject when ordering. Where two subjects follow one date it indicates two sermons in one issue, but the price is only 5c per issue.

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The Jarvis Street Pulpit

A REPLY TO FATHER LANPHIER'S BROADCAST IN CRITICISM OF OUR EXPOSURE OF THE POPE'S FIFTH COLUMN

A Sermon by the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 1st, 1940

(Stenographically Reported)

"To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."—Galatians 2:5.

That verse is descriptive of the apostolic attitude toward all those who would, by any means, pervert the gospel of Christ. I shall begin my discussion of the subject before us this evening with a few remarks respecting the ethics and wisdom of controversy in general, and of religious controversy in particular.

The only place in this world with which human beings have anything to do where there is no controversy, so far as I am aware, is a graveyard. Life, in the very nature of the case, is bound to be controversial; and the more abundant and vigorous the life, the more intense the controversy is likely to be.

Even in the domestic sphere there is controversy. I do not mean, of course, as between husband and wife—that ought never to be; or if it be, it ought to be of a very pleasant order. But where there are children, there is likely to be controversy. They are likely to want their own way, to manifest some unwillingness to learn; and it becomes necessary that they should be trained and disciplined in order that they may take their proper place in life. The home which does not recognize that controversy is sometimes indispensable to the peace and order of the household, is likely to become sooner or later a scene of incipient anarchy.

There has always been controversy in the educational arena. Men view things differently, and have different convictions in respect to what they conceive to be the truth—I do not mean distinctively religious truth, but truth about anything and everything. Educationalists hold their conferences, write their books, debate their problems one with the other, with a view in the main to finding the best way of communicating demonstrated truth to others.

In the commercial world there is controversy, disputes, sometimes pleasant, and sometimes not so pleasant. It is said that "competition is the life of trade", and competition always has its controversial aspect. Hearing the advertisements over the radio, one wonders why anyone should be sick or uncomfortable—why indeed paradise has not come to this earth; for if half what the advertisers say were true, surely by this time paradise would be regained.

In industry, there is generally some controversial element as between manufacturers; and as to the realm of labour, if you doubt whether there is controversy there, seek an interview with Mr. Lewis or Mr. Green. You will probably find that all is not pacific there. The A.F.L. and the C.I.O. both discuss their problems—as they have a right to do.

The same is true of science, science in all its aspects. I remember reading a remark of Mr. Spurgeon to this

effect: "I hold no controversy with my scientific friends. We pass in our day sets of scientific hypotheses as rapidly as we pass telegraph poles on an express train." He might have likened it to passage in an airplane had he lived in our day. Then he said: "I am content to hand over each generation of scientists to its successors, or indeed to its contemporaries; and when they have got through with their mutual dissections, I am prepared to say to them, 'Gentlemen, you have been much less kind to each other than I should have endeavoured to be'."

Scientific progress has been made by controversy. Controversy is indispensable to progress. We must discover the defects in what is accepted as the truth in any realm of knowledge if we are to correct them and put them behind us.

Of course the politicians know nothing about controversy! They behave like a lot of angels! They do—but angels of different colours. That is as it ought to be—not the colour, but the controversy; for we have come to our present condition of political freedom by broadening down from precedent to precedent, by the discussion of human measures with a view to their improvement.

I think the British political system is perhaps the very best. Democracy—and there are many definitions of it—has its faults because, etymologically, democracy means the rule of the people; and the rule of faulty people is likely to be a somewhat faulty rule. But it has this advantage over all other forms of government, that when—to employ Lincoln's summary, with a different application—government of the people ceases to be for the people, it can ultimately be remedied by the people. For that reason we hold to democracy, and claim the right to full and free discussion of all political matters.

Politicians engage in verbal warfare. In the international field, it has come to actual warfare. The fact is, while human beings are what they are, no two of them alike, we shall have controversy. I was once asked by the Provost of Trinity College, Dublin, why I was in Ireland. I told him I was there to study the Irish question. "A very big question, sir. What progress have you made?" "I think I have met a representative of every conceivable shade of Irish political opinion." The great man shook his head and said, "Not unless you have met every individual Irishman!"

It was well said. There is a sense in which that is true of individuals generally. That is what makes us individuals. We think differently—and fortunately we do not look alike; one of each sort is probably enough.

It would be strange if religion should ever claim exemption from the general rule of criticism of all human affairs. Religion relates to the deepest and highest in-

terests of man. It has to do with a man's belief in a supreme being, or at least in a superhuman being, or superhuman beings, as the case may be. And it has to do with his conceptions of his relation to Him or to them as affecting his eternal future. There are many non-Christian religions which profess to determine man's future. There are many forms of religion called Christian that are not alike. Some are diametrically opposed to each other. They cannot all be true; and it is necessary therefore that we should have full liberty to discuss our differences, and to reach common ground if and when and where that may be possible.

The truth in respect to any matter is never injured by discussion. You need not be afraid that the truth can be shackled or silenced: the truth will out. Opinions which cannot bear discussion may well be regarded with suspicion. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." We have the highest authority for believing that "he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Truth always welcomes the light, the more light the better. We are not afraid of discussion. Some people are so careful of their religious opinions that, if ever they do take them out, they wrap them up in a blanket as mothers wrap their babies: you cannot even see the nose. If you have the truth, let it out; talk about it; discuss it. It will do no one any harm.

The gospel of Jesus Christ is wholly controversial. I long ago wearied of these religious gentlemen who would insist that we preach the gospel, but that we should not be controversial. No man can preach the gospel without being controversial. The gospel, in its very nature and object, is revolutionary. Those who thus object cannot have read of the apostles. "These that have turned the world upside down are come hither also." I have heard of an old preacher who preached from that text. He had three divisions: first, the world is upside down; second, it needs turning right side up; and third, "We are the chaps to do it." And he was right, providing he stuck to the gospel.

The gospel, I say, is controversial; it cannot be preached without controversy. The Bible is essentially a controversial book. It was born in controversy. There is scarcely a page in the Bible that was not written to set someone right who was going wrong. Religious controversy is decried by those whose religion is an aggregation of cyphers with no determining distinctive numeral. Cyphers never quarrel of themselves, when left absolutely to themselves. Nothing from nothing? Nothing to nothing? You cannot. The moment you introduce a distinctive numeral which counts at least one, your trouble begins; then you need an auditor, an adding machine. If you believe nothing, it is easy to agree with another religious cypher.

I believe the gospel, believe it as Paul did. As a minister of the gospel, I am set for the defense of the gospel. I have been here for more than thirty years, and I am still fighting! I confess, and glory in the fact, that I am a controversialist. I do not see how it is possible to be faithful to the truth in any other way. I think everyone must be a controversialist who has any religious conviction. Where principles of revealed religion are concerned, I am opposed to appeasement. You cannot appease the multiplication table without getting

into trouble with your creditors. You must obey it, and insist on others doing the same.

The prevalence of religious indifference is largely accountable for religious pacificism. If religion has ceased to be a matter of any consequence, the man says, "Let anyone believe what he likes. I do not believe much myself, and I will not contend with anyone else." So far as I am concerned, I have the profoundest conviction of the finality of the revelation of God in Christ. I believe there is one gospel, and only one; and I propose to contend with and against anyone who would in any way seek to pervert that gospel. I will not give "place by subjection, no, not for an hour."

My controversy in respect to what is called the Roman Catholic Church begins with its very name. "Roman"? Yes. "Catholic"? Only falsely so-called. Its very name challenges us to controversy. It presumes to adopt a universal name. I object. The Papacy is not "catholic". I remember being in a ministerial association some years ago when one of my Modernist friends delivered himself of an essay. He did not say much—they do not as a rule. His main argument was that the old doctrines were altogether discredited, and discarded; and if we wanted to be abreast with the times, and keep up with the crowd, there was nothing for us to do but come into step with this great procession. The argument was, "Everybody believes it." There was an elderly minister there who rose and said: "My brethren, I found myself in disagreement with a certain advertisement when coming to this meeting. It said, 'Everybody smokes—I will not tell you the brand—a certain kind of tobacco.' It is not true. I am a bit of a body myself, and I do not smoke. My friend's argument is that everybody believes it. I do not; and there are millions of others who do not."

When Romanists talk about the Roman "Catholic" Church, a universal church, something that is to include everybody, and arrogates to itself the right to dominate the souls of men everywhere, mine included, I declare war. There will never be peace so far as I am concerned. The argument is, "Ours is the big church; we are the universal church." Very well! "Broad is the way, that leadeth to destruction, and many there be which go in thereat." The majority plea is no argument at all. Truth never boasts of its bigness.

There are some things about the Roman Church that I admire, some things I commend to the consideration of my Protestant brethren. One is that the Roman Church is always positive, dogmatic, oracular, never apologetic, except in the original defensive sense, never compromises except temporarily to gain its end.

Why should we apologize? I do not, and will not. I have a controversy with the Roman Church—the Papal Church; and I boldly declare, without apology to some of my neighbouring Protestant ministers, that I have such controversy. At the time of the death of the Pope, a minister not many blocks from here said he thought we all ought to get together, Roman Catholics included; then he added, "Perhaps we ought to make an exception in the case of Dr. Shields." I can assure him that had he not named me as an exception, I should have done so.

I am opposed to Romanism as an anti-Christian system from top to bottom, through and through. I refuse to recognize it as a form of Christianity. It has certain elements of Christian truth in the background; but they are neutralized and nullified by its pagan sacramentarianism.

The Roman Church is as pagan as Mohammedanism or any other form of paganism. It is not just another form of Christianity: it is the very antithesis of Christianity. It is the enemy of everything that bears the Christian name. Therefore it should be opposed, contended against, and its votaries and victims delivered from its darkness and its despotism. Its so-called churches are, to me, idol temples; its system is idolatrous and blasphemous, the most blasphemous thing on earth. And the greatest of all blasphemers is the man who sits in the Vatican. We need another Reformation. We need the re-education of so-called Protestants. I oppose the Papal Church on religious grounds, because it is not Christian.

And I oppose it as a *political system*. Hitler is not original. It is an old truth that the Papacy for a thousand years has aimed, and is still aiming, at world-domination. Totalitarianism, of which we hear so much, had its inception, its example, its inspiration, in the Papal concept of a universal dominion, with the Pope as the representative of God, as the King of kings, and Lord of lords. Totalitarianism accords with Papal philosophy. It were superfluous to quote the decrees of its own councils to this effect: I have done so repeatedly. I shall not impugn your intelligence by assuming I need to repeat them this evening.

Furthermore, I re-assert what hosts of Protestants refuse to believe, but which I am sure is true, and I am positive that never in the long history of this world-struggle for liberty was it more emphatically true than it is to-day—that *no really faithful Papist can be a loyal subject of any government except such governments as are subject to the Papacy itself*. That is an extreme position? I stand with W. E. Gladstone. Did you ever read his discussion of the subject? I stand with John Wesley, with all the Reformers, and all the preachers who have known and who know what Rome is, when I tell you that the Papacy is the enemy of every free state, and of every free people.

Hence, the Coronation Oath of Great Britain. Why is the sovereign of Great Britain constitutionally restricted, and before he is crowned, required to take an oath that he will uphold the Protestant religion "as by law established"? You may object to the principle of the establishment of any religion by law. I do; although I always feel this reservation, that like the law which was added "because of transgression", it may have been ordained as a providential restricting power. But why is it there? Simply because the blood-red history of England compelled it. I have stood in places in England where many paid for their testimony with their lives, where blood flowed as rivers at the behest of this accursed system of which Father Lanphier is the Toronto representative upon the radio. Properly understood, at the root of the requirement is a distrust of Rome, and a defensive attitude toward all its pretensions. It is wrought into the British constitutional practice in order that she may not again be subjected to a deluge of blood, spilled by the hands of Papists.

About our friend—I suppose I ought to call him "Father" Lanphier, although I do not like the title myself! But I do not complain of his objection to my contentions. That is his right. He has a perfect right to say what he likes—and so have I. We ought both to exercise that right. *I take my stand definitely as an Evangelical Protestant, unalterably opposed to the Roman Church, to the Papacy and all its ways*. I expect Roman-

ists to be equally opposed to me. I claim the right to expose the errors of Rome as I may be able: and I cheerfully acknowledge the Romanists' right to oppose me, and to defend their own position. I should be a whining cad if I were unwilling to receive such blows as I give. A certain lawyer who used to be a member of this church said to me, "You do not know how hard you hit." I replied, "I hit just as hard as I can." I agree with the late Theodore Roosevelt when he said: "There may be some justification for not fighting at all: there can never be any justification for fighting feebly."

I am not disturbed by Father Lanphier's paying me the compliment of noticing one who was in his sight so "contemptible". But there ought to be some guiding principles to regulate such controversy as between honourable opponents. I publish much in THE GOSPEL WITNESS against Rome and her ways. Should I mention anyone in such articles, and should such person request a right to reply, I should be most unfair were I to refuse him the right to defend his position through the same medium.

Some years ago I passed some strictures upon a certain man in the pages of THE GOSPEL WITNESS, calling him by name, and opposing his teaching. Presently I received a letter from a very distinguished lawyer, saying he had been instructed to institute suit for libel for misrepresentation of this gentleman's theological position, that his views were not such as I had represented them to be. I replied saying I should be more than delighted to discover that his client's views were the very opposite of what I had been informed they were, and what I had represented them to be, and would be glad to give him what space he desired in THE GOSPEL WITNESS to state his views, since I knew of no one better able to express them than the gentleman himself. That was the last I heard of the matter!

What I say now will be published, and Father Lanphier's name will appear; and if he wants to reply, he can reply at any length he likes in THE GOSPEL WITNESS. That would make an interesting number, because of course I should still retain the editorial right to discuss what he might say.

I want you clearly to understand that I have no objection whatever to Father Lanphier's criticism of me or of my remarks. Nor do I complain that he criticized me by radio. I would allow the same freedom by radio as on the public platform, the public press, or any other means of intercommunication of opinions. Radio is a medium by which news and other matters of public interest are transmitted. If Father Lanphier pays for his time, and I suppose he does, I shall not complain, no matter what he says, subject to such restrictions as the libel laws impose. But I insist I should be accorded equal freedom.

Some time ago Mr. Zeidman was temporarily suspended from broadcasting, and the part of his script which was deleted was an exposition of Colossians, two: eighteen—about voluntary humility and worshipping of angels. As soon as I saw the text and its expurgated portions, I at once said, That was done by a Roman Catholic theologian. There is—or was—a Roman Catholic professor of Laval University on the Radio Commission. I think there are one or two Jews on it, but I have not heard of any Protestant minister being put on the Radio Commission. Years ago a member of Parliament warned me of what was to come—at the instigation of

Québec, saying it would not be long before religious services would be put off the air on the larger stations. I asked him why. "Because the Hierarchy can keep its people out of Protestant churches, but it cannot keep Protestant services out of Catholic homes. The Roman Catholic Church would be willing to forego the privilege of the radio if by that means it could exclude all Protestant voices from the air."

That censorship of Mr. Zeidman's script was suspicious. The fact is, the radio, the censorship, and even the Customs, are largely under the control of Romanists. A man who has spent his life studying this question has written me twice. He sought to import from England three books, anti-Catholic books, published in Great Britain, permitted to circulate and be freely sold there. They came to the Canadian Customs, and were stopped as prohibited literature. I am going to write him and get the names of the publishers. I am going to order those books myself, and if they are banned I will know the reason why before I get through.

It looks to me as though the Government of Canada cannot move without the consent of the Hierarchy. Villeneuve dominates Québec; Québec is represented by Lapointe and his confederates. It often appears to me that Mr. Lapointe is the real Premier of Canada.

If Father Lanphier is to be permitted to criticize my sermons by radio—and he is welcome to do so—I claim the freedom of the radio to reply. I am going to test you now. How many of you think I ought to reply to him by radio? (Everyone in the packed congregation, so far as could be seen, raised his hand). How many of you will help me to pay for it? I propose to send a communication to the Radio Commission, to ask them respectfully to give me time to reply to Father Lanphier's strictures. I shall have to pay for the time, as he pays for it. I do not know whether they will give it to me, but I shall try. And I appeal to this congregation—and it will strengthen my appeal to the Radio Commission if I tell them that this crowd, a fairly respectable crowd for a night like this, is with me. I do not know what the cost of CBL would be, but that it would be a great deal. I am asking you now for a collection to cover the cost. (An offering was taken and later in the evening announced as having been \$330.00). This address will be printed, and if the Radio Commission will not give me the time, I will use the money to send the paper to every member of Parliament, the Commons and Senate; to every newspaper in the entire Dominion of Canada; to every person of influence whose name we can secure.

We endeavoured to secure a complete copy of Father Lanphier's speech, which copy was refused. I shall not wait for him to request a copy of this address: I shall send the reverend Father a copy unasked. I am indebted to Mr. W. Gordon Brown who, in addition to all his other accomplishments, is able to write shorthand, for the report of Father Lanphier's speech. I quote something that he heard Father Lanphier say:

"A few pitiable and contemptible examples which we have witnessed in this city within the past few weeks"—opposing the contention that the Roman Catholic Church is a fifth column. He further remarked:

"Those who attempt to set religion against religion and Catholic against Protestant by talking about the Pope's fifth column are beneath contempt."

Nothing is easier than to dismiss a serious subject by a simple denial or a shrug of the shoulder. I may

seem to be egotistical for a moment, but I must say some things which are vital to this discussion. There is no more honoured or trusted name in the British Empire—or in the world—to-day than that of the Right Honourable Winston Churchill. Yet a few years ago—less than three—he was called a "war-monger" even in Britain. Mr. Chamberlain would not have him in the Cabinet, nor would Mr. Baldwin, nor Mr. McDonald. When he protested against the insane proposal to hand over the vital ports of Ireland to De Valera he was voted down in the House of Commons, and Chamberlain carried the House in commission of that fatal blunder as late as nineteen-thirty-eight. Neither in this country nor in Britain could men that saw the sword coming, and warned the people of their danger, secure a hearing.

And here is my egotism. I too saw it coming—and spoke of it even before Mr. Churchill. Public men in this country and in England were blind to the awful reality of the situation because they set aside the light of the principles of the Holy Book. I shall be called by many a "bigot" and whatnot. Notwithstanding I hold to my position, that what I have just now said, I have said in the hope that it may in the minds of thoughtful people give some authority to what I say further.

So long ago as before the Armistice I said in London, in no less a place than Spurgeon's pulpit, that if an armistice were concluded on such terms as were proposed, and in such a place, it would be only an armistice, that the war would have to be fought over again. To me, it has seemed that some sort of fatal blindness, whether judicial or not, has fallen on the statesmen of the Empire, to permit this peril to grow under their eyes, and to cry down everyone as "war-mongers" who saw the thing for what it was, and warned the people. Convinced at last by the events of the day that every prophecy he had made was justified by the development of affairs in Europe, the country turned to the man whom they had decried, and entrusted him with such authority as no Premier in Britain's history has ever held in his hands. Why? Because they saw that, according to the scriptural rule, the wisdom of the prophet was justified by the fulfilment of his predictions.

At the very last service we held in the old church before it was burned, the building was packed as this is tonight, the congregation authorized a cablegram to Mr. Anthony Eden commending him for his refusal to negotiate with Mussolini, Hitler, or with any other European liar, unless and until they should give proof of their good faith. Eden went out of the Cabinet; and poor Mr. Chamberlain who was politically as blind as a bat, said, "I will eat my hat if my appeasement policy does not succeed." I wrote an article saying he ought to have been given a whole hat factory! Do not tell me that he gained time for us. If Hitler had been ready at that moment, no signing of any pact at Munich would have saved us. We threw away Czechoslovakia, the Skoda Armament Works, and two million of the bravest men who forsook their own country in the last war and fought with us—we threw them to the wolves. I never was so ashamed to be called a Britisher as then. I can honestly say, as a patriot and an Englishman, that for some months following I had not a night's sleep. I knew what was coming. I can find you files in THE GOSPEL WITNESS predicting these things, as you who come here know.

Now I say, I hold to my position that in its centuries' old purpose, its present Jesuit-controlled policies, its

worldwide system of intrigue and espionage, the Papacy is more than a Fifth Column: it is the destroyer, the looter, and the desolator, which is taking advantage of the ambition of Hitler, and Mussolini, and their ilk; and using them to effect the dream and purpose and alleged divine destiny of the Papacy, the domination of the world. And since the British Empire is the chief barrier to the realization of that purpose, the Papacy is the Empire's supreme foe.

I have here a communication from my good friend in London, Rev. John A. Kensit, to the Right Honourable Sir John Anderson, dated July second, calling the attention of the Minister for Home Security, to the danger in England of permitting the various Romanist orders to be at large when they were all subject to a foreign prince, and likely to be engaging in espionage and other forms of Fifth Column work. In that letter he used an oft quoted passage from Cardinal Manning of many years ago, but the principle still obtains. This is what Manning says:

"It is good to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an Imperial race. You have a good commission to fulfil and great is the prize for which you strive. England is the head of Protestantism, the centre of its movements, the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here, it is but a war of detail. All the roads of the world meet in one point, and this point reached, the whole world is open to the Church's will."

That by an Englishman, but a cardinal of the Roman Church, an apostate from the Church of England. That, every student of history knows is the settled policy of Rome. I shall not quote again what I have already printed, but summarize one or two things, and then in this week's issue of THE GOSPEL WITNESS, I shall print out again the authorities which are the foundation and warrant for my remarks.

The rape of Ethiopia was approved and blessed by the Pope. You had a mission there, Dr. Bingham. After Mussolini got in, you had to get out, did you not? (Addressing Dr. R. V. Bingham of the Sudan Interior Mission). There was no more religious liberty in Abyssinia: there never is where the Papacy holds sway.

I remind you also that the murder of a million people in the Spanish Civil War, waged for the restoration and reestablishment of Jesuit authority in Spain, received the Pope's benediction. And when and while those two atrocious crimes were being committed, the Vatican did not talk peace! And when Mussolini's son was finding it great fun to rain bombs upon helpless, unarmed Abyssinians, and to see the poor creatures running to find shelter—the Pope did not propose the application of a golden rule to Italian Abyssinian warfare. The hypocrite! He is!

I have already in earlier addresses declared my conviction that the treachery of Pétain and Laval was due to the machinations of Rome. I was led to that conviction from my general study of the whole situation, but after I had so spoken, I read this:

"Vatican City, July 15—The Vatican has formally given its support to the new French totalitarian régime of Marshal Henri Philippe Pétain, it was stated in authoritative Vatican quarters to-night.

"The papal Nuncio to France, Monsignor Valerio Valeri, was said to have been instructed to support the Pétain Government in its work of French reconstruction.

"Pope Pius XII was said to be convinced that Marshal Pétain and Vice-Premier Pierre Laval will work for the reconstruction of French national life in line with policies which will meet with approval of the Church.

"At the same time authoritative Vatican quarters emphasized that the Holy See will give its support to the French Government in a fight against the spread of communism, atheism, materialism and against anti-religious and anti-clerical elements.

"It was said, however, that the Vatican will refrain from any direct interest in French political problems."

Isn't that lovely? But will anyone in his senses believe that last sentence?

And this from *The Daily Telegraph*, London, of Sept. 12th, 1940:

"Messages from Vichy reveal that France ended a 36-year rift between Church and State when the Vichy Government formally repealed a law of 1904, thus abrogating a series of discriminatory measures then designed to restrict the influence of the Catholic Church in the field of education.

"Passed at the height of a wave of anti-clericalism which swept France ten years before the last war, the measure specifically forbade the right of association of monastic orders in France, and nominally barred religious orders from conducting schools.

"A new decree issued restores the spirit of the concordat signed between Napoleon Bonaparte and Pope Pius VII., permitting Jesuits to teach in Catholic educational institutions and allowing convents to reopen officially."

As soon as Italy entered the war, the Italian Bishops sent a petition to Mussolini, suggesting he could crown his great career by delivering Palestine to the Pope, for his rule. The Bishops of Germany issued a pastoral letter, calling upon all the faithful to be loyal to Hitler, and to be grateful for the exploits of the German army. I republished in THE GOSPEL WITNESS an article from the pen of an editor of a paper in New York, a former Catholic, in which he explained that the so-called persecution of Roman Catholics in Austria and Germany was nothing less than a blood-purge of the liberal elements in the Roman Catholic Church by the Jesuits, and that the conservatives, the reactionary Romanists in Germany had come solidly to the support of Hitler, and called upon all the faithful of the Reich to follow his behests:

I received a letter from London only last week. It says that the Baptist Church House; Baptist Mission House; St. Paul's; Westminster Abbey; St. Margaret's; Spurgeon's Tabernacle; City Temple; Christ Church, Westminster Bridge Road, have all been bombed, some of them completely destroyed. And my Christian friend says, "But not a bomb has fallen near Westminster Cathedral"—the Roman Catholic cathedral. Of course, that may be accidental.

Now a request is gone from Canada that Rome be not bombed. I am sorry to see any city bombed. It ought not to be. But who is so interested in the preservation of Rome? The buildings I have mentioned, many of them, are just as sacred to many of us as the Vatican could be to our Roman Catholic friends. I think it is about time that Canadians were awakened. Were I in command, I would give orders, in view of what has been done in London, to bomb Rome off the face of the earth—and that should include the Vatican (Loud applause). And it would not hurt Peter's tomb, since it was never there.

How carelessly some people read their papers. I get them all, and try to keep up with the war news from

every available news source. One night I found down in a corner, with scarcely any headline, this significant announcement. It was printed the first week of last August.

"The Vatican announced to-day that Vatican citizenship had been conferred on all its diplomatic representatives abroad, including the staffs of nunciatures and apostolic delegations.

"The announcement said this action had been taken with the consent of the Italian government, practically all Vatican diplomats being Italians.

"It was believed intended to clarify the situation of the holy see's representatives abroad in view of Italy's status as a belligerent."

The entire diplomatic corps of the Vatican, now being a papal state, were given Vatican citizenship, and thus lost their Italian citizenship. They ceased to be citizens of a belligerent power, and became citizens of a neutral kingdom, and as such enjoy the diplomatic immunity which belongs to diplomatic representatives of foreign powers. It means that the emissaries of the Pope, in every country of the world, are free to do the devil's business—in which he is engaged—while enjoying "diplomatic immunity", since their correspondence with Rome will thus be uncensored.

What about Canada? I will not weary you by recounting it all; but let me say that Quebec in the last war and in this has been against us. Call me what you will, the Hierarchy of Quebec is not loyal. It is anti-British, and Quebec is made disloyal by the Roman Hierarchy that rules her. It was proved in the last war: it is proved up to the hilt in this. May I ask why it was necessary for Mr. Lapointe, the Minister of Justice, Mr. Power, another French Canadian, two Cabinet Ministers, to go on the air and plead with the French-Canadian people to obey the law in the matter of registration? No Cabinet Minister felt it necessary to exhort the people of Ontario to obey the law.

Furthermore, how does it come to pass that a man so popular as Mayor Houde of Montreal openly advised the people of Montreal and Quebec to refuse obedience to the law of this country? I know he was put in an internment camp, very properly.

Arcand, the Fascist leader; in the archives of his offices the police of this country seized documents including commendatory expressions from Berlin and from Rome, commending him for his support of Hitler and Mussolini, and for doing a proper "Catholic" work. That man, so the police reported, had planned to march on Ottawa with an army of seventy thousand, and overthrow the Government of this country violently last summer. He was put in an internment camp. Dies of the Commission to look into un-American acts in the United States has already referred to Arcand and his associates as having been connected with sinister movements in the United States. He is in an internment camp—a man who is a rebel, a man who proposed to shed blood to effect a violent overthrow of the Government of this country, and has never been brought to book yet. Would that have been allowed to pass in Ontario?

The retention of the Vichy representative in Ottawa is another point. I do not know all the merits of the case—yes, I do know. Why? It was said he is retained because his expulsion, being given his passport and sent home, would offend the sensibilities of the French-Canadian people of Quebec. Why should a Justice of the Supreme Court of Quebec, Justice Surveyer, in giving an address to a service club in Montreal, extol Pétain, and

say that the Pope was "the only sovereign in the world capable of appreciating Pétain's action"? That is common news. I have no doubt it was true. I have little doubt that the Pope appreciated Pétain's action! I have very little doubt that Pétain did as he was told to do. The collapse of France, the betrayal of the British cause by Leopold, were of a piece.

Have you read Cudahy's articles? If you look back into Roman Catholic history in the last seventy-five years, you will find it was put forth by such men as Manning, Newman, and others, that the Church should engineer a School of Ambassadors, and capture the Diplomatic Service of the British Empire. They have nearly done it, and so also in the United States. Mr. Kennedy, a Romanist, the Ambassador from Britain to the United States, recently gave an interview to some newspaper reporters in Boston. He later complained it had been an "off the record" interview, and that they were not supposed to print it. But he said it just the same—what did he say? That democracy is ended in Britain, that there is nothing but national socialism in view. Now the British press is discussing his influence upon Mr. Chamberlain, stating that he was one of Mr. Chamberlain's chief advisers in the infamous Munich matter. Mr. Kennedy cannot go back to Britain to-day; he is now *persona non grata* there.

I told you before of one of our men being in a small Ontario town with a fellow-salesman who was a Roman Catholic. He said to my friend, "I know the priest in this town, I will invite him to have dinner with us." At dinner they discussed the war, but the priest was rather reserved. At last my friend said, "What do you think of Mussolini's and Italy's participation in the war?" And that English-speaking Roman Catholic priest right here in Ontario, not fifty miles from London, Ontario, said, "We are absolutely forbidden to discuss Italy's part in the war."

Why? Why? Anyone who is not blind must know the answer.

Now last of all the Pope's peace move. He did not tell me he was going to issue that encyclical, but I knew it would be coming. In anticipation I spoke against it in this pulpit some weeks ago. He did it in the last war. The Pope pleads for peace! On what ground? The combatants should obey the golden rule—and a great many sentimental people will say, "The Pope is right." "Do unto others as ye would they should do unto you." That is an admirable rule for individuals, but the state must bear the sword of justice and vengeance. Shall we say we should apply the golden rule to Hitler, and his ilk? If any of us could fall so low, and become so unmoral, so destitute of any capacity for distinction between right and wrong, if in the sub-conscious there could be found some speck of moral sense I should think if I were guilty of that of which Hitler is guilty, I should deserve to be hanged. And on that principle, I would apply the golden rule to him!

When proposals like that are made, they are always made in the interests of the aggressors. We do not want to bomb Rome, or Berlin; we do not want to drop bombs on men, women, and children. All we ask is that we be left alone. But if our women and children are to be destroyed, if our cities are to be laid in ashes, it is folly to talk to this fiend in human form about the golden rule. The only rule he will ever feel or recognize is a rule of iron and steel and fire and brimstone from hell.

You will be surprised when I tell you where the lectures contained in the book I hold in my hand were delivered, and by whom. The lecturer refers, among other things, to the Inquisition, and says:

"Popes decreed that the inquisitors should condemn, that the magistrate should execute the sentence; and that one-third of the property of the accused should be appropriated by the State, and that the other two-thirds should be equally divided between the inquisitors and the Pope. So that each of the parties concerned in conducting the trial had a direct and large pecuniary interest in securing the condemnation of the accused.

"It is a terrible thing to say, but this conclusion is forced upon the student of the history of this dread tribunal that, whatever may have been its object at its first establishment, it was very soon transformed into a vast organized system of murder, carried on mainly for the sake of plunder, under the sanction and direction of the Papal court. The pontiffs took care to urge kings and princes to support, with the aid of their secular power, their emissaries in all their endeavours to extirpate heresy, and so well were their wishes responded to, that in a short time, no one, even of the most unblemished character and the greatest piety, could consider himself safe from being cruelly put to death, if he should happen not to have secured the favour of the inquisitors."

The author quotes from "Dickens' pictures from Italy his harrowing description of the inquisitorial prison which he saw in the Pope's Palace at Avignon," as follows:

"A few steps," he says, "brought us to the dungeons in which the prisoners of the Inquisition were confined for forty-eight hours after their capture, without food or drink, that their constancy might be shaken, even before they were confronted with their gloomy judges. The day has not got in there yet. They are still, small cells, shut in by four unyielding, close, hard walls; still profoundly dark, still massively doored and walled as of old. On we went into a vaulted chamber, now used as a store-room, once the Chapel of the Holy Office. The place where the tribunal sat was plain. The platform might have been removed but yesterday. Conceive the parable of the Good Shepherd having been painted on the wall of one of these Inquisition chambers! But it was, and may be traced there yet.

"High up in the jealous walls are niches where the faltering replies of the accused were heard and noted down. Many of them had been brought out of the very cell we had just looked into. We had trodden in their very footsteps. Then into a room adjoining—a rugged room, with a funnel-shaped, contracting roof, open at the top to the bright day. The chamber of torture, and the roof was made of that shape to stifle the victim's cries. See the stone trough for the water-torture. Gurgle, swell, bloat, burst, heretic—for the Redeemer's honour. Suck the bloody rag, deep down into your unbelieving body, heretic, at every breath you draw. And know us, for His chosen servants, true believers in the Sermon on the Mount, elect disciples of Him who never did a miracle but to heal; who never struck a man with palsy, blindness, deafness, dumbness, madness, or any one affection of mankind, and never stretched his blessed hands out but to give relief and ease. There the furnace was. There they made the irons red-hot. Those holes supported the sharp stake on which the tortured persons hung poised, dangling with their whole weight from the roof. A cold air laden with an earthy smell falls upon the face. It comes from a trapdoor in the wall. One looks in. Downward to the bottom, upward to the top of a steep, dark, lofty tower, very dismal, very dark, very cold, the executioner flung those who were past all further torturing down here.

"Again, into the chapel of the Holy Office, a little trapdoor in the floor. Behold the oubliettes of the Inquisition, subterranean, black, terrible, deadly; my blood ran cold as I looked down into the vaults where these forgotten creatures, with recollections of the world outside, of wives, friends, brothers, children—starved to death, and the stones rang with their unavailing groans.

But the thrill I felt on seeing the accursed wall below, decayed and broken through, and the sun shining in through its gaping wounds, was like a sense of victory and triumph."

"Place yourself in imagination beneath the vault of yonder rugged room, picture to yourself the scene, and consider what unguessed-at misery it means. Begin by laying aside the thought of friends, from whom when once a prisoner, you are altogether severed. Not a soul of them will ever see you again. No one can even conjecture where you are. You have been trapped, it may be, in a lonely street, and brought hither in the dead of night. In another ten minutes you must undergo the question. What answer will you give? Will you confess to these men after the example of St. Paul: 'After the way which ye call heresy, so worship I the God of my fathers?' Or will you deny your own convictions, and profess to believe what you do not believe? To do this will secure for you, at the least an easy death, instead of a death by fire, possibly no more than a short penance, possibly seclusion in some well-known monastery. But if you will denounce your friends and enter the service of your tormentors as a spy, you will gain for yourself, not only life, but much that makes life luxurious, if not splendid. Remember, if you choose against this, you will go down into silence. 'No protest of yours, no word or deed will ever be known; neither the fact of your death, if you die, nor yet of your existence, if you should continue to live in any other vocation than the abhorred one of being a spy upon your friends.'"

I quote further the lecturer's recital of some of the historic records of the Inquisition's work:

"Jane Bohorgues, a married woman near confinement, charged with the same offence, was tortured in the most brutal manner. In her feeble and forlorn condition, her child when born was torn from her, and before her strength would allow she was again subjected to the torture with the most fiendish cruelty. The cords which bound her limbs penetrated to the bones, and caused the bursting of several blood-vessels. Blood flowed from her mouth in torrents, and she was carried back to her dungeon where she soon expired.

"In 1704 Elizabeth Chaffer, who married Doctor Vasconcellos, a native of Madeira, remained faithful to the Church of England. During her husband's absence in Brazil, she had a dangerous sickness, and was informed on her recovery that she had been received into the Roman Church. She repudiated the ceremony, and was imprisoned for seven months, and then prosecuted for holding heretical opinions. Then she was sent a prisoner to the Inquisition of Lisbon. They appropriated all her money and jewelry, and then locked her up for nine months and fifteen days in a small dark room, about five feet square, on the ground floor. She was kept for most of the time on bread and water, and had nothing but a bundle of damp straw to sleep on. As she refused to conform, her back was stripped and lashed with a whip of knotted cords. Then they burnt her breast to the bone in three different places. After a month she received another severe whipping, and was then asked whether she would profess the Roman faith or be burnt. She resolutely refused to make the profession they required. She was told that the mercy of the tribunal was extended to endeavour to rescue her from the flames of hell, but that if her resolution was to burn rather than embrace the Roman Catholic religion, they would give her a trial of it beforehand. She was then bound, so that she could not offer any resistance—her left foot was then made bare, and an iron slipper, red-hot, was fastened on her foot till the flesh was burnt away to the bone. As she fainted away the slipper was removed, and she was carried back to her dungeon. After a time, she was again whipped so cruelly that her back was torn all over. She was threatened with worse treatment still. And being quite unable to endure such a life of misery, she signed a paper of recantation and adhesion. She was then, after a time, dismissed in a most destitute condition, without any of her goods, or plate, or money being restored to her.

"Wm. Lithgow, a Scotch traveller who had gone over Europe, arrived in Spain in 1620; he was seized and im-

prisoned as a suspected spy by the inquisitors. He has written a harrowing description of the prison, surpassing that of Dickens in its actual horrors. He was subjected to every one of the different kinds of torture I have described, and others more revolting still. Lithgow was accidentally discovered by some English factors, who secured his release. On his arrival in England in 1621, James the I. went to see him, and a long diplomatic correspondence grew out of his treatment.

"These are only a few instances picked at random out of thousands. Had I time, I could adduce well attested proofs, the narratives of those who endured or witnessed the inflictions, of the truth of every statement I have made, and of every description I have given of this frightful tribunal. No one can read its history without feeling that for its inconceivable cruelties, its wholesale murders perpetrated in the name of religion, and under the direct authority of the Pope, there must be a mighty retribution in store for the Roman Church yet."

Every student of history knows something about the infamies of the "holy office". The infamies of Hitler and Mussolini and Himmler, or of the Gestapo, are not worse than those things that were perpetrated in the name of the Lord Jesus by this damnable system that claims dominion over the world. Hitler, Mussolini, Goering, Himmler, and the whole crowd are Roman Catholics; and back of them is the Jesuit power that has gained ascendancy in the Roman Catholic Church. If Britain should fail—which God forbid!—Europe, and indeed the rest of the world, would fall back into the same dense darkness which then wrapped the world about.

What of Canada? The Quebec regiments have had to come to Toronto, and other Ontario centres to complete their recruiting; and of the numbers published as coming from Quebec many were Ontario men who enlisted here and went to Quebec. Why the difference between Ontario and Quebec? It is not that the French-Canadians would not be as loyal as you or I if given a chance; but because the Papacy and its representatives everywhere—and nowhere more than in the Province of Quebec—are definitely anti-British, and in this war are working against us. That is the reason Canada is not doing twice as much as she is. We might do less, but we might do more. We are handicapped, and our war-effort is being half paralyzed by the Papal Hierarchy of Quebec.

From whose book have I read? From a series of lectures delivered in reply to Archbishop Lynch of the City of Toronto, by Rev. John Langtry, M.A., Rector of St. Luke's, delivered in St. Luke's, in eighteen hundred and eighty-five.

Toronto had some Protestants in those days! Where are they now? Why have we no voice crying out against these infamies? Has the Papacy changed? Has the soul-devouring Red Dragon of Rome experienced such a change of nature as to justify its being adopted as the chief pet of the Protestant household? The Papacy boasts that it never changes. And in that one particular, at least, it tells the truth. But so-called Protestantism, having so generally set aside the Scriptures of truth, has been shorn of its principles as Samson of his locks, and, as a blind slave, grinds the Papal Philistine mill.

Shall we wait until the enemy thunders at the gate? Canada ought to be preparing to have a million men under arms. I believe Hitler will be beaten. I believe it as surely as God is in heaven. But when he is, when red revolution rises in the countries of Europe, it will require millions of men to police that continent. Millions of lives may be saved if Britain is in a position to take

immediate advantage of the first break by mopping up the seething mass of anarchy which will then obtain. We have fifty-two thousand men overseas, and something over one hundred thousand of all arms in Canada. In addition we have this school-boy compromise for Quebec, this sop handed to Ontario and the other Provinces, to make us believe we are raising an army. Twenty-five to thirty thousand men called up for a month's training, and by the time they are called up again they will have forgotten everything they learned.

Who in the Government is guilty of such folly as this? It is a day when everything we hold dear is at stake—life, liberty, and, to use the American phrase, "the pursuit of happiness". The day will come when you and I will have to fight for it. Why must we be always lamenting, "Too late! Too late!" Why should we let the devil have his way, and calmly assume we can catch up with him! If we never need them, a million men would be the finest insurance Canada could have, and the finest example to the nation to the south of us.

Why do I thus speak? I said at the outset that I have a gospel to preach. I glory in preaching it. I would a thousand times rather preach the plain doctrines of the grace of God than do anything else. But the prophets of old had to speak to their rulers, and warn people of impending danger. It is because I see that the privilege we enjoy to-night of worshipping in this place, freedom of assembly, freedom of discussion for the platform, for the pulpit, and for the press, freedom to declare ourselves—because I see all this threatened, I would have everybody take warning in time. In my view, the war is our one job just now. Preach the gospel? Certainly, and I trust I preach it. I think I can say that I never let a congregation leave this place without hearing the way of life through the blood of our Lord Jesus Christ. It is because I prize that privilege I speak as I do. Jesus Christ, not the Pope, is the only way of life. The Roman Catholic Church says there is no salvation but by submission to the Pope. We believe there is no salvation apart from the Lord Jesus Christ. I am a Baptist from conviction, but I have fellowship with all brethren who meet on that common ground of faith in the Lord Jesus Christ as the sinner's only Saviour, who believe that nothing but the blood of Christ, and the regeneration of the Holy Ghost, can possibly save the soul; who believe the Bible to be the inspired, infallible, and supremely authoritative word of God. While I am a Briton, and I rejoice in my British citizenship, yet even that is subordinate to a higher loyalty, to that heavenly kingdom of which I am a citizen, and a heavenly King Whose I am, and Whom I serve. I speak as I do, and preach as I do, with this one object in mind always, so to use what influence I have that the One Who died, Who was buried, Who rose again, and Who ascended into heaven, Whose are all the kingdoms of this world and all their glory, that He, HE, might have the preeminence!

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Gospel Witness

SUNDRY QUOTATIONS ON THE PAPACY AND THE WAR

Some of the quotations printed below we have already published; but we assemble them in this issue to make them conveniently available to those who are willing to co-operate in warning the country against the machinations of the Pope's Fifth Column in Canada and elsewhere.

FROM THE GOSPEL WITNESS, AUG. 8, 1940.

DANGER FROM UNINTERRED ALIEN "RELIGIOUS"

On the 2nd of July, Mr. J. A. Kensit addressed the following communication to the Rt. Hon. Sir John Anderson, Minister of Home Security:—

Dear Sir,—I am directed by the Council of the Protestant Truth Society to call your urgent attention to the possibility of a very real danger to this country arising from the presence of a large number of alien priests, monks and nuns belonging to the Roman Catholic Church. The Church of Rome is an Italian religion and we only deceive ourselves when we ignore this crucial point. The Papacy was born in Italy and has had its seat of government there all down the ages. No one but an Italian ever can expect to succeed to the Popedom, and it is now over four centuries since any other nationality occupied the Papal chair. It is obvious, therefore, that the administration of the Roman Church at headquarters must reflect this Italian position. By propaganda our Press suggests that the Papacy is the most impartial organization possible, whereas the truth is that the Curia, or cabinet of the Papal Church, at the present moment consists of 31 Italian Cardinals and only 26 of all other nationalities combined, but further, even in the 26 are three German and three Spanish Cardinals. Thus, the non-Fascist powers have little weight in Vatican counsels. England, being Protestant, is under the condemnation of the Papal Italian power, as outlined many years ago by Cardinal Manning, who, at the start of the revived Roman Catholic campaign in England, used the following words, as will be found in his *Sermons on Ecclesiastical Subjects*, Volume 1; pages 166-7:—

"It is good to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an Imperial race. You have a good commission to fulfil and great is the prize for which you strive. England is the head of Protestantism, the centre of its movements, the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here, it is but a war of detail. All the roads of the world meet in one point, and this point reached, the whole world is open to the Church's will."

Surely language of this kind shows that there has been a long-established Fifth Column of a clerical type, working for England's undoing. Our duty, at any rate, is to call your attention to certain facts which have a direct bearing on the situation to-day.

Command Paper 1108, published by order of His Majesty's Government, after the end of the last War, printed a letter dated Berlin, 28th November, 1914. It contains the following words:—

"First send the priest or priests, as I need them for a special purpose here—you can guess—for—"

"If the priest or priests can get to Christiania (Norway) . . ."

"Warn all our people, too, of the present intrigue at Rome to bring pressure of religion to bear on a question wholly political and national."

There is much evidence in that Command Paper which makes plain the intriguing hand of the Romish Church in political concerns. Moreover, as the Church of Rome has been such a disturbing factor in European politics for generations, it leaves it under very strong anti-British suspicion whilst Italy is engaged in war with us. During the last war, apart

from the Irish matter, even the Pope's private Chamberlain, Monsignor Gerlach, was sentenced in Italy to life imprisonment on conviction of most diabolical plots connected with the destruction of two Italian battleships, one in September, 1915, and the other in August, 1916. It would be useless to plead the then Pope's innocence of the character of his confidant, for Dr. Dillon had written in the *Fortnightly Review* for July, 1915:—

"Gerlach is one of the most compromising associates and dangerous mentors that any Sovereign ever admitted to his privacy."

Again *The Times* of February 12, 1917, had the following statement:—

"The Jesuits of Gijon possess a wireless station which is working in complete liberty. An official of the Telegraphs who attempted to take control of it was transferred to another post on the demand of Father Bilbao."

How far convents and monasteries were utilized for espionage it would be impossible to say, but during the course of the last war one priest was caught in an endeavour to smuggle a telegraph code into the country, and the Rev. Father Michael Daly was sentenced at Liverpool on November 9, 1917, to a month's imprisonment for offences against national security.

The Italianized Papacy is as active now as ever against us. *The Times*, on the 20th of last month, published a report that "two Italian Archbishops and 47 Bishops have petitioned Mussolini to insist that the Holy Sepulchre in Jerusalem be taken out of the hands of Great Britain and entrusted to the Royal House of Savoy."

In combing out all possibilities of danger, the Government should have in mind that the Roman Catholic Church demands its members to subscribe to the claim "that the Pope is above all temporal rulers." This is the language of *The Tablet*—the leading Roman Catholic paper published in this country, and as recently as the 15th June last.

Our contention therefore is, that no alien priest, monk or nun should be left in a position of freedom, but should forthwith be interned.

Yours faithfully,

(Signed) J. A. KENSIT.

VICHY REPRESENTATIVE REMAINS AT OTTAWA

Ottawa, Aug. 6—(CP)—Canada has permitted the French minister, Rene Ristelhueber, to remain at his post in Ottawa and carry out his duties, Premier King told the House of Commons today. He said he believed this met with the approval of the British Government, although it has, to a certain extent, severed relations with France.

The prime minister said he was convinced the French minister would not send to his Government any information which might be injurious to Canada if it fell into the hands of the German authorities in France. If there was any possibility of that happening it would not be permitted by the Canadian Government.

"Mr. Ristelhueber is a very honourable man and has given us every reason to believe his sole desire is similar to our own," Mr. King stated. "He is doing everything he can to relieve the situation."

The Prime Minister's credulity is amazing! Mr. King "believed this met with the approval of the British Government." He did not speak very positively and no one

knows better than Mr. King that even if the British Government did not approve it would not express its disapproval. In view of the present situation, it seems to us imperative that the Canadian Government should hold as little communication with the Pétain Government as with Hitler or Mussolini. It seems to us that every action of the Prime Minister of Canada suggests that he lives in constant fear of the disapproval of the Roman Catholic Hierarchy. No matter how "honourable" a man M. Ristelhueber may be, he cannot be loyal to the Government that has not only ceased to be our ally, but ceased even to be neutral, and at the same time, be harmless in respect to the interests of this Dominion. He ought not to be allowed to remain.

THE FIFTH COLUMN IN SOUTH AMERICA

In *The Globe and Mail* of August 5, 1940, there was an article by Frederic Sondern Jr., reproduced from *The Readers' Digest* for August, entitled "Hitler Looks to South America". In an editorial in the same issue, on "How The Fifth Column Works" referring to the Sondern article, the writer says it is one "which every Canadian should read." We heartily agree. But germane to the thesis of this issue of THE GOSPEL WITNESS we quote one paragraph which shows that in Latin America the Roman Catholic priests are Fifth Columnists. Here follows the paragraph:

Mussolini's ministers in Latin-America are now acting in unison with Hitler's. In the southern provinces of Brazil are about 3,000,000 Italians, most of them with strong Fascist leanings. Like the Germans, they have their own schools and secret police. In Argentina there are 3,000,000. Uruguay and Paraguay are Italian strongholds. In Peru the Banco Italiano controls 50 per cent of the country's banking, and its head, Gino Salocchi, has such power that he is known as "the Viceroy." An Italian general commands the Peruvian police. In Brazil the Vargas Government is a copy of the Italian corporate State. AND TO THE PADRES OF THE CATHOLIC CHURCH IN LATIN-AMERICA MUSSOLINI IS THE STRONG MAN WHO HELPED FRANCO AND THE CHURCH WIN BACK SPAIN. (*Emphasis ours.*)

PRESS ITEM ABOUT IRELAND QUOTED IN G. W., JULY 4, 1940

In connection with the problem plaguing the British now, how to defend the neutral member of the Commonwealth whose unpreparedness to resist invasion constitutes one of the gravest threats to the security of the United Kingdom, it is slightly ironic that Winston Churchill, who is now at the head of the Government, strongly opposed Neville Chamberlain, the former Premier, in 1938, when under the Anglo-Irish agreement the treaty ports were evacuated by British forces and were handed over to Eire.

In the debate on the proposal, Mr. Churchill said that in 1921 the Admiralty held that without the ports of Queens-town, Berehaven, and Lough Swilly it would be difficult, if not impossible, to feed the nation in wartime.

He added:

"Now we are to give them up to the Irish Government, led by men whose rise to power is proportioned by the animosity with which they have acted against this country. In the event of war, the first step of a powerful enemy would be to offer immunity to Southern Ireland on condition that she stayed neutral. De Valera might say to Britain, 'Restore the integrity of Ireland and I will then throw in my lot with you.'

"Behind De Valera dark forces have renewed themselves, an organization of secret men holding, as of old, that England's danger is Ireland's opportunity. He has kept them in check only with difficulty. If he proclaimed a friendly policy, they would be in the ascendant."

Mr. Churchill urged postponement of action on the bill, pending new agreement about the treaty ports.

FROM A SERMON PUBLISHED IN G. W., AUG. 8, 1940

The Pétain Government has sentenced to death a French leader and his associates for fighting at Britain's side, and for encouraging Frenchmen to enlist under a foreign Government. Surely that is sufficient evidence of the hostility of Pétain and his Government toward Britain. They cannot do anything more to de Gaulle than sentence him to death—unless and until they get at him; and I do not think they will manage that. France has severed diplomatic relations with Britain. This country, if you please, the Dominion of Canada, part of the British Empire, still maintains diplomatic relations with a Government that has sentenced a leader to death for fighting on Britain's side! The French Consul in Ottawa and the Vice-Consuls throughout Canada, still enjoy diplomatic immunity, and can send any communication they like to Pétain, and through him to Mussolini and Hitler—because we permit them to continue in the Dominion of Canada.

I want to know why that is done. Here is an Ottawa despatch which tells us:

"Although Canada is not bound by any action of the British Government to recognize or deny recognition to a foreign Government, it is taken for granted that Canada would have immediately followed England's lead had the action been taken against any other Government.

"The difficulty in the way of action is the close tie of history and cultural background which exists between the French-speaking population of Canada and European France. The Vatican has accorded recognition to the Pétain regime, and it is felt here that in the light of the situation it would be a drastic step to duplicate the course of the Churchill Government and break off relations with France."

FROM A SERMON IN G. W., SEPT. 5, 1940

I have another paper here, published in London, Ontario. It is called *The Catholic Record*. It is dated Saturday, August twenty-fourth, nineteen-forty. This is the leading editorial in the paper, entitled, "Where are the censors?" I quote:

"Have the officials at Ottawa who administer the Defense of Canada Regulations taken any notice of the sermon preached by the Rev. Dr. T. T. Shields in the Jarvis Street Baptist Church on August 11th? Have the Press Censors read the account of it as published in the Toronto Evening Telegram on the following day? Have they taken any action? If not, the Catholics of Canada, not only the commissioned and non-commissioned officers and the private soldiers of the active and non-permanent forces but the citizens of the Home Front, want to know why. And they are thoroughly justified in asking the question."

I do not know whether or not the censors have taken account of my sermons: I only know they receive a copy each week. My sermons are stenographically reported, and a copy of THE GOSPEL WITNESS goes to the Headquarters of the Censorship Department, to their chief office at Ottawa, every week. We were asked for it, as all other publications were; and if the censors have not taken any notice of my sermons, they do not know what they have missed!

It is most interesting to note that our Roman Catholic friends think that the censors ought to take note of them, and that I ought to be denied the liberty to say such things as I am saying to-night! This battle we are fighting in Europe, in which the Church of Rome is playing such an important part, is vital to

every free man. The Church of Rome was eminently successful in Spain, with the immediate result that all religious liberty is now at an end. And it would be here. It is greatly restricted, so far as they can manage to do so, in Quebec at this day. The Editor of *The Catholic Record*, if he had the power, would silence my testimony. The Hierarchy would use any means or method to silence this, or any other pulpit that proclaims the principles of the Reformation, and thereby opposes Rome. They are not the only people who have tried to silence this pulpit—but we are still here!

I quote again:

"It is no answer to say everyone in Toronto and its suburbs knows the Rev. Dr. Shields and that no one pays any attention to his incessant, bigoted ravings."

Do you live in Toronto? Why did you come to-night? Of course they do not pay any attention to the ravings of Dr. Shields! Like Paul, I become a fool in glorying, for although they pay no attention to the "ravings of Dr. Shields", this place has been packed to capacity all summer while a great many churches have been nearly empty, and some of them closed, at least in the evenings. I will boast a little more. My sermons not only go throughout this country, but to the ends of the earth. I want you who hear me to feel you are my principal hearers, but every sermon is recorded, at least one a week is printed verbatim, as this will be printed, on Thursday; and but for the war in Europe it would go to sixty different countries, to ministers of all denominations, missionaries in all countries, college presidents and professors. They must be an ignorant lot to listen to "the ravings" of this pulpit! Still a fool in glorying, I may remark that this sermon will be read by many more thousands than the multitude assembled here this evening. That by the way. I shall send the Editor of *The Catholic Record* a copy of this sermon. I resume my quotation:

"That is only a half-truth. The Telegram is read beyond the confines of Dr. Shields' notoriety. His congregation applauded when he ended his attack upon the Catholics of Canada by saying, 'We shall win—victory will be ours—the Pope notwithstanding.'

"It is only after obtaining a dispensation from one's self-respect, and making apology to one's intelligence, that consideration of Dr. Shields' remarks and the Telegram's report of them, is possible."

Then why talk about it? Why bother to get a dispensation from their self-respect? Why not treat such a contemptible witness with silence? I quote again:

"The report suggests that the sermon could not have been as absurd, illogical and malicious as it was made to appear. The sermon suggests that no job of reporting could so perfectly reflect the murky thinking of a diatribe as to defeat analysis and defy understanding. But the combined performance of the speaker and the paper is nothing but an attempt to play upon the war spirit in order to hurl insults at Canadian Catholics. It cannot be interpreted as anything but a poorly concealed effort to weaken the British war effort by setting Protestant against Catholic in Canada. Of its very nature it is designed to destroy Canadian unity and split Canadian solidarity wide open with a wedge of religious bigotry."

It could scarcely be split any wider than it is already in the Province of Quebec. You who come here regularly will be witnesses as to whether what you hear from this pulpit has a tendency to "weaken the British war effort". If I could not help to make you feel like fighting, I would not thus speak. Again:

"If Dr. Shields and the Telegram do not claim the prize for the best fifth column achievement in Canada to date, they are doing themselves an injustice.

"The Jarvis Street orator set himself the task of answering the question which, he alleges, he was asked, 'Why does the Pope aid Hitler?' He completely ignores the established facts which, for all intelligent people, deny the malicious assumption. He drags in the laughable formula that 'according to the Catholic Church, once a Catholic always a Catholic' to prove that Hitler's baptism makes him now a pillar of the Church. Shades of Julian the Apostate and Martin Luther. The Reverend Doctor forgets all his Canon Law on excommunication self-inflicted."

In saying what I did say, I was only alluding to what a Quebec Roman Catholic Judge said when he annulled a marriage between two people who had left the Catholic Church and joined the United Church. The Judge said because they had not formally written their renunciation of their Catholic faith, and sent it to the Bishop, and been properly excommunicated, notwithstanding they had joined the United Church, they were still Catholics. Then he said that, even if they had done so, and if they had subsequently been excommunicated as a result, that would not relieve them of the obligation imposed upon them by baptism, that they are bound by the laws of the Church in respect to marriage. A Roman Catholic Judge in Montreal said that, not I.

The Catholic Record continues:

"Defense of Canada Regulations officials and the Press Censors must not be deceived if the Catholics of the Dominion fail to become excited over the Dr. Shields-Toronto Telegram gesture. The internment camps confine many a person whose offense against Canada's interests of the moment is trivial, by comparison. If the Defense Regulations and Censorship rules permit the spread of the Dr. Shields-Telegram type of propaganda, it is time for further amendments. It is no excuse, in the circumstances, that a newspaper publishes the news. Subversive news is precisely the concern of the officials who are safeguarding Canada's war effort."

The Toronto Telegram's report was excellent, but we are long metre in this place, and no paper could print it all. As a matter of fact, I dealt with all these things in the sermon under review. I shall send this very enlightened and informed and logical and intellectual Editor a copy of the full text of the sermon he criticizes, so that he may be still more thoroughly informed as to my "ravings".

THE MANCHESTER GUARDIAN

But we know something else beside. I quote from *Protestant Action*. A Diplomatic Correspondent of the *Manchester Guardian* has also written recently on the attitude of the German Catholics to the Nazi State. His report ran:

"Among the higher ranks of the Catholic clergy a decisive majority desire to see the victory of the Reich or at least a peace that will leave Germany's political and military strength unimpaired. At the same time they still look to an eventual Catholic-Conservative restoration. The National Socialist State has, it seems, been able to reach an understanding with the Catholic leaders. Assurances have been given as to the status of the Church in the Bohemian-Moravian Protectorate and in Germany itself. The special position of the Catholic Church in Poland is also to receive due recognition. In spite of the persecution of laymen and priests by the Nazis, in spite of all the attacks upon the Christian religion, new hopes have been raised among the German Catholics as a result of these negotiations"

—*Manchester Guardian*, May 24, 1940.

FROM A SERMON IN G. W., AUGUST 15, 1940

The political system under which we live develops free men, and it is difficult to perpetuate a tyranny satisfactory to the tyrant within that free circle. It may be done for a while; but there is no system of government like that which obtains in Britain and Canada and in the other Dominions, and in the United States, which is less favourable to the fastening of the manacles of the Pope upon free men; and for that reason they hate democracy. Cardinal Villeneuve, the head of the Roman Hierarchy in Canada, says so. He quotes with approval a Polish bishop who said:

"I do not admit the wild, lying, atheistic democracy which reigns in almost all the states of the world. The Masonic organizations, secret or avowed, the revolutionaries and the politicians in their pay, the scribblers, the communist orators who have explained and who still explain to the people that chance and a blind majority of votes shall decide the organization of power in the State, fill me with horror."

The Vatican was the ally of Germany in the last war. The interference of the Pope was very manifest in Ireland. I spoke against his machinations then as I do now—but he went on notwithstanding! He made common cause with Germany. But the Church had less power in Italy then than now. In Quebec in the last war the Roman Catholic Church was openly against us. I want to read something I clipped from *The Globe and Mail*, from their Ottawa correspondent yesterday, or the day before:

"There is a complication that did not exist in the last war, and that is the withdrawal of France from the struggle. There is no close link between Quebec and France, but there is a natural sentiment toward the ancient Fatherland.

"Some of the moves the Pétain Government has made, hardly noticed in the rest of Canada, have been cleverly calculated to appeal to Quebec and Catholic countries.

"Back in 1903 the Combes Laws in France resulted in the confiscation of Church properties and the exiling of many religious orders. Many of the exiles came to Quebec, where they fanned the anti-French feeling the laws had caused. Ever since then, France has been depicted in Quebec as an irreligious country.

"The Pétain Government has invited the religious orders to return. Quebec leads this continent in large families; Pétain has urged France to get back to large families. He has attacked the Freemasons; Quebec considered them authors of the seizure of French church property.

"Consequently the Pétain Government assailed in the rest of Canada, has been receiving favourable comment in Quebec, and this comment has in turn been misunderstood in other parts of the Dominion." (Italics mine.)

It has received "favourable comment in Quebec"; and notwithstanding Britain has severed diplomatic relations with the Pétain Government, its representative, the French Consul-General, in the enjoyment of "diplomatic immunity" of his office is allowed to remain in Ottawa as the accredited representative to our Government of what is virtually a belligerent state. Why? Because the Dominion Government is afraid of its life of Quebec. They did not even arrest the Mayor of Montreal until they had sent someone into Quebec to find out whether Quebec would approve of it. They had to sound out Quebec opinion, to discover whether they might arrest and intern a man who counselled disobedience to the laws of this country. I am glad they interned him "for the duration"—and on that one count, I could almost wish the war would last a long time!

OPEN LETTER TO CARDINAL HINSLEY,
WESTMINSTER

From Mr. John A. Kensit, London, Eng.

Your Eminence,

I venture to address you by means of this open letter in the hope that your candour will compel you to offer some reply on matters which are most confusing to the public mind. Your utterances of loyalty to the British cause in the present catastrophic struggle, have been received with no little gratification, and no one is surprised that your English blood freezes at the thought of a Nazi or Fascist overthrow of British liberty.

History's Indicting Finger

Indeed, the freedom accorded to Roman Catholic propaganda in this country is a thing to be wondered at. Was it not the Roman Church, which in past days fought with such cruel weapons, not merely for domination, but for suppression of the freedom of those who differed from her creeds and dogmas? History points an indicting finger against Roman Catholicism in this land for bringing about the burning of Latimer and Ridley and other martyrs of the Marian persecution, as well as for the shameful excommunication of Queen Elizabeth and the call for her murder. It is not possible to obliterate from the historical records how Pope Gregory XIII in 1580 sanctioned the assassination of Queen Elizabeth when he said:—

"Whosoever sends her out of the world with the pious intention of doing God's service, not only does not sin but gains merit, especially having regard to the sentence pronounced against her by Pius V. of holy memory".

This was the root cause of the Penal Laws under which Roman Catholics suffered not for their faith, but for murderous conspiracy against the Queen's person.

Again, the outstanding attempt to force this nation to submit to the yoke of Roman Catholicism by means of the so designated "Invincible" Armada, stands as a monumental blunder to the eternal discredit of the Papacy. It is with ever grateful hearts that the English people look back upon the repulsion of that intended invasion of our shores as having in the end come about by Divine interposition. Once more, the struggles in the Stuart period when Roman Catholic influence was so great within the circles of our Royal House, forged at last our great Protestant Constitution so well expressed by William of Orange, as a defence for our Protestant religion, and equally for our liberties.

A Monument of Expiation

With these lessons from history in front of us, it cannot be said that we are moved by blind bigotry when Roman Catholic action compels us to underline the lessons of the past in order that we may safeguard the future. If, however, you retort upon me that these things are buried history, and that all is now so different, then I have a suggestion to make, and it is that you should, from your leading position in the Roman Catholic body in this country, give utterance to a regret for Rome's historical acts of cruelty and intolerance. It will be within your knowledge that Protestants have erected a monument of expiation close to Geneva, for the part which Calvin took in the regrettable events which led to the burning of Servetus, but more than that Protestants universally will say they deplore acts of tyranny and religious persecution which any of their fathers may have shared in against the adherents of the Roman Catholic faith. Such intolerance is contrary to the great principles of freedom for which Protestantism stands. Would it not be a splendid gesture for you to bring about the erection of a monument of expiation at Oxford for the burning of Latimer and Ridley and others, and thus vindicate your present claims as an advocate of freedom? Such action would make plain for all time that you renounce the principles of intolerance held by your co-religionists and that you genuinely repudiate the frankly brutal declaration made by Leo XIII in 1888 that:—

"although on account of the extraordinary political condition (of to-day) it usually happens that the Church acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient that they should be permitted, she would in happier times resume her own liberty . . ."

Rome's Two Voices

Having said this, no one wishes to dispute the sincerity of your motives in the advocacy of Britain's cause to-day,

but many would like to know how it is that the Church of Rome is apparently speaking with two voices, and taking up an almost contradictory attitude in the different countries now engaged in war. The difficulty of the Pope's position is recognized, for unlike past days, no State now trembles when the Vatican speaks, and your own admission concerning the former occupant of the Papal Chair that "he was a helpless old man" destroys the claim of the Pope to be "Christ's Vice-regent on Earth". It is worthy of note that Senor Suner refrained even from asking for an interview with the Pope during his recent visit to Rome—an unheard of thing when a Spanish diplomatist is on a political mission in the Italian capital. Some had almost hoped that the Roman Church might organize an international opposition of sorts to the powers which are battling in the interests of a philosophy of force. Such hopes as these undoubtedly are built upon the idea that the Vatican is an international institution itself, but you probably never lose sight of the fact that the Curia consists of no less than 31 Italian Cardinals and 26 Cardinals of all other nations combined. The Italian atmosphere remains dominant, and more particularly since Italy's entry into the war. It would be an excellent thing if you could turn your attentions to an endeavour to curb this Italianizing domination, for it would surely be one of the most practical contributions you could make, and which alas, no one else is able to make, towards balancing papal political influences in the present hour. In Italy your Church is enthusiastically pro-axis, whilst here you courageously take a stand for British interests.

U-Boat Activities Off the Irish Coast

One is well enough aware that you are not *persona grata* with the followers of the Roman Catholic Church in Ireland—a fact which would appear to be strange in the light of the claims of infallibility and universality which the Roman Church declares to be exclusively her own. I expect you have been not a little shocked to note that when Mr. Lees Smith took part in the Parliamentary War Debate on August 20 last, he asserted that:—

"Most of the sinkings (of our vessels) are presumably off the west coast of Ireland. If we could use the ports of Southern Ireland which we handed over a few days before the war, we could reduce these sinkings to a small figure. The world should realize what we pay for our principles.

"Scores of ships are being sunk and thousands of seamen drowned because we cannot even within our own Commonwealth use ports for our Navy which, without that Navy, would share the fate of Holland and Denmark".

I wonder whether you would agree that the handing over of those ports was a colossal folly, and whether you could see your way now to urge the Irish Bishops to make this plain to their followers in Eire. Such would constitute a most practical step in your patriotic campaign.

Roman Catholic Ambassadors

Yet another disconcerting fact is found in the attitude of the U.S. Ambassadors to this and neighbouring countries, who happen to belong to your faith. The *News Review*, which is quite an ordinary secular journal, unmoved by any religious prejudice, published on August 15 last, an article revealing how such agents of the Papacy are tireless in their efforts to help the Axis to win the war. It was made plain that John Cudahy, U.S. Ambassador to Belgium, after the Germans invaded that country, went to Berlin and from thence to the Vatican City where he had audience with the Pope. What took place in the Vatican was not revealed, but evidence points to the conclusion that it was not for the good of Britain. Ambassador Cudahy afterwards came to Britain and became the guest of Ambassador Kennedy, who is an Irish American Romanist like himself. After a brief space he gave an interview to 50 newspaper correspondents and averred that the Germans were behaving with restraint and proceeded to whitewash the action of King Leopold in surrendering to the Germans, and denied that he did so without telling his allies. The U.S. Ambassador to France was also of your persuasion, and it seems clear that together some evil genius moved them, for the Belgian Cardinal Von Rooe actually eulogised the treachery of King Leopold.

Europe's Disturbers

At the present moment, all thoughtful people realise that the Papacy is Totalitarianism in religion, and accordingly has much in common with the Nazi-Fascist *modus operandi*.

Lord Acton spoke of the record of his own Church in the following terms:—

"The Papacy contrived murder and massacre on the largest and also on the most cruel and inhuman scale. They made the principle of assassination a law of the Christian Church and a condition of salvation". *Correspondence Lord Acton*, 1917, Vol. 1, p. 55.

How strangely akin this is to the bestiality ravaging us to-day! Hitler himself is a baptised Roman Catholic, though he seems far too occupied to go to Mass or to the Confessional. Dr. Goebbels is another lapsed Roman Catholic. Goering, supposedly Hitler's successor, springs of a Roman Catholic mother. Henlein, another Roman Catholic, was responsible for the debacle in Sudetenland, and Mons. Hacha gave the Czechs to Hitler, whilst Father Tiso, S.J., acted as Hitler's forerunner in Slovakia. Cardinal Innitzer gave Austria to Hitler, and the Mirdites, a Roman Catholic tribe in North Albania invited Mussolini to step in and grab the country. These thugs are not put down in bitterness, but rather to suggest that you should make strong representation to the Vatican that such notorious sons of the Church should be publicly reprovved and excommunicated. Mere platitudes about principles of freedom are futile.

A Roman Catholic Bloc

There is without doubt an increasing menace that the papal power may be wheeled into line against us in the near future. On the 3rd July last, *The Times* in its first leading article declared:—

"There are signs that Italy, not without German backing, is wooing the co-operation of the Pétain Government in terms of the defence of a common Latin and Catholic civilization against Bolshevism".

Moreover, Spain bides her time to throw in her lot with the Axis powers on the ground that she is a sort of guardian of Catholic interests. Franco has great eyes on Gibraltar because of "Spain's historic duty and mission imposed by her Catholic Kings to hold Gibraltar and expand Spain's rule in Africa". At the other end of the Mediterranean is the crucial position concerning Palestine, and it has already been intimated that:—

"Two Italian archbishops and 47 bishops have petitioned Mussolini to insist that the Holy Sepulchre in Jerusalem be taken out of the hands of Great Britain and entrusted to the Royal House of Savoy" (*The Times*, 20, 6, 40.)

These matters are further disconcerting when it is remembered that the Italian rape of Abyssinia and the seizure of Albania were, if not openly approved, at least not condemned by the Vatican authorities. So far as the German Reich is concerned, it is absolutely clear that a decisive majority of the Roman Catholic clergy support that Nation's political and military ambitions, and as the well-informed *Manchester Guardian* stated on May 24, last:—

"The National Socialist State has, it seems, been able to reach an understanding with the Catholic Leaders. Assurances have been given as to the status of the Church in the Bohemian-Moravian Protectorate and in Germany itself. The special position of the Catholic Church in Poland is also to receive due recognition. In spite of the persecution of laymen and priests by the Nazis, in spite of all the attacks upon the Christian religion, new hopes have been raised among the German Catholics as a result of these negotiations . . ."

Moreover, it is not a little significant that Pope Pius XII through the Papal Nuncio in Berlin, hastened to send his congratulations on Adolph Hitler's escape from assassination in the Munich beer cellar. Further, negotiations with the German Government were most amicably carried through by Mgr. Cesare Orsenigo, Apostolic Nuncio to Berlin, and Signor Berndo Attolico, former Italian Ambassador to Berlin and now Ambassador to the Holy See.

The Link With Fascism

That the Papacy has throughout been tied to the Fascist Party hardly admits of contradiction, for the General Secretary of that party, Signor Farinacci, in 1926 declared of Mussolini:—

"He cherishes the ambition to arrive at an amicable compromise with the Pope on the Roman Question in return for the moral support of the Vatican for his own foreign and internal policies in general and his Imperialistic programmes in particular".

I refrain from setting down here the anti-Christian philosophy of the Nazi Party in general for this is well enough known, but the question remains, How can the Papacy have part or lot with the Axis powers except it have an eye to political expediency? At any rate, the semi-alliance of the Vatican with the Totalitarian powers, is something to which I invite your most serious attention, and if you would administer to the Vatican an open reproof—whilst you might be losing caste with your Italianised headquarters—you would at least be showing a consistency in the light of your patriotic speeches and writings.

Yours faithfully,

JOHN A. KENSIT.

8th October. Anniversary of the death of my Father, John Kensit, who was murdered by the hand of a Roman Catholic in 1902.

MORE ABOUT THE PAPACY

(Editorial in *The Gospel Witness*, September 12, 1940.)

Our attention has just been directed to an editorial which appeared in *The Ottawa Journal* on June 12th last. Although it is three months old, it merits some comment. The editorial was as follows:

Position of the Papacy

In a small compartment in Vatican City, in the heart of Rome, yet not of it, sits an old man for whom Mussolini's act of treachery must be supreme tragedy. Pacelli, Pope of Rome, spiritual ruler of the Italian people and of countless millions throughout the earth, strove heroically for peace. No voice rose more sternly against pagan barbarism; none spoke more bravely for right amid a welter of hate and violence. This man was the friend of freedom; of the dignity of the human soul.

Prime Minister King, in his moving speech to Parliament on Monday, spoke the thoughts of all Christians:

"To countless millions her (Italy's) capital city has been one of the holy places of the world. From it the spiritual power and comfort of an ancient and undying faith have gone into the lands of all the earth.

"All members of the House will join with me, I know, in paying a tribute to the noble example set by the present occupant of the Holy See in his unceasing work for the preservation of peace, and the exaltation of humanity itself, amidst discord and clamour of the world which is falling in ruins around us. All these ancient traditions of freedom and good will, of true religion, of literature and of art have been trampled upon and cast by wicked men into the darkness and dust."

Vatican City, a bare few acres, is a temporal State, guaranteed by the Lateran Treaty between Italy and the Papacy. Yet it is the very heart of the City of Rome, an oasis of peace and anti-paganism in a sea of Fascist war. All communications through and from Vatican City—except by radio—must pass through Italian channels; through Italian territory.

But though the Papacy's position is one of desperate difficulty, history proclaims its future. Down through the centuries popes have been driven from Rome and imprisoned and have faced conquerors and tyrants, but always they returned to confound their enemies.

So, we can believe, it will be again. When Mussolini and Hitler shall have passed into evil memory, the Papacy—and Christianity—will remain in the hearts of men.

The Roman Catholic Church manages to establish itself in the Editorial Department of nearly every newspaper of any importance. We venture the guess that this article was written by a Romanist.

The present Pope, before his election to the Papacy, was Secretary of State. His predecessor was a very old man at the time of his death. Pacelli was undoubtedly the most influential voice in Vatican councils before he was elected to the Papal chair. This article says:

"No voice rose more sternly against pagan barbarism; none spoke more bravely for right amid a welter of hate and violence."

When that "hate and violence" was directed against Roman Catholics in Austria and Germany, the Vatican did raise its voice against it. But so far as we are aware the Vatican had nothing to say against "the welter of hate and violence" that was wantonly loosed upon Abyssinia.

The article says:

"This man was the friend of freedom; of the dignity of the human soul."

But he was no friend of freedom in Ethiopia. Nor had he anything to say "of the dignity of the human soul" in Abyssinia. On the contrary, Mussolini's murderous attack upon Abyssinia apparently was entirely approved by the Vatican, and the soldiers who were Mussolini's instruments in that great crime against an unoffending people, received the Papal benediction.

And what shall we say of Spain? There is now not the shadow of a doubt in the mind of any rational observer that the Spanish Civil War was perpetrated by Franco, for the purpose of re-establishing the Roman Church in Spain, with blood and fire. The legitimate Government of Spain, elected by an overwhelming majority of the people, was defeated and destroyed, not by Spaniards, but by Italians. The mass murders effected by Mussolini's troops in Spain up to that time were without parallel in human history. And that rebellion against the legitimately constituted Government of Spain was fomented, and beyond all reasonable doubt, very largely financed by the Roman Catholic Church. And when the bloody deed was done, and a million lives had been taken, those responsible for it received the Pope's benediction.

We come now to the amazing quotation from the speech of Prime Minister King. Is Mr. King utterly ignorant of the Protestant Reformation, and of the dark ages of persecution which preceded it, and too generally continued through its progress and long afterward? If Rome be "one of the holy places of the world", as Mr. King says, "to countless millions", let it be said that it has been to millions more a synonym for everything that is unholy. To speak of "spiritual power and comfort" emanating from that centre which has been the inspiration of enslavement and pillage and persecution unto death for centuries, we regard as a gratuitous insult to the Protestant conscience of his country. It is true that Romanism is "an ancient" faith, and that it will probably be an "undying faith", until the Lord of glory, at His second advent, shall destroy the anti-Christian system from the earth.

Mr. King further says:

"All members of the House will join with me, I know, in paying a tribute to the noble example set by the present occupant of the Holy See in his unceasing work for the preservation of peace, and the exaltation of humanity itself, amidst discord and clamour of the world which is falling in ruins around us."

The Prime Minister insults the intelligence of every informed and reasonable Protestant in Canada by saying that "the present occupant of the Holy See" has been engaged in "unceasing work for the preservation of peace".

And what can the Prime Minister possibly mean by such a statement as this:

"All these ancient traditions of freedom and good will, of true religion, of literature and of art, have been

trampled upon and cast by wicked men into the darkness and dust."

By "these ancient traditions" etc., we suppose he means the traditions of Rome, of the Romish Church. How utterly contrary to all the testimony of history is Mr. King's assumption that the Roman Catholic Church is now, or ever has been, a source "of freedom and good will, of true religion". The Romish Church has always been the enemy of human freedom. It has been a sower of discord, and is from top to bottom, through and through, not a Christian but a pagan religion. That it has produced much "literature", is true—some of it of such a character that no one dare translate it into English and publish it; for were he to do so, he would come under the condemnation of the criminal law of this Dominion, of which Mr. King is the Prime Minister.

One cannot well believe the remarks of the Prime Minister are the language of ignorance, we therefore assume the only alternative, that he used the speech of political expediency. We readily recognize that in his official position, the Prime Minister cannot officially oppose the Papacy; but he might at least have refrained from offering such an entirely unnecessary affront to the Protestant conscience of this Dominion.

The editorial further says:

"All communications through and from Vatican City—except by radio—must pass through Italian channels; through Italian territory."

That, of course, is well known. In view of this, it is easy to understand the Pope's action in conferring Vatican citizenship upon all members of the Papal Diplomatic Service throughout the world; thus making them citizens of an allegedly neutral state. All their communications must pass through Italian hands, and all the diplomatic representatives of the Papacy in Canada and in Britain are free to communicate with the Vatican without interference. We have little doubt that the Vatican is fully informed of all Canada's war efforts; and it is difficult to believe that such communications can pass through Italian hands without Mussolini's learning their contents.

To add to this folly, the Government of Canada permits the representatives of the traitor Pétain, the enemy of Britain, to remain in Ottawa, and maintain his communications with the traitorous men of Vichy.

The editorial says:

"Down through the centuries popes have been driven from Rome and imprisoned and have faced conquerors and tyrants, but always they returned to confound their enemies."

He might have added some of the popes "down through the centuries" have been proved to be immoral monsters who were anything but worthy exemplars of the principles of Christianity.

The Papacy will remain, the editorial assures us. We agree. It is the seat of the Antichrist, and the fore-runner of "that man of sin . . . the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." And the Papal system will remain until "that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

QUOTATIONS FROM "PROTESTANT ACTION"

We reprint below a few excerpts from *Protestant Action* for July, 1940, the paper that is edited by Leslie Saunders, and published at 11 Glebeholme Blvd., Toronto. We suggest to any readers who are not subscribers to this excellent paper, that they cannot get more for a dollar anywhere in Canada than the Editor supplies in *Protestant Action*, which issues monthly at \$1.00 a year.

From "Time" Magazine, June, 1940.

"May the sure victory of our arms gloriously place the Italian flag on the Holy Sepulchre and vindicate the glory and rights of the House of Savoy, restorer of harmony amongst civilized people of Imperial Christian (?) Rome." —Message to Il Duce by entire Italian clergy, within one week of Italy's declaration of war on Britain and France.

—"Time" Magazine, June, 1940.

"Quebec Now in Front Line,"—Hon. E. Lapointe

What Do Enlistment Figures Show?

In the Great War Quebec gave 58,000 volunteers, of whom 45,998 were British. Total voluntary and conscripted, 88,052. Ontario gave 202,786 voluntarily.

Quebec's participation in the present war is about the same. In the 1st. Div., $\frac{1}{2}$ were from Quebec and $\frac{1}{2}$ from Ontario. (Quebec 4,158, Ontario 11,098).

Ontario has sent more than 2½ times as many men to war as Quebec.

Ontario is British and Protestant. Quebec is 79% French and over 85% Roman Catholic.

THE POPE'S ENCYCLICAL (From C.I.V.I.C.)

We have had an opportunity of reading in its complete form the first Encyclical Letter of the recently elected Pope, Pius XII. Entitled "Summi Pontificatus," it is based on these words from the Gospel according to Matthew xxvii, 35: "There was darkness over all the face of the earth." The argument of the Encyclical is very simple, and can be summed up briefly but adequately thus: The world is buried in darkness and evil; governments are increasingly tyrannical; these calamities are due to the abandonment of the guidance of Christian faith and morals; the only remedy is the return thereto; and the Roman Church is the exponent of the faith and morals to which return is necessary.

The high intentions of the Pope (according to his lights) may be recognized; but, in all candour, some important facts need to be remembered.

The Pope says:

"If only the Church, divinely appointed Mistress of justice and of love, were given everywhere that freedom of action which is her undoubted and inalienable right, what rich blessings would everywhere flow from it, what hope, what peace would dawn on the nations!"

And:

"The Church can give back that unity of religious and moral outlook which, in earlier times, preserved peaceful relations between the peoples of the world."

A Pope, of course, naturally would see Church influence in a rosy light; but the foregoing is too rosy. It contradicts plain historic records. In the old days, when the Roman Church was at the apex of its power, did the world enjoy "rich blessings" and "peaceful relations"? On the contrary, wars and tyranny were (allowing for crudity of mechanical weapons then) at least as dreadful as now. There were bloodthirsty Crusades, constant wars of rival chieftains, grinding despotisms; and the ambitions of Popes and Bishops contributed directly to a large proportion of them. The bad conditions of affairs led eventually to the outbreak called the Reformation, caused largely, as even so zealous a Roman Catholic writer as Mr. H. Belloc recognizes (see *How the Reformation Came*, 1928, page 218), by "almost universal corruption" in the Church organization; "and the Papacy, which controlled all, was in the worst case of all."

The Pope denounces the excesses of Totalitarianism: State-despotism. He says such a State "has gone beyond the bounds of its own commission," and he says such excesses are "disastrous to the relations of peoples to one another." Strange to say, however, he seems to fail to realize that

the Papacy is to a considerable extent to blame for the present growth of Totalitarianism. Yet he alludes to a fact which is of utmost importance in that respect. He mentions (joyfully) "the Providential signing of the Lateran Treaty." That was the Treaty between Pope Pius XI and Italy in 1929. Now, consider: The first great Fascist dictator was Mussolini, and by the Lateran Treaty his regime, if not actually saved from failure, was at least greatly strengthened in a critical period. Its consequent success naturally strengthened imitators elsewhere—for example, in Germany. It may be added that the Papacy also supported the dictatorships of Dolfuss and Schuschnigg in Austria, and that of Salazar in Portugal, as well as the Franco campaign in Spain. The Pope also would have come to an agreement with Hitler—indeed, tried hard to do so—had the Fuehrer been more accommodating to the Church. So it does seem that the Papacy must be held responsible to a considerable extent for those very developments of Totalitarianism which Pius XII now deploras.

He laments the violation of treaties, but *did he or his predecessor censure the Spaniard Franco, who violated his oath of allegiance to the Spanish Republic? Did the Pope raise any real protest against Mussolini's aggression against Ethiopia and Albania, or her aggression in Spain?* Is not the Papacy cultivating cordially friendly relations with the despotic military Government of Japan at the very time when that Government is aggressing against China?

Eire Co-Operates With Hitler

Recently a British pilot who made a forced landing in the south of Ireland was interned for the duration of the war. And some half-baked politicians still call the Free State a member of the British Empire. De Valera allows a German consul staff of 100 to remain in Dublin as a company of Hun spies. Eire still has a consul in Berlin. A British soldier caught in uniform in the Free State is immediately arrested. An Ulster M.P. has exposed the treachery of Free Staters supplying gasoline to Hun submarines. Can there be any doubt in any mind as to the exact position of Eire? The British pilot is treated in exactly the same manner as he would be if he came down in a German field. If it were not for the British Navy, swarms of Huns would be welcomed in the Free State to-morrow. The Free Staters are successors to the Empire haters of the last Great War and the South African War. We must never forget the words of McBride when he returned to the South of Ireland with his brigade after fighting the British in South Africa. He then said: "We have dropped the sword from our hands for the present, but we will soon pick it up again to fight for Ireland, and we will not stop until we have swept every vestige of the Empire of hell." Who, outside of the Free State, could ever expect loyal Ulster to unite with the McBrides and the De Valeras?

Hun Priests Enjoy Privileges

Interned German Romanist priests have no more right to leave their camps for tours of the countryside, or entertainment, than interned Hun dynamiters or captured submarine crews, and at large they can be just as dangerous. The recent joy ride in a bus of fourteen priests from a Quebec internment camp to the Shrine of Ste. Anne de Beaupre is but another evidence of special privilege and the continued official crawl to papal headquarters. The Government admits knowledge of this serious breach of regulations, and announces some disciplinary action against camp officials. The public would like to know the nature of such discipline.

Is the "Flying Priest" Interned?

Just before the outbreak of war the famous "flying priest," Father Shultz, a former Hun aviator, was on duty in the northern parts of Quebec and Ontario, and the information is now released that many of his caches of gasoline supplies have been discovered by the police. He also had a private radio station. Where is Shultz to-day? Is he behind the wires of an internment camp? Was he one of the fourteen priests who attended the picnic at Ste. Anne's? Or was he allowed to escape to Germany while officials denied he was any danger to the country?

Is This Even Fair Play?

Canada appoints a Roman Catholic chaplain for every 500 enlisted Roman Catholic soldiers. Protestant chaplains are appointed for every 1,000 men. There are some units in

Quebec with no Protestant chaplain for even 1,000 men. The Church of Rome insisted that it have a senior chaplain for the air, infantry, and N.P.A.M., and that they needed one priest for every 500 men. Protestant chaplains, we understand, are taken on the strength on the basis of groups of 14, representing Anglican, United, Presbyterian, Baptist, and others. For every block of 14 Protestant chaplains there are appointed also 14 Roman Catholic chaplains.

"Hurrah for Hitler!"

That is not exactly the caption on the article we have read in "The Catholic Record," but it might just as well be. This papist organ, in its issue of Sept. 28th, refers to "four decades of persecution of religious orders" now brought to an end by Petain's decree. It overlooks the fact that France was strong when it was positively anti-clerical. It will rue the day that it allowed the Jesuits with their intrigue to re-enter; but was it not Msgr. Valeri Valerio, papal nuncio, who acted as intermediary between Italy and France in the capitulation! A three-column caption says, "Legal Disabilities of Religious Orders in France Are Removed." It quotes Hilaire Belloc that the destruction of the Grand Orient (Masonry) is "by far the chief political event in the order of importance, since the victory of the German armies this summer." And, again, "Our immediate posterity will enjoy a Christendom greatly changed, but still Christendom." OR, IN SHORT, "HURRAH FOR HITLER!"

Hitler a Romanist

Any doubt as to whether Hitler still remains in good standing in the Catholic Church can be cleared up by reference to the latest edition of the German "Who's Who," "Wer Ist's." Germany's Fuehrer and Reichskanzler is allotted a page to himself and precedes all others. His religion is given as "katholisch," i.e. Roman Catholic.

—Converted Catholic.

ABOUT "PROTESTANT ACTION"

The foregoing quotations are from a vigorous, uncompromising, yet careful and accurate Protestant paper, edited by Leslie H. Saunders (a member of Toronto Board of Education), is published monthly (\$1.00 a year) at 11 Glebeholme Boulevard, Toronto 6, Ont. Our quotations are from the November issue. We should like to quote nearly the whole paper. We recommend all our readers to subscribe for *Protestant Action* at once. You cannot afford to miss the information it conveys.

ANOTHER "WITNESS" ON THE POPE AND THE WAR

In further confirmation of our contention that the Vatican is anti-British we publish below an editorial from "The Witness", Belfast, of Friday, October 18, 1940. The editorial quotes the Bishop of Chelmsford, Dr. Wilson, on the subject. The editorial is as follows:

THE POPE AND THE WAR

The Bishop of Chelmsford, in addressing his Diocesan Conference a few days ago, said that one of the most melancholy aspects of the European situation was the abject failure of the Pope to give spiritual guidance to the people who looked to him for spiritual leadership. "The fact is," added Dr. Wilson, "that the Papacy is now, as was the case in the last war, and indeed always has been in the past 400 years, anti-British and anti-democratic." There is no doubt as to the truth of this statement. The late Pope was genuinely opposed to Nazism and Fascism, but he was an old man, and it was clear that the powers inside the Vatican were not in sympathy with him. Since his death the Roman Catholic laity have got no encouragement to fight the forces of evil which are oppressing Europe to-day. Surely this is the time when Roman Catholic nations should get a strong lead from the Pope: Poland, France, and Belgium lie crushed and bleeding; large numbers are being daily executed, and the principles of Christianity are being trampled under foot by Hitler and Mussolini, but the Pope remains silent.

The nations in Europe that are suffering most are Roman Catholic, but their sorry plight should commend them to all who profess the faith of Jesus Christ. Evidently the Vatican is more concerned with its future than with the conditions that prevail now. Power is more important in its eyes than

(Continued on page 26)

EDITORIAL

THE REASON FOR THIS ISSUE

As often as we have spoken on the relation of the Papacy to international affairs we have always endeavoured to make it clear that we are not fighting against individuals, but against a worldwide political system which corrupts the life of every nation in which it operates.

We are profoundly convinced that the Papacy, by its very nature, and because of its claim to temporal power, is and must ever be, the enemy of all free peoples and of every democratic state. Its intrigues, its utter ruthlessness, make it a danger at any time; but when a nation is at war, and fighting for its very life, or, to use Mr. Churchill's word, for "survival", it cannot afford to tolerate an active enemy within its gates.

It is because there are ever-multiplying evidences of the diabolical machinations of Jesuitical Rome in the affairs of Canada, of the Empire, and of the United States, as well as in the awful desolations of Europe, that we are endeavouring to arouse people everywhere to a recognition of what we are certain is a fact, that neither Mussolini nor Hitler is a greater foe of Britain and the United States than Antichrist's forerunner who calls himself the Pope. We believe we can say with absolute sincerity that we have the deepest Christian charity for all men, and desire the salvation through faith in Christ of men, women, and children, everywhere; but we hate the Papacy as a political system, and as a pagan religious institution, as we hope we may always, by divine grace, be enabled to hate the devil himself. We employ no hyperbole when we say there is not now, there never has been in all the long history of the world, a more satanic agency than the Papal Church.

We appeal to all our readers to do everything in their power to awaken people to the danger which confronts us. With deepest regret we are compelled to say that this country, and many others, are handicapped by a lot of professional politicians who are afraid to utter one word in criticism of Romanism, even though they may be convinced that it is a danger to the country, for fear such criticism would jeopardize their own political interests.

The Papal Church has the people it calls "the faithful" so thoroughly regimented that, in any constituency, they can hurl them as a solid block against anyone who opposes them; and such a united minority, under dictatorial command, may often defeat an unregimented majority. We urge every reader to do his or her utmost to give the message of this issue the widest possible circulation.

A HORRIBLE BOOK

We have read a magazine entitled, *Hitler Doomed to Madness*. Part of it is written by a newspaper correspondent describing his experiences in the occupied countries; but the major part of it is entitled, "Amazing Revelations of Hitler's Rise and Madness", by Captain Fritz Von Ulrich, (a pseudonym) who claims to have been one of Hitler's closest associates. It seems to us to be characterized by the transparency of truth. The manuscript is said to have been smuggled from Lisbon, but the writer was overtaken by the Gestapo, and taken to Berlin and beheaded.

We quote two significant sentences:

"I devoted some study to drafting a formal 'tariff' for the beating of certain of our 'enemies'—and, I may add, this was continued in effect, and made the law of the land, after January, 1933, when Hitler seized power. *I had a good deal of history pertaining to the Spanish Inquisition which in the fifteenth century was in effect not only in that country but in Germany and Italy.*"

And so the schedule, or "tariff", of punishments decreed by the Nazis, even before they seized power in 1933, was patterned after that arranged by the "Holy Office", or the "Inquisition" of Rome!

A WORD ABOUT THE GOSPEL WITNESS

This special issue of THE GOSPEL WITNESS will reach many thousands of people who do not ordinarily see it. It is not exactly a typical copy. In the main, THE GOSPEL WITNESS is occupied with a sane and balanced spiritual interpretation of the Word of God. One of its main features week by week is the stenographically recorded sermon by the Editor, preached from Jarvis Street pulpit. But in addition to that, matters of religious interest the world over are discussed editorially, and in these days of war, the whole world situation is brought, so far as we are able to do it, into the light of Holy Scripture. In addition, there is an exposition of the Sunday School lesson most ably written week by week by Olive Clark, M.A., Ph.D.

We are anxious to increase the circulation of THE GOSPEL WITNESS. We think we are not immodest in saying that we believe its larger circulation would make a direct contribution to our war effort.

The Editor of *The British Weekly*, Dr. J. Hutton, some months ago wrote in his paper as follows:

"THERE is no more sustaining ingredient to my spirit for one's arduous life in these days than the issue of THE GOSPEL WITNESS which reaches me from Toronto week by week. THE GOSPEL WITNESS is edited by Dr. T. T. Shields, Pastor of Jarvis Street Baptist Church, Toronto. Not only does Dr. Shields edit this resolute paper: he almost writes it. For myself in these days I cannot have too much of him. He is indeed a Fundamentalist, a designation which is used disparagingly of those who differ very profoundly from men like Dr. Shields on the doctrine of Holy Scripture and on doctrine generally. For myself, far from having any quarrel with Dr. Shields' doctrinal utterances in these vivid, uncompromising, passionate weekly sermons of his, I have evidence that I agree with him; for I envy the decisiveness and force which in his case such a doctrinal intransigence compels and sustains and illustrates so convincingly.

Preachers in these days are a feeble folk who have not found a Rock for their feet which "establishes their goings". In these days humanism fails; for we are caught in its net. We need and must have access to a Power not "mixed up with us" (a poet's phrase). Or as another poet put it:—

"Unless above himself he can

Erect himself, how poor a thing is man!"

Or, as someone must have been the first to observe, though we have all of us found the saying a very useful one, saving many a sermon: No man can raise himself by pulling at his own shoe-straps.

It was doubtless against all such subjectivism and mere excitement of ourselves that St. Paul, as one who had tried such a way and perhaps was even disposed to such a way, recommended and proclaimed another—what

he described as "My Gospel of the glory of the Blessed God."

Dr. Shields appears to me to know the text of the whole Bible, in the King James' Version, off by heart.

In the shifting phases in the moods of men, and in the shifting scene which the world presents, this great preacher knows, and gives the impression that it had long been familiar to him, a verse, a group of consecutive verses, which fits precisely the main mood or event of the very hour.

Take this as illustrative. In THE GOSPEL WITNESS of March 14th the title of the Sermon is "Beware of Peace!" Dr. Shields finds the very text. It is not a mere pretext, something which sounds like the real thing. It is exegetically and in its context the real thing, altogether free from cleverness or guile. Here it is:—

"Thus saith the Lord, Because thou has let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."—(1 Kings XX:42).

Certainly this is a new point of view; that there may be a stage and crisis in events when we might take such action as would spoil something which God had in view.

—From *The British Weekly*, April 11th.

We earnestly solicit the help of all our readers, both regular subscribers and those who read the paper this week for the first time, in making THE GOSPEL WITNESS known, and especially in circulating this issue.

A PARTNER AND FELLOW-HELPER

We have always believed that those who share like precious faith should be "fellow-helpers to the truth". *The Evangelical Christian*, (Dr. R. V. Bingham, Editor; Mr. James Hunter, Associate Editor, published by The Evangelical Publishers, 366 Bay St., Toronto) is such a fellow-helper in the cause of Christ in general, and in the cause to which this issue of THE WITNESS is particularly dedicated.

The Evangelical Christian is like one of Joseph's wagons from the plentiful land, always laden with good things, changes of raiment and whatnot, that gladden the heart of those who have appetites for spiritual things. The paper is issued monthly, and the subscription price is \$2.00 a year. We most heartily recommend it to our readers.

It is an amazing thing that hundreds of magazines of doubtful value, some of them positively injurious in their influence, issue from the press monthly, and are sold by the tens of thousands in this country. Some of them now, happily, are to be excluded from Canadian book stores. It would be a Godsend if people could be induced to read wholesome magazines like *The Evangelical Christian*. It would prove a benediction to any home to which it is admitted, to seniors and juniors as well.

We believe that when periodicals and preachers and churches stand for the same truth, and seek to propagate the same gospel, and to glorify the same Lord, in the measure in which they help each other, they will help themselves. We therefore wish our readers would spare \$2.00 for *The Evangelical Christian*, and \$1.00 for *Protestant Action*—that is, of course, those who are not already subscribers to these papers.

TO WHOM THIS ISSUE IS SENT

So anxious are we to awaken the people that we are sending a copy of this issue to every member of Parlia-

ment at Ottawa, in the Commons and the Senate; to the Editor of every daily newspaper in Canada, and of every weekly paper, and every magazine; to every member of the Legislature of each of the Provinces; to the ministers of all denominations in Canada; to as many professional men and women whose names we are able to obtain, including lawyers and doctors and educators—in fact, we are endeavouring to broadcast the message of this issue in every possible way.

THE LANPHIER BROADCAST

We publish below a letter received by Rev. W. Gordon Brown, in reply to his letter to the Canadian Broadcasting Corporation, respecting Father Lanphier's criticism of our discussion in Jarvis Street pulpit of the Pope's Fifth Column. The letters speak for themselves.

Mr. Radford's letter, we may assume, answers our request in advance; but we cannot do other than keep our promise of Sunday evening to ask for such time as is given Father Lanphier on the radio. Mr. Radford promises that they will not allow a repetition. We respectfully enquire why this was allowed? And why no objection was registered by the Broadcasting Corporation? The Broadcasting Corporation itself censored Mr. Zeidman's script; and Father Lanphier's strictures were not made all in one address, but in several addresses weeks apart, so that the Broadcasting Corporation had plenty of time to correct him. But nothing was said or done.

This matter cannot be allowed to rest. Protestants pay taxes, and we are determined to insist upon such rights as our Canadian citizenship should ensure.

CANADIAN BROADCASTING CORPORATION

55 York Street,
Toronto, Ontario,
December 3, 1940.

Mr. W. Gordon Brown,
Jarvis Street Baptist Church,
Toronto, Ontario.

Dear Mr. Brown:

Your letter of November 20th relative to the broadcasts of Father Lanphier under the auspices of the Radio League of St. Michael's has been referred to me for attention, and I should first like to take this opportunity to apologize for so tardy a reply. I have, however, been absent from Toronto and in this circumstance I trust you will forgive the delay.

Your impression that our regulations forbid broadcasting criticism of any race, religion or creed is quite accurate. A full and careful investigation has been made into your allegations, and while it is sometimes difficult to determine what statements come under these heads, I believe I can assure you that the type of material to which you take objection will not hereafter be broadcast on CBL.

While it is unfortunately impossible to accede to your suggestion that Dr. Shields be allowed to broadcast in the manner you propose, you can depend upon it that definite steps have already been taken to safeguard against any repetition of this incident.

Yours faithfully,
(Signed) J. R. RADFORD,
Supervisor of Station Relations.

130 Gerrard St. East,
Toronto, Canada.
December 4th, 1940.

Mr. J. R. Radford,
Supervisor of Station Relations,
55 York St.,
Toronto, Canada.

Dear Mr. Radford:

Rev. W. Gordon Brown has handed to me your letter of December 3rd, replying to his letter of November 20, rela-

tive to the broadcast of Father Lanphier under the auspices of the Radio League of St. Michael's.

I write you now in respect to the same subject, and as I write for publication, and for future reference on a public matter, I trust you will allow me to write at greater length than if this were merely a private letter.

My own position is that truth is never injured by discussion, and that the same freedom of utterance which is recognized as belonging to the press, the platform, and the pulpit, should characterize the use of this new means of public communication. I recognize, however, that as editorial supervision of the press is a necessity, so that its freedom of expression shall be consistent with the equal freedom of citizens unrelated to the press, so the radio requires supervision. But whether in the press, the pulpit, or the radio, the principle of fair play should always obtain.

No reputable newspaper in this country would directly refer, whether by name or in any other manner that would ensure unmistakable identity, to a person or his words as "contemptible", without opening its columns to him to reply. It seems to me it should be an invariable regulation of controversy as between honourable opponents, that the medium employed by one party to a controversy should be made available for the use of the other.

I offer no objection to Father Lanphier's criticism of anything I have said or written: that is his right as a citizen of this free country. I respectfully submit, however, that since he has seen fit to discuss my addresses by radio, it is my right as a Canadian citizen to have opportunity to reply to him by the same medium.

Last Sunday evening, notwithstanding the inclement weather, and such a condition of the streets as almost forbade the use of cars, Jarvis Street Church was packed—and I say this without fear of exaggerating—with not less than two thousand people. When I informed the congregation of my purpose to write this letter, and request the use of CBL for an equal time as that given to Father Lanphier, and at the same cost, the proposal was loudly applauded; and when I paused in the midst of the address to ask for practical support in paying for the broadcast, in less than five minutes an offering of \$330.00 was made.

I am under the necessity of keeping my promise to follow my usual course and publish my address of last Sunday evening in this week's copy of THE GOSPEL WITNESS. In the same issue I am publishing your reply to Mr. Brown, and this letter to you. May I venture respectfully to say that I believe there are some millions of people in this country who object to the granting of special privileges to the Roman Catholic Church, if such privileges are to be denied to Protestants. And in order that the case may be clearly set before the country, I am sending copies of this week's issue of THE GOSPEL WITNESS to as many thousands of influential people beyond those reached by our subscription list as I am able to obtain. I enclose herewith a copy of this week's issue of THE GOSPEL WITNESS.

Awaiting your reply, I am,

Yours truly,

(Signed) T. T. SHIELDS.

HOW WE DO IT

THE GOSPEL WITNESS is not a commercial paper. It carries no advertising. Its subscription price does not pay for the printing and mailing. But friends who share our convictions from time to time assist us with contributions to our *Gospel Witness Fund*. So far, most of them have been small, but these we most gratefully welcome. But we ask our readers to co-operate with us by paying for what copies they use, and by purchasing as many as they can use.

We shall be glad to mail a copy to any address that may be sent us at the rate of five cents per copy. As you read this, why not sit down and think of all the people whom you would like to share this issue with you? If you think of ten people, send us their names and addresses with fifty cents; or twenty, a dollar; or a hundred, five dollars. In this you will help us to pay as we go.

We are sending out thousands of extra copies this week at our own expense. We would gladly send out a hundred thousand had we the names to whom to send, and the money with which to pay. There may be some who read this who could afford, over and above any lists they order to be sent, to send us a liberal contribution for the general distribution of this issue. Please do it now.

EXTRA COPIES OF THIS ISSUE

Extra copies of this issue may be obtained at THE GOSPEL WITNESS office, 130 Gerrard St. East, Toronto; or at the office of The Evangelical Publishers, 366 Bay St., Toronto, for whom we are printing an extra thousand copies. We have elsewhere said that copies can be supplied at 5c each postpaid; but we may here add, we will send twenty-five copies to one address for \$1.00.

TO EDITORS AND OTHER PUBLIC MEN

We venture to ask the co-operation of all who believe the message of this issue. Nothing in it is copyrighted; there is nothing here which is not open to everyone if he has eyes to see. We wish editors who believe with us would write on the subject, and ministers who believe with us would preach on the subject—in short, that every reader would do his or her utmost to wake up Canada.

Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 4 Fourth Quarter Lesson 50 December 15, 1940

RUTH'S WISE CHOICE

Lesson Text: Ruth 1.

Golden Text: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16.

L. The Family Sorrow—verses 1 to 5.

In the days when the judges ruled there was a famine in the land. Political unrest and economic depression go hand in hand, but when the people are free and contented, they willingly cultivate the land, making provision for their own needs and those of the state. Also, famine frequently follows in the wake of enemy occupation. Israel's foes had deprived her of some of her lands, crops and possessions (Judg. 6:3-6).

There was famine in a spiritual sense also. Evil was rampant in the land, and there was a famine of the word of the Lord (Psa. 74:9; Isa. 29:10-12; Amos 8:11; Mic. 3:7).

Elimelech, whose name means "God is King", had departed from Judah with his family to sojourn in the country of Moab. It may be that he was justified in seeking to obtain a living elsewhere (Gen. 26:1-5). We live in a land of plenty, but in other parts of the world people are sometimes compelled to take long treks in search of livelihood. Or, it may be that Elimelech failed to trust God to see him through the difficult years (Job 5:20; Psa. 37:19).

It does not pay to run away from difficulty. In so doing one frequently encounters fresh trials (Gen. 12:10-13; Jon. 1:3-10). Especially is this the case when a child of God evades an unpleasant condition, position or task. Such an one must expect to have the hand of the Lord laid upon him in chastening (verse 20). Whether or not Elimelech's family suffered because of disobedience on his part, they met sore affliction. Elimelech and his two sons, Mahlon "The Sickly One" and Chilion "The Pining One", all passed away, leaving Naomi desolate.

(Continued on page 26)

THE INFAMOUS "INQUISITION" OR "HOLY OFFICE"

The following is from a lecture by Rev. J. Langtry, M.A., rector of St. Luke's, delivered in St. Luke's Church, Toronto, in 1885:

When the prisoner was brought before his judges, he was not informed of the charges against him, but was exhorted to speak the truth and confess whatever he had said or done against the Catholic faith or the Inquisition. After three audiences of this kind, the prosecutor or fiscal, as he was called, formulated his charges, and instead of reducing them to proper heads, he multiplied the number of charges, in proportion to the number of witnesses who had testified against him. Thus supposing a certain conversation to have been reported by five or six witnesses, with the inevitable variations, five or six different accusations, instead of one were framed upon their evidence. These accusations were read at his public punishment in an *auto da fe*, without any diminution of their number, and the ignorant mob were led to applaud the leniency of the Holy Office, which had awarded so light a punishment to a criminal guilty of such a large number of heinous crimes.

When the farce of these examinations was over, all were alike subjected to torture, whether they had confessed their guilt or denied it. The former was tortured, not for the crime he had confessed, but that he might be compelled to confess other crimes of which the Holy Office was not cognizant, and those who had either denied or partially confessed their guilt were tortured, that the former might be compelled to confess something, and the latter to acknowledge more than he had already done.

This torture was of such a dreadful character, that death often resulted from its infliction. A law was therefore passed forbidding it to be inflicted more than once, but with their usual fiendish ingenuity the inquisitors evaded this law. They had a physician present who informed them when it could no longer be continued without danger of life, and then the torture was declared to be commenced, but not terminated, and the wretched sufferer was sent back to his dungeon with the comfortable assurance that the punishment would be re-inflicted so soon as his frame was capable of bearing it. It very often happened that victims who were wholly innocent of the charge laid against them were simply bullied and tortured into admitting what the inquisitors wished them to admit, in order to shorten their pangs.

That the screams of the prisoners might not be heard, the torture was inflicted in the hall of torture, as Dickens describes it.

The first torture was that of the pulley. The hands were tied behind the back and a heavy weight attached to the feet; then the victim was suddenly hoisted to the ceiling by a rope attached to his hands and running through a pulley. The arms were thus wrenched from their sockets, and while thus suspended the prisoner was often whipped; at other times had a red-hot iron thrust into various parts of his body, and he was coldly admonished by the inquisitors to speak the truth. If he refused to confess and his arms had not been dislocated, he was suddenly dropped to within a few feet of the ground and brought up with a jerk which seldom failed to accomplish that result.

If he still refused to confess he was subjected, as soon as the physician pronounced him strong enough, to the

torture of the fire or chafing-dish. The prisoner was placed in iron stocks so that he could not move hand or foot, a chafing-dish full of burning charcoal was brought; his feet, being frequently rubbed with grease, were literally fried. During the process he was exhorted to confess. If by the extremity of pain he promised to do so, the attendants introduced a board between his feet and the fire, and he was required to go on with his confession. If he did not do so the board was withdrawn and the process went on.

Another torture was the rack. Though there were several machines bearing that name, the simplest drew the arms in opposite directions till torn from their sockets.

Another was a trough with rungs across the middle of the victim's back, his arms and legs were tied to the sides with ropes. These were to be tightened by turn after turn of sticks till the ropes cut into the flesh,—often to the bones. But as if this diabolical cruelty were not enough, the prisoner's nose was stopped so that he could not breathe through it, and a linen bag was first inserted into his throat and water poured in. In his desperate efforts to draw breath the prisoner often burst a blood vessel and died under the infliction. If the prisoner could bear it, cords were tied to his toes, and he was strung up to the ceiling till he fainted. The tortures were varied, but were of every conceivable description that fiendish cruelty could invent. Women, who were frequently the victims of the Holy Office, were treated in the most immodest and brutal manner.

Upon the evidence thus obtained the charges were formulated. The accused, as soon as he was able to appear, was brought before his judges. The charges were read over, one by one, and to each he was required to give an immediate answer. This was intended most unfairly to entrap him into statements and admissions which would make it impossible for him to defend himself against the charges yet to be made, of which he was in utter ignorance. All means of legal protection were withheld from him; there was no right of appeal and no legal adviser allowed him. Any lawyer who undertook his defence would have been himself excommunicated and summoned before the tribunal.

Those acquitted, averaging about one in 2,000 of the accused, were allowed to return to their homes and families with certificates of absolution; but no reparation was made for the loss of health, honour, or property, nor were the names of false witnesses who had procured their denunciation given up. The rest were condemned either to be reconciled, after appearing in the *auto da fe*, and fulfilling their penance, which meant often years of imprisonment in a dungeon, or as a galley slave, or they were burnt to ashes at the stake.

When sentence had once been pronounced no one could plead or supplicate on behalf of the heretic. Breach of this law, even when the petitioner was a wife pleading for her husband, or a parent for his child, involved the supplicant in the guilt of the accused.

This devilish enactment comes from the brain of the canonized monster, Pope Pius V.

The inquisitor was forbidden to show any pity. Torture in its most terrible form was the usual way of extorting confession. No recantation or confession of orthodoxy could save the accused; he was allowed confession, absolution, and communion, and his profession of repentance was accepted *in foro sacramenti*, but he was told at the

same time that it would not be accepted judicially, and he must die if he were a relapsed heretic. Lastly, to fill up the measure of iniquity, his innocent family was deprived of its property by legal confiscation. Life only, said Innocent III., was to be left to the sons of misbelievers, and that only as an act of mercy. They were therefore made incapable of all civil offices and dignities.

The pretext that was put forth for the formal establishment of the Inquisition was that it was needed to uproot and exterminate the fugitive Waldenses and Albigenses who, after their land had been desolated by the crusaders the Popes sent against them, were hunted like wild beasts from their own country, and sought to hide themselves in Northern Italy, Switzerland, Spain, Venice and Hungary.

One cannot study their history without feeling that their chief offence was that they refused to accept the new doctrine about the Pope's supremacy. Tens of thousands of them were seized and subjected to the terrible tortures and death of the Inquisition.

That we may form some idea of the terrible work of this tribunal, let me mention a few facts. In the first eighteen years of the Spanish Inquisition under Torquemada 10,220 persons were burnt, and 97,321 imprisoned, banished and reduced to want. During the rule of one, Chief Inquisitor Diaz, 38,440 persons were condemned by it in Spain alone, 2,598 of them were burnt. During the brief rule of his mild successor, Cisneros, Llorente estimates the number of victims at 3,564 burnt, and 48,059 condemned to various other punishments. Pope Adrian VI. was Inquisitor General of Spain for five years before he became Pope, and during that time the number of those condemned was 28,220, of whom 1,344 were burnt. He was succeeded by Marquinez, under whom 15,625 persons were condemned, of whom 2,250 were burnt. And so it went on century after century for five hundred years. And this, remember, only represents the havoc wrought in the one kingdom of Spain. The operations of the Inquisition were no doubt carried on in the land in the most systematic and wholesale manner. But its iron grasp was felt in every corner of the Western Empire. In Italy and Venice, and France, and Germany, and England, in Portugal and the Netherlands. In Mexico, in South America it rioted with unrestrained license. In India, China and Japan tens of thousands of victims, men, women and children, were doomed to infamy and death by this merciless tribunal. It bathed the kingdom of Poland in flames and blood. The Inquisition established by the Emperor Charles V. in the Netherlands, for the extirpation of the followers of Luther, burnt more than fifty thousand victims in that one small kingdom before this great king, in sheer disgust, flung off his imperial crown, and fled to hide himself from men in the solitude of St. Just. Our own Wm. Tindale, one of the early translators of the Bible into English, who had fled to the Netherlands for protection, was one of this number. Motley (*Revolt of the Netherlands*) estimates that probably not less than 100,000 victims of the Inquisition were burnt, strangled or buried alive during this reign, and this before Philip the Second began his fiercer and more sweeping measures. Pope Pius V. not only plotted with Rudolf the assassination of Queen Elizabeth, but sent the consecrated hat and sword of honour to the monster Duke of Alva, the instrument of that fierceness, and as a reward for his savage cruelties in the Low Countries.

NAZI SOCIALISM AND CATHOLIC RESTORATION

By L. H. Lehmann

The following article is from "The Converted Catholic", A monthly magazine devoted exclusively to the field of Catholic controversy—edited by former Roman Catholic Priests." The article is taken from the November issue, Number Nine, Vol. Forty-six; and is written by the Editor-in-Chief, L. H. Lehmann. The Associate Editors are James J. Murphy and Chris. Di Pietro; and the Contributors: Rev. A. Caliandro, M.A.; Rev. Francis Guglielmi, D.D.; Rev. A. Malinverni, D.D.; T. C. Marshall.

Catholic Action, instituted by the late Pope Pius XI, is a generic term for Catholic reform and reconstruction—the restoration of Catholicism to the position of authority which is held over the nations before the Reformation. It has a two-fold object: a purge of liberal elements within the church itself, and the complete destruction of Protestantism and its liberalizing effects in those countries which threw off the yoke of the papacy in the past. Catholic Action was brought into being coincidentally with the rise of Nazi-Fascism, and was later consolidated by the Lateran Pact with Mussolini in 1929, and by the secret treaty with Nazi Socialism in 1933. It has gained its objectives to a large extent through the military might and fifth column methods of its Nazi-Fascist partner.

It can be safely said that Nazi-Fascism and Jesuitism, the two greatest reactionary forces in the world today, are but two facets of the same unity—one civil, and the other ecclesiastical. For an authoritarian civil state cannot function properly without the help of an authoritarian ecclesiastical system. It is nonetheless true, though not sufficiently recognized, that a free electoral state is impossible without the spiritual support and nourishment of a free church.

Nazi-Fascism's anti-Semitic ideology, its anti-Masonic and anti-democratic activities, its propaganda methods, the hierarchical structure of its organization, and even its war program, were copied from the Jesuit Order. The crusades of the Middle Ages also began with persecution of the Jews, and were preceded by a purging within the church itself. Likewise a brutal cleansing within Catholicism preceded the wars of religion instigated by the Jesuits in the 16th and 17th centuries. Its object was to rid Catholicism of the heretical Protestant influences which had arisen within the church's organization before and after Martin Luther's time. It is in the light of these events that Nazi Socialism's fight with all the churches in Germany must be regarded. On the one hand, it is a far-reaching purge of recalcitrant elements within the Catholic church which had been infected with liberal and Protestant ideas during the post-war years in Germany under the Weimar Republic. On the other hand, it was a fight against Protestantism and its liberal institutions which had been afforded still greater scope for development after the fall of the monarchy in 1918. The fight was carried out, in both instances, according to the traditional methods of Jesuit strategy.

Many Americans, however, do not see it in this light. They think only of the fact that the Hitler regime in the beginning interned Catholic priests in concentration camps because they refused to obey its dictates; that heads of religious orders were brought to trial for smuggling money out of the country; that some of the members of religious orders were arrested and found guilty of crimes against morals; that some priests were imprisoned for allegedly harbouring communists; that the Hitlerites turned against Cardinal Faulhaber, Cardinal Innitzer and the Bishop of Salzburg; that public school education was taken out of the hands of the priests in Austria; that the Catholic Center Party was annihilated and its members persecuted; that its leader, Dr. Klausner, was assassinated on June 30, 1934, in Hitler's "blood purge". These and other facts are at times cited to show that Nazi Socialism seems to be actively opposed to the Catholic church. They are, however, merely facts whose real significance is hidden beneath the surface. In reality, they are not indications of a war against the Catholic church as a whole, but only against certain groups opposed to a corresponding plan of reconstruction and fascist regimentation instituted at the same time by Pope Pius XI within the church itself. Hitler, Goering and Goebbels and the greatest part of the highest officials in the Third Reich are Catholics by birth and education. Hitler was trained by

the Christian-Socialist Party and by the Jesuit-controlled Congregations of Mary. Goebbels was once the treasurer of the Borromean Association which is also directed by the Jesuits.

The popular confusion about the relations between the Catholic church and Nazi Socialism is due to the fact that few people have any precise knowledge of the inner workings of the Catholic church. They have been led to believe that Catholicism is a rigidly uniform system. The truth of the matter is that it is not the wonderful unity that it is generally supposed to be. Like all natural and historical phenomena, the Catholic church is also subject to the law of polarity and philosophical contradictions. It has always had its conservative, reactionary element pitted against opposing liberal groups. In order, therefore, to understand fully the status of the Catholic church in relation to Nazi Socialism it is necessary to know the details of these opposing tendencies and forces within the church's organization. History alone can furnish the key to the mystery.

An outstanding Catholic historian, Josef Schmidlin, draws a clear picture of the different factions which existed within the Catholic church towards the end of the 19th century, and how victory for the intransigent Jesuit party led to the rise of Fascism. The following from his *History of the Popes of Modern Times* (Vol. III, p. 1), is to the point:

"The history of the Popes during the 19th century presents a succession of divergent systems following each other like a game of opposites and of warring forces striving for the mastery, with first one side winning and then another. On one side are the zealots striving in an intransigent and intolerant manner to preserve fixed traditions and orthodoxy, and who take a hostile attitude towards the progress of modern civilization and the liberal victories that followed on the great revolutions. They are the unremitting enemies of the spirit of democracy, in that it is opposed to the system of the (Catholic) church, the State and the principle of authority. On the other side are the liberals who, actuated by a more equitable political sense, endeavour to break free from the traditional restraints bound up with the ideas of old, and who try to reconcile themselves with modern progress in order to live in peace with liberal states and governments, and to integrate the church, as a spiritual force, in contemporary civilization.

"From the beginning this war-like game of opposites has been going on within the Roman Curia, and especially within the College of Cardinals. It is most evident in the papal conclaves which become the stage for this play of divergent tendencies, which are afterwards openly expressed in the attitudes of successive pontiffs. For the popes support one or the other of these tendencies and personify them by the conduct of their internal and foreign policies after mounting the papal throne."

Thus it can be seen that the Catholic church has been torn between two main irreconcilable factions, corresponding to the two opposing ideologies of Fascism and Democracy, which are warring to the death at present all over the world. They are two distinct parties whose effects are felt in all ecclesiastical groups in the church. They are particularly active during times of papal elections, and at all times go beyond the field of religion and profoundly affect political and social affairs. Their effect can easily be seen in every phase of social and political life in the United States.¹

The fight between these two opposing factions has been increasingly evident since the time of the Encyclopedists. The spirit of progress had developed so strongly in the 18th century, even within the Catholic church, that Pope Clement XIV was able to succeed, where other popes had failed in completely suppressing the Society of Jesuits which represented, then as now, the intolerant and intransigent element of Catholicism. In spite of Pope Clement's *irrevocable* decree, however, the Jesuits were again restored to power by Pope Pius V after the fall of Napoleon in 1814.² But the liberal Catholic groups, which recognized to a certain extent the victories won by the French Revolution, managed to exist side by side with the Jesuit reactionary group which has always regarded the liberal progress of civilization as something pernicious and diabolic. The progressive groups did all they could to bring the teachings of the church into line with modern philosophic doctrines, and thereby incurred

the increasing enmity of the Jesuit faction. They showed themselves sceptical of relic and saint worship and of religious sentimentalities in general. Moreover, they made no secret of their hostility to the Jesuits. The Benedictine Order, long ante-dating the Jesuits, greatly angered the latter by their efforts in promoting what is known as the "Liturgical Movement"—a return to Pauline Christianity and an attempt to cleanse Catholic worship of modern innovations and superstitions, such as wonder-working devotions to the saints. They aimed this especially at the Jesuits' pet devotion of the "Sacred Heart", which has since been outdone, however, by more modern fads like the Little Flower devotion. The Jesuits fought back by their usual underhand methods of playing on the fears of bishops and secular priests and even by sending members of their order, disguised as laymen, to spy on the Benedictines, as was done at the Benedictine Abbey of Maria Laach near Cologne.

A severe blow to the hopes of liberal Catholic groups was the *Syllabus of Errors* decreed by Pope Pius IX at Jesuit insistence. One of these "errors", in particular, fairly took the ground from under the feet of those who had striven for a more progressive and liberal Catholicism. In complete accord with traditional Jesuit intransigence, Pope Pius IX solemnly condemned the proposition that "*the Roman Pontiff can and ought to reconcile himself to, and agree with, liberalism and modern civilization*".

The history of the Catholic church entered a new phase with the proclamation of the dogma of the personal infallibility of the pope, which was also railroaded through the Vatican Council (1870) by the machinations of the Jesuits. This was the severest blow of all to the liberal elements and certain groups hostile to the Jesuits followed Doellinger out of the church and established themselves as the Catholic Christian church. But the vast majority of those who had fought the Jesuits and opposed the dogma of infallibility bowed their heads and submitted with resignation. Bishop Fitzgerald of Little Rock, Arkansas, held out till the end and voted against it. Archbishop Kendrick of St. Louis and five other American bishops left the Council and returned home without voting.

From that time the forces of reaction fought on, invisible from the outside, but all the more effectively because they worked by intrigue and trickery. The popes themselves often aided this underhand working—at times they covered up the real intent of the Jesuits and, at other times, they restrained them lest their excessive zeal should wreck the Vatican's other political maneuvers. In order to prevent the news of the increasingly bitter controversies waged at papal conclaves from reaching the public, Pope Pius XI imposed an oath of perpetual silence on everyone connected with them in the future.

All these developments paved the way for the Vatican's ecclesiastical support for the coming Fascism. There followed a rapidly increasing trend in Catholic Action in favour of rigorously authoritarian, conservative and solely hierarchical policies. Apparent yielding to contrary policies in democratic countries did not in any way affect Rome's fixed goal. It merely served to help its attainment, since it was able to employ what are now known as fifth column methods by using to its own purposes freedom of speech and religious tolerance in those countries. Once democracy and freedom of speech have been obliterated by military might, as in Nazi-Fascist controlled countries in Europe, the real authoritarian and intolerant nature of Jesuit Catholicism comes to light. It immediately proclaims itself the ecclesiastical counterpart of civil dictatorship. What has happened in France since its capitulation to Hitler and Mussolini is a clear case of this. Likewise in Germany the Catholic bishops have decreed a solemn oath of loyalty to Nazi Socialism³ and in Slovakia the governmental structure of that country has publicly and officially been declared to be a combination of Nazi Socialism and Roman Catholicism.

Catholic historians do not trouble to deny that the success of Fascism is to a great extent due to the reactionary policies of the late Pope Pius XI. Josef Schmidlin,⁴ already quoted, in spite of his prudence in the matter, states:

"This conservative heritage appears not only by the fact that the Pope (Pius XI) allied the church to the fascist state,

¹Cf. *The Catholic Church in Politics*, a series of six factual articles in *The New Republic*, Nov.-Dec. 1933; condensed in pamphlet form for 15c.

²The Jesuits lost heavily during their 40 years of banishment. Before their suppression they controlled practically all educational work in European Catholic countries. In 1749 they had 669 colleges with up to 2,000 students in each; in France alone they had 40,000 students.

³A Vatican dispatch to the *N.Y. Times* of Sept. 17, stated that the pope had decided that it was more expedient to defer official pronouncement on this pledge till the end of the war.

⁴Op. cit. p. 8.

but also by the fact that he seeks to deprive the clergy and Catholicism of all political activity and strongly supports Catholic Action, which is based upon the principle of an absolute hierarchy."

Schmidlin also points out that liberal Catholic groups during the reign of Pius XI placed their last and only hope in the election of a liberal pope to succeed him. By the selection of the aristocratic, conservative Cardinal Pacelli as Pius XII, that hope was forever frustrated.

The fascist policies of the Vatican can be seen from the following four points:

1. In the application of "modern" methods of political action, that is, fascist methods.

2. In the opposition to the one-time Catholic (popular) political parties.

3. In the distrust of the lower clergy, because of its too tolerant attitude towards pre-fascist ideas of individual rights and liberties.

4. In the creation of a movement to restoration, *Catholic Action*, entirely dependent upon Vatican bureaucracy.

Much of the mystery of Vatican relations with Nazi-Fascism can thus be solved. Persecution of the Catholic church in Germany was directed only against those elements which did not entirely submit to the ever-increasing centralization of authority in church and state. To this end the Vatican helped to crush out the Catholic popular parties both in Italy and Germany and centralized all political matters in Rome. This insured to the dictators freedom from popular interference on the part of Catholics; it established a more complete dictatorial regime within the Catholic church itself; it enables the Vatican to enter into secret concordats with fascist countries already existing, and with democratic countries, like Spain, France, Belgium and Portugal, after the destruction of their democratic governments by revolution and blitzkrieg. Finally it leaves the way clear for complete harmony and unity between Nazi-Fascism and Jesuit Catholicism.

UNION NEWS

Kapuskasing Church Free of Debt

The first time I visited Kapuskasing four years ago was in company with Rev. H. C. Slade of Timmins. Mr. Slade had found one family that was longing for the establishment of an evangelical testimony in the town, but so far as we knew, there were no others who would stand by an attempt to establish a gospel work. There was little encouragement, humanly speaking, to preach the gospel of the grace of God in this town of forty-five hundred persons, with a French-speaking Roman Catholic population of more than seventy percent. Nevertheless Mr. H. C. Slade and his brother, Mr. W. Russell Slade, then a student of the Seminary, gave two weeks to preaching and persistent visitation from door to door. Rev. Robt. Brackstone and his wife were asked by the Union to take over the work, and the next time I went to Kapuskasing I found a small group of believers rejoicing in their newfound liberty in Christ and manfully struggling to maintain a consistent gospel testimony in the face of a somewhat hostile and suspicious town. The only hall they were able to rent was a poor sort of barrack, paid for at an exorbitant rate. But last week-end, on my third visit to Kapuskasing, I preached in a fine building belonging to the Kapuskasing Regular Baptist Church. And it is all paid for—every cent of it. On Sunday morning it was packed to suffocation by a fine Sunday School of more than a hundred children and adults. In the evening we enjoyed a great gospel service. How enthusiastically these believers received the preaching of the Good News! It requires grace from on High to take a bold stand for Christ and to be known as a Baptist in Kapuskasing. But this grace as well as that other grace of liberality is manifest in the church at Kapuskasing.

On Friday evening the friends celebrated the clearing of the last indebtedness from their fine building. Much of the work of remodelling the structure was done by the men of the church. The two loans that financed it were made without interest by two good friends of the church. It was a glorious delight to hear these men speak. Without exception their remarks were an exaltation of the Lord Jesus Christ and a testimony to His saving power. One brother who spoke, an expert electrician, had offered his services for wiring the building even before he was saved, chiefly because the pastor had visited his child in the hospital. While this

expert electrician worked at the lighting system Mr. Brackstone worked at the preaching of the gospel. Once more "God who commanded the light to shine out of darkness", shined in this heart to enlighten it with "the light of the knowledge of the glory of God in the face of Christ Jesus". It was my great privilege to be called upon to speak as the representative of the Union which had from the first underwritten the work at Kapuskasing. I have never seen a church anywhere more enthusiastic for our Union work than this church. If all our friends could have seen and heard what I saw and heard of the saving grace of God at Kapuskasing they would all be equally enthusiastic. There are few churches, if any, in our Union whose average giving per member is higher than that of this church. At our last Convention they reduced the grant received from the Union by almost two-thirds, and are now rapidly increasing their gifts to our missionary funds.

A number of members of this church are French-speaking and have been converted only recently from the darkness of Rome. One sister does not speak English and cannot understand all the sermon, but she rejoices in the same Christ. To meet with some of these French-Canadian friends in the home of our good friends Mr. and Mrs. Richer was indeed a joyful experience not to be soon forgotten. Their coming to Christ was surely an indication to the Kapuskasing Church and to our entire Union of what great things the God of sovereign grace has yet to show us in days to come among the millions of our French-Canadian fellow citizens. May we be found ready for the task that has been committed to us.

Mr. Brackstone, the pastor of this *corps d'élite* is undoubtedly to be numbered among those whom the Scriptures admonish us to hold in reputation. No greater satisfaction can come to us who have had a share in the work of Toronto Baptist Seminary than to see the work accomplished by such men as Mr. Brackstone. No greater contribution to any missionary cause could be made than the training of such men as he. We thank God for the unselfish and untiring devotion of this "workman that needeth not to be ashamed", and we earnestly pray that many more of the same spirit may be raised up to press the battle to the gates in the days to come.

W. S. Whitcombe.

French Conference in Timmins

A common purpose and a burden, shared by all, brought together in Timmins, under the hospitable roof of the First Baptist Church, a number of the northern pastors during the last week in November. The purpose of their meeting was to study more of the French language, the burden on their heart, that of reaching the thousands of French people about them with the liberating power of the Gospel of Christ. The close of the conference saw progress made in both respects.

First, however, we are sure that all the friends interested in this work have cause to be deeply grateful to God for the progress these men have already made in the language. Mr. Brackstone, who had little previous opportunity, is learning quickly, and with characteristic courage uses all he knows to tell forth the Gospel, which is the surest guarantee that he will learn more, and that rapidly. Mr. Russell Slade, who has a splendid grasp of the basis of the language, is putting his knowledge increasingly into practise in singing, teaching and preaching in French. Rev. Wilfred Wellington of Val d'Or has made really amazing progress, such progress as comes by the help of God to a sincere heart willing to be used. He already preaches the Gospel in French every Sunday over the radio, and from house to house and in the open-air. With determination which brings such results these brethren are preparing for themselves an ever-increasing ministry in this tongue.

They, with the writer, and joined when possible by the Pastor of the Timmins church, Rev. H. C. Slade, spent the morning hours applying themselves to the study of French under the able leadership of Pastor William Frey and Rev. W. S. Whitcombe. We read God's Word in French, sang French hymns, gave testimonies in French, had seasons of prayer, listened to short messages by Mr. Frey and Mr. F. Bauman, held brief academic discussions and did some translation work, all centered about the Word of God. Several afternoons we went out into the sections of the town predominantly French and did house-to-house visitation work, thereby making many valuable contacts for the regular French work here and, at the same time, giving ourselves opportunities of putting our French into practice. Pastor William Frey

was the special speaker for a series of French meetings in the evenings, where the other brethren assisted in testimony and song.

Though our time together was very short, yet a good deal of progress was made by all in thus living in a French atmosphere and thinking and talking thus in French. New impetus to the further study of it was given all by those days together. Greater still was the inspirational benefit received. It was possible, as never before, to face together the task of French-Canadian evangelisation, to seek guidance together as to how it could be accomplished, and to determine that, individually and as churches, we should apply ourselves immediately to the task, not forgetting the long view of that which we desire to see done among this people. Those times of prayerful discussion were moments of true inspiration which drove us to cry to the Lord of the harvest that He would send forth labourers into His harvest, of renewed consecration to the task for which we asked guidance as to every detail. No one, in face of the tremendous difficulties of the work and our lack of workers, could say anything else but that if this work were to be done effectively, it must be done, "not by might, nor by power, but by my Spirit, saith the Lord." Pray ye therefore. Pray for these brethren, that as they return to their fields and add to duties, already almost crushing, that of studying this language, they may be granted great grace and the true "gift of tongues" for His glory's sake. Pray that the many testimonies now given and the Word of God sown may bear fruit. Pray especially with us all that God will equip and send forth labourers to push back the boundaries in Christ's name, and that every new effort made may have the direction and power of the Holy Spirit to make it effective in liberating the souls of men and women, for whom the Son makes free, he shall be free indeed.

LEILA M. BOYD.

October 29th, 1940

Dear Miss Stoakley:

It is now over four months that I received your fine letter of May 17th, and nearly three months since I received your parcel of chocolate. Thank you very much for both. The letter reached me when we were passing through terrible days. Of course, we still are; but it is not quite the same perplexity as then. What changes! And we are not through yet. It seems to be but the beginning of a world conflagration. I carried the letter with me everywhere, during the long and tiring marches, by sunshine and by pouring rain, during the trips in freight cars and in buses. No doubt it bears marks of its adventures.

Now I am here with Mr. D. waiting to receive a permit to return to B. where "my" folks are waiting since the beginning of the war. As for my real folk they have stayed at their place but I have no news from them for several months. I hope, however, that I have been able to let them know where I am, and what I am doing. It is a painful situation.

I had been receiving the G. W. until about May. After that we have received nothing from Canada except three letters. But we have been receiving *The Fundamentalist* and mail from the U.S.A.

I hope that all the people of the church are well, and that the Pastor is sustained for his great work. As you have no doubt remembered us in prayer, we do also exercise our ministry of intercession on your behalf. May the Lord show His mighty arm in all your undertakings. Mr. D. wanted to be remembered to you.

Yours cordially,

(For the name, for his protection, we substitute the Seminary's former European Student-Professor.)

BIBLE SCHOOL LESSON OUTLINE

(Continued from page 21)

II. The Firm Surrender—verses 6 to 18.

When Naomi heard the good news that the Lord had visited His people in giving them bread (Psa. 132:13-15), she decided to return to her home in Bethlehem, "The City of Bread". Similarly, when the prodigal remembered that in his father's house there was bread enough and to spare while he perished with hunger, he determined to go home (Lk. 15:14-18). Let us stir up the memories of the Lord's wandering children, that they may return to His fold (Psa. 42:4, 5; 2 Pet. 1:9, 13-15). When sinners get a glimpse of the glory of the Lord and the wealth of His love, they, too, will desire to partake

of His grace, and will willingly abandon their worldly way of life (Gen. 24:47-49; 1 Thess. 1:9).

Naomi acted upon the decision of her heart. She went forth from the place where she was, to return to the land of Judah (Lk. 15:20). Many who know the way of salvation hesitate to commit themselves definitely to the Lord. Let us encourage them to do so.

No doubt Naomi had witnessed a good confession before her two daughters-in-law, and had taught them about the Lord. But, after announcing her own decision to go back to Judah, and after pronouncing a blessing upon them, she left them free to act for themselves in the matter (Gen. 24:56, 57). Parents, teachers and workers must recognize the sovereignty of will of each individual under their care.

At first both daughters announced that they would return with Naomi to her people. But Orpah, whose name means "Fawn", had made her decision quickly, not counting the cost (Lk. 9:57-62). When she realized what was involved, the price seemed to be too great (Lk. 14:28-33). Although affectionate and gracious, she turned back (Mk. 10:17-22). She failed to see that the price of staying in Moab was far greater than that of dwelling in Judah, where the Lord was protecting His people (Matt. 16:24-27; Phil. 3:7, 8). To decide for Christ means to gain eternal joy, peace and life.

Ruth, on her part, considered every phase of the situation and met each test, then, with full purpose of heart made her noble decision (Gen. 24:58; Josh. 24:15). Without reserve she willingly cast in her lot with the Lord and His people, determined, come what may, to cleave unto Him (Ruth 2:11, 12; Acts 11:23; 13:43; Heb. 11:24-26). How lovely to see whole-hearted devotion to the Lord on the part of His young disciples!

III. The Fresh Start—verses 19 to 22.

And so they two journeyed till they came to Bethlehem (Gen. 22:6). The pilgrim path is made more pleasant when we walk with others to the Celestial City. There is mutual joy and strength in Christian fellowship (Acts 1:14; 2:42; Phil. 1:3-5; Heb. 10:25; 1 John 1:7).

The stir in the town of Bethlehem when Naomi and Ruth arrived would lead one to think that Elimelech and Naomi had been prominent citizens, people who made a contribution to the good of the community (Matt. 21:10; Acts 21:30). It may be, however, that Naomi's former friends and associates scarcely recognized her because of the change in appearance which her sorrows had wrought. Naomi thought that her name, which means "Pleasant", was no longer appropriate, and that she should now be called "Mara", meaning "Bitter". In her anguish Naomi forgot herself, and reproached the Lord (Exod. 6:9; Job 7:11; 10:1; 27:2; Psa. 77:3).

Yet, even while she was speaking, the Lord was dealing kindly with her. He had brought her back to her home in safety, and had given her an affectionate daughter to be her companion. They had arrived in Bethlehem in the beginning of the barley harvest, a season which was to be one of great joy (Isa. 9:3). God's purpose to make Ruth a blessing to future generations was about to be carried forward.

ANOTHER "WITNESS" ON THE POPE AND THE WAR

(Continued from page 18)

the teaching of Christ. It is deplorable that in an issue between Christianity and paganism the Pope should stand neutral. Can it be that he is afraid to show the weakness of his Church to the world? The very fact that Italy is in the war is the strongest possible condemnation of the Pope. If he had had any real hold on the Italian people he could have prevented Mussolini from going to war. He occupies the unenviable position that he is either subordinate to Mussolini or that he agrees with Mussolini's policy. In view of the line the Vatican has taken it is strange to read in *The Times* that it is about to start a campaign against Communism. As there is no difference between the policy pursued by Germany, Russia, and Italy, it is to be hoped that the missionaries of the Vatican will begin at home. It is a fact worth pondering over that the most fertile breeding places for Communism are to be found in Roman Catholic countries. Is not Italy as closely linked with Russia as it is possible for one country to be linked with another? Those who are responsible for guarding the affairs of the British Empire will be well advised to lay the Bishop of Chelmsford's words to heart. By virtue of her teaching the Vatican cannot be otherwise than an enemy to Protestant Britain.

GOSPEL WITNESS SUNDAY SCHOOL LESSON OUTLINE

JANUARY TO DECEMBER, 1941

By DR. OLIVE L. CLARK

- Lesson 1—January 5—CHRIST BEGINS HIS MINISTRY.
Text: Mark 1. Golden Text: Mk. 1:11.
- Lesson 2—January 12—THE PALSIED MAN HEALED.
Text: Mark 2. Golden Text: Mk. 2:17.
- Lesson 3—January 19—THE TWELVE DISCIPLES CHOSEN.
Text: Mark 3. Golden Text: Mk. 1:17.
- Lesson 4—January 26—PARABLES OF THE KINGDOM.
Text: Mark 4. Golden Text: Mk. 4:23.
- Lesson 5—February 2—THE DAUGHTER OF JAIRUS RAISED.
Text: Mark 5. Golden Text: Mk. 5:36.
- Lesson 6—February 9—THE SIN OF UNBELIEF.
Text: Mark 6: 1-31. Golden Text: Mk. 6:6.
- Lesson 7—February 16—THE FIVE THOUSAND FED.
Text: Mark 6:32-56. Golden Text: John 6:35.
- Lesson 8—February 23—CHRIST HEALING THE AFFLICTED.
Text: Mark 7. Golden Text: Mk. 7:37.
- Lesson 9—March 2—PETER'S CONFESSION OF FAITH.
Text: Mark 8. Golden Text: Matt. 16:16.
- Lesson 10—March 9—THE TRANSFIGURATION OF CHRIST.
Text: Mark 9:1-29. Golden Text: Mk. 9:7.
- Lesson 11—March 16—THE CHILD IN THE MIDST.
Text: Mark 9:30-50. Golden Text: Mk. 9:35.
- Lesson 12—March 23—THE RICH YOUNG RULER.
Text: Mark 10:1-31. Golden Text: Mk. 10:21.
- Lesson 13—March 30—BARTIMAEUS RECEIVES HIS SIGHT.
Text: Mark 10:32-52. Golden Text: Mk. 10:52.
- Lesson 14—April 6—THE AUTHORITY OF CHRIST.
Text: Mark 11. Golden Text: Mk. 11:9.
- Lesson 15—April 13—THE RISEN CHRIST.
Text: Matthew 28. Golden Text: 1 Cor. 15:20.
- Lesson 16—April 20—A DAY OF QUESTIONS.
Text: Mark 12. Golden Text: Mk. 12:30.
- Lesson 17—April 27—THE OLIVET DISCOURSE.
Text: Mark 13. Golden Text: Mk. 13:31.
- Lesson 18—May 4—THE SHADOW OF THE CROSS.
Text: Mark 14:1-42. Golden Text: Mk. 14:24.
- Lesson 19—May 11—CHRIST BETRAYED AND DENIED.
Text: Mark 14:43-72. Golden Text: Mk. 14:62.
- Lesson 20—May 18—THE CRUCIFIXION OF CHRIST.
Text: Mark 15. Golden Text: Isa. 53:5.
- Lesson 21—May 25—THE RESURRECTION OF CHRIST.
Text: Mark 16. Golden Text: Mk. 16:6.
- Lesson 22—June 1—FELLOWSHIP WITH THE FATHER.
Text: 1 John 1. Golden Text: 1 John 1:9.
- Lesson 23—June 8—THE TESTS OF FELLOWSHIP.
Text: 1 John 2. Golden Text: 1 John 2:17.
- Lesson 24—June 15—FELLOWSHIP WITH THE CHILDREN OF GOD.
Text: 1 John 3. Golden Text: 1 John 3:2.
- Lesson 25—June 22—THE LOVE OF GOD.
Text: 1 John 4. Golden Text: 1 John 4:8.
- Lesson 26—June 29—THE WITNESS OF GOD.
Text: 1 John 5. Golden Text: 1 John 5:12.
- Lesson 27—July 6—THE BIRTH OF SAMUEL.
Text: 1 Samuel 1. Golden Text: 1 Sam. 1:28.
- Lesson 28—July 13—THE CHILDHOOD OF SAMUEL.
Text: 1 Samuel 2. Golden Text: 1 Sam. 2:30.
- Lesson 29—July 20—SAMUEL IN THE TEMPLE.
Text: 1 Samuel 3. Golden Text: 1 Sam. 3:9.
- Lesson 30—July 27—THE ARK TAKEN BY THE PHILISTINES.
Text: 1 Samuel 4. Golden Text: 1 Sam. 6:20. Reading: 1 Sam. 5, 6.
- Lesson 31—August 3—SAMUEL THE JUDGE.
Text: 1 Samuel 7. Golden Text: 1 Sam. 7:12.
- Lesson 32—August 10—ISRAEL DEMANDS A KING.
Text: 1 Samuel 8. Golden Text: 1 Sam. 8:7.
- Lesson 33—August 17—SAUL CHOSEN AS KING.
Text: 1 Samuel 9. Golden Text: 1 Sam. 9:27.
- Lesson 34—August 24—SAUL ANOINTED AS KING.
Text: 1 Sam. 10. Golden Text: 1 Sam. 10:24. Reading: 1 Sam. 11.
- Lesson 35—August 31—SAMUEL PROCLAIMS THE KINGDOM.
Text: 1 Samuel 12. Golden Text: 1 Sam. 12:24.
- Lesson 36—September 7—THE SELF-WILL OF SAUL.
Text: 1 Samuel 13. Golden Text: 1 Sam. 13:13.
- Lesson 37—September 14—JONATHAN'S VICTORY.
Text: 1 Samuel 14. Golden Text: 1 Sam. 14:6.
- Lesson 38—September 21—SAUL'S INCOMPLETE OBEDIENCE.
Text: 1 Samuel 15. Golden Text: 1 Sam. 15:22.
- Lesson 39—September 28—DAVID CHOSEN AS KING.
Text: 1 Samuel 16. Golden Text: 1 Sam. 16:7.
- Lesson 40—October 5—DAVID AND GOLIATH.
Text: 1 Samuel 17. Golden Text: 1 Sam. 17:45.
- Lesson 41—October 12—THE COVENANT BETWEEN DAVID AND JONATHAN.
Text: 1 Samuel 18. Golden Text: 1 Sam. 18:14.
- Lesson 42—October 19—DAVID PROTECTED FROM SAUL.
Text: 1 Sam. 19. Golden Text: Psa. 34:7. Reading: 1 Sam. 20.
- Lesson 43—October 26—DAVID'S WANDERINGS.
Text: 1 Sam. 21. Golden Text: 1 Sam. 21:8. Reading: 1 Sam. 22, 23.
- Lesson 44—November 2—DAVID SPARES THE LIFE OF SAUL.
Text: 1 Sam. 24. Golden Text: Matt. 5:7. Reading: 1 Sam. 25.
- Lesson 45—November 9—SAUL SPARED A SECOND TIME.
Text: 1 Sam. 26. Golden Text: 1 Sam. 26:9. Reading: 1 Sam. 27.
- Lesson 46—November 16—SAUL AT ENDOR.
Text: 1 Sam. 28. Golden Text: Isa. 8:20. Reading: 1 Sam. 29, 30.
- Lesson 47—November 23—THE DEATH OF SAUL.
Text: 1 Sam. 31. Golden Text: 2 Sam. 1:23. Reading: 2 Sam. 1.
- Lesson 48—November 30—CHRIST THE BELIEVER'S LIFE.
Text: Philippians 1. Golden Text: Phil. 1:21.
- Lesson 49—December 7—CHRIST THE BELIEVER'S PATTERN.
Text: Philippians 2. Golden Text: Phil. 2:5.
- Lesson 50—December 14—CHRIST THE BELIEVER'S HOPE.
Text: Philippians 3. Golden Text: Phil. 3:14.
- Lesson 51—December 21—THE VISIT OF THE MAGI.
Text: Matthew 2. Golden Text: Matt. 1:21.
- Lesson 52—December 28—CHRIST THE BELIEVER'S JOY.
Text: Philippians 4. Golden Text: Phil. 4:4.

“WHAT SHALL I GIVE FOR CHRISTMAS?”

Once more people are beginning to ask, “What shall I give for Christmas?” Immediately it flashes into everyone’s mind. This is the second Christmas of the war, and we must be practical, exceptionally practical, in our giving; we must give something of present worth, and something that will be of worth throughout the whole year.

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