

# 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.

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

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## The Struggle Against Rome

ONTARIO 8,475 — QUEBEC 751

Last Sunday was the special day of prayer throughout the Province of Quebec, called by the Lieutenant-Governor. Most spectacular was the "mass for victory", attended by thousands in Montreal. Five members of the Dominion Cabinet and almost all the Quebec Provincial Cabinet were present. The Minister of Justice, M. Ernest Lapointe, read a prayer composed by sixteen bishops, a prayer already published and analyzed in this paper by its Editor. This prayer read by a chief minister of the Crown made no direct petition for our victory; contained no reference to our armed forces of land, sea and air; and included no petition for their gracious and Christian Majesties! But in the sermon in French and English by Cardinal Villeneuve, broadcast over the national network of the Canadian Broadcasting Corporation, the preacher said we ought to pray for their Majesties; and the national anthem was sung! In the great parade outside of the church representative sections of our armed forces were seen.

It has ever been a Christian doctrine that prayer and practice, faith and works must go hand in hand. As a further comment on Quebec's lack of works for victory we publish an editorial from the *Toronto Evening Telegram* of November 23rd last. It appeared while the Editor was holding meetings in the United States and so escaped attention. In reading it keep in mind that there is a good number of English people and Protestants in the Province of Quebec. The title is,

### APPLICANTS FOR AIR FORCE AS A GAUGE OF UNITY

In a return tabled by Hon. C. G. Power, Minister for Air, there are at the present time on file in the department the names of 15,296 applicants for admission to the Royal Canadian Air Force. All have been examined and may be called at any time.

By provinces the number of applicants is classified as follows:

Ontario .....	8,475
Alberta .....	1,403
Manitoba .....	1,349
Saskatchewan .....	1,224
British Columbia .....	1,042
Quebec .....	751
Nova Scotia .....	435
New Brunswick .....	434
Prince Edward Island...	183

With one exception, the provinces of Canada seem to have contributed proportionally to this phase of the war effort. The province which lags is the same province whose failure to contribute proportionally in the last war was attributed to the baleful machinations of the Conservative party. The present Government has boasted, through its leader, that the unity of Canada is due entirely to its own unaided efforts; to what does it now attribute the fact that Ontario provides 8,475 applicants for entry to the Air

Force as against 751 from the second largest province in the Dominion—eleven men from Ontario for every one from the sister province?

It has been suggested that a lack of knowledge of English is responsible for the difficulty of instruction in highly technical training. To this the answer has been given that lack of knowledge of English has never been allowed to stand in the way of a fifty-fifty division of Government jobs.

There is no pleasure to Canadians in comparisons of this kind. We would like to think that Mr. King has made us one from coast to coast. But when we are asked to make sacrifices for unity, it is pertinent to know what we get in return.

### MR. LAPOINTE HAS THE FLOOR!

"Speaking at Plessisville, Quebec, Honourable Adélar Godbout, Premier of Quebec, is reported to have said:

"The English who came here after us, are more attached to England than we are, and that is easily understood. They would have liked to see conscription established for overseas service. But a little handful of French Canadians, led by M. Ernest Lapointe, dictated its will to the country."

"We think in the interests of Canadian unity that Mr. Lapointe should lose no time clearing up that point." From *The Windsor Star*, and quoted in *The Evening Telegram* of February 8th.

### A WORD ABOUT "PROTESTANT ACTION"

THE GOSPEL WITNESS greatly appreciates the generous co-operation of *Protestant Action* in the prosecution of the common aim both papers have in view.

In this month's issue of *Protestant Action* just to hand, the Editor gives generous space to quotations from THE GOSPEL WITNESS respecting the pleasant exchange of courtesies between the Censor at Ottawa and the Editor of THE GOSPEL WITNESS. This we greatly appreciate. We have frequently expressed the desire that every subscriber to THE GOSPEL WITNESS should also subscribe to *Protestant Action*. The subscription is only \$1.00 a year. Make up your mind to subscribe for it, and do it at once. Send your dollar and subscription to: Mr. Leslie H. Saunders, Editor, *Protestant Action*, 11 Glebeholme Blvd., Toronto 6, Canada.

This reference to *Protestant Action* is made without the knowledge of Mr. Saunders, but it is made because we are fellow-workers, and we are really anxious to see the message *Protestant Action* contains, spread throughout Canada. Help by subscribing at once if you have not already done so.

We share with our readers some quotations and an article from this month's issue, as follows:

#### ROME'S COMPLICITY IN THE WAR

"Protestantism has deprived our nation of the religious unity which it certainly ought to have.—*Catholic Register* (editorial), Jan. 16, 1941.

#### In Germany

"The universal Day of Prayer for Peace requested by His Holiness Pope Pius XII was observed in the dioceses of Germany, according to information received here."—Vatican City news item, dated Jan. 6th, in *Catholic Register*.

"Forty-five out of the forty-eight German bishops (of the Italian Church) have resolved: 'After the final victory special ceremonies of gratitude to the German troops and of loyalty to Hitler will be announced'."—*Daily Herald*, Sept. 5, 1940.

Berlin, Oct. 4 (1940).—"In a pastoral letter directed to German soldiers of the Catholic faith, Dr. Franziskus Rarkowski, Field Bishop of the German army, to-day expressed his belief that Germany was 'waging a just war', and praised both the fighting spirit of the German Catholic soldiers as well as their adherence to their religious teachings."—Wireless to the *New York Times*, reproduced in *The Converted Catholic*, November, 1940.

"The grand total of the new Reich Catholic population can be figured at 57,000,000 out of 108,000,000 souls. If one compares these figures with those prior to the advent to power of the Nazi regime, one finds that there were 20,193,334 Catholics residing within the German borders in 1925, but 21,172,087 on June 16, 1933, shortly after Hitler took possession of the Government."—*Catholic Record*, Nov. 30, 1940. *Romanism flourishes under Hitler, the Romanist dictator.*

#### "GLOBE AND MAIL" FAVOURS ROMANIST PROPAGANDISTS

The Toronto *Globe and Mail* gave space on two occasions to articles by Msgr. J. P. Treacy seeking to excuse the attitude of Roman Catholics in the Axis countries, and urging everyone to forget controversies of the past and unite in the fight for democracy in which the Roman Catholic Church was seriously interested. We referred

to the first article in our August-September issue, mentioning that a reader of *Protestant Action* had sent a brief reply, but it had not been published.

Msgr. Treacy's "Article No. 2" appeared on Nov. 25th, and we felt that it should be answered. Our letter was rejected by the *Globe and Mail* on the ground that "we have no space for controversies about history and religion". We replied to Mr. Marchington (*Globe and Mail* editorial department) that they had permitted the controversy in the first place and now denied an opportunity to reply. We submitted that when their columns are open to one making erroneous and misleading statements, common decency and British fair play suggest an opportunity to refute and correct. To this challenge no reply was received.

So that *Protestant Action* readers may know the one-sided attitude of this paper, that carries a line from "Junius" on its mast-head, we reprint our original letter to the *Globe and Mail*, under date of November 25th, 1940:

Editor, *The Globe and Mail*:

Msgr. Treacy's articles make fine reading if we are content to shut our eyes and forget the price paid for civil and religious liberty. Protestants do not want to live in the past, but they cannot afford to forget or ignore certain facts of history.

We would like to feel that we are living in a new and changed world when we read Mr. Treacy's plausible appeals, but the Marian persecutions and the opposition of the Roman Church to all who sought liberty of conscience and action have not been regretted by that Church. How, then, can Protestants in 1940 rid their mind of such things, when Rome's policy is "semper eadem"?

In the same issue that carried Mr. Treacy's article II was the news story of Slovakia having joined the Axis group. Msgr. Joseph Tiso was largely responsible for this, as was Conrad Henlein in Sudetenland. The arch-meddler in the Balkans—Von Papen—is busy trying to embroil Turkey. All of these gentlemen (?), with the addition of Hitler, Goebbels, Franco, Hacha, Mussolini, Ciano, etc., are products of the Roman Catholic Church. Does that explain Fr. McCorkell's Toronto address, in which he said: "The Pope could not oppose Italy's entry into the war, for by so doing his whole influence would be destroyed"?

People have lost their lives ere this for principle, so what other attitude or reaction can Protestants have when they see the lining-up of Romanist-influenced countries against the Protestant Democratic British Empire? That the Empire became great only when it was Protestant is attested by history, so, naturally when the entire Roman Catholic clergy in Italy send their best wishes and prayers for success of Italian arms against Protestant Britain, it requires more than column-length articles from a Roman Catholic priest in Toronto to make us forget or becloud the real issue in the present titanic struggle.

LESLIE H. SAUNDERS.

#### FROM AN AMERICAN PAPER :

We print below a news item from *The Philadelphia Inquirer*, which for reasons not hard to guess did not appear in our Canadian newspaper. It will be noticed that it is dated at Vichy.

#### POPE PLANS MEETING OF 2000 BISHOPS

VICHY, France, Feb. 3 (U.P.)—Pope Pius XII is sounding out Cardinals on a plan to convoke a meeting of 2000 bishops from all parts of the world as soon as the war is over, the *Paris Soir*, now published in Lyons, said today. Such a meeting would be the most important since the council of Trent in the 16th century, which lasted 18 years, the *Soir* said. It would plan post-war social and economic adjustments.

### "THE GOSPEL WITNESS" THRIVES ON THE GOOD WILL OF ITS READERS

A week or so ago Premier Godbout of Quebec expressed the view that there must be behind THE GOSPEL WITNESS a large organization, with a lot of money. The simple truth is that THE GOSPEL WITNESS began its career without a dollar of capital, and, having obtained help of God, has continued to this day.

We cannot say, however, that we have no capital. The capital of THE GOSPEL WITNESS consists in the promises of God and the good will of its readers.

Annually about this time we send a letter to all our friends, asking for a contribution. Our friends have never yet disappointed us, and in the nineteen years of its publication THE GOSPEL WITNESS has always closed its fiscal year with a small—sometimes very small—balance on the right side.

There are always a large number of people who read THE WITNESS whose names we have not on our subscription list. They buy the paper at news stands, and at the various churches where they are distributed—and all such miss the letter which is sent to regular subscribers only. Just now so many hundreds—indeed, thousands—of people are reading THE GOSPEL WITNESS who buy the paper from week to week, and are not regular subscribers, that it has occurred to us it might be well to let them know just how THE GOSPEL WITNESS is financed; and let our appeal for help come before them as well as before our regular subscribers. We therefore print the Editor's Annual Letter which was mailed February 7th.

We should like to add an appeal to all readers of THE WITNESS who have not received the letter, to join in with the whole WITNESS family. Our expenses have been enormously heavy the last few months, and for that reason we need additional funds. Please do not allow this appeal to embarrass you, but if you are able to help us carry the load we delight to bear, we shall be most grateful. Every individual gift will be personally acknowledged. We are most grateful to a number who have already responded to our letter, and we are happy to be able to include among them many new subscribers.

Following is the letter:

February 7th, 1941.

Dear WITNESS Reader:

From the first year of the publication of THE GOSPEL WITNESS we have sent out an Annual Letter some time in February, to all our readers, explaining that, as we carry no advertisements, and the subscription price of the paper does not cover the cost of publication, we appeal to our readers to regard it as a missionary enterprise, and to help us carry on. It is unnecessary to repeat this for many of our readers, but every year we have new subscribers to whom this letter will come for the first time.

During this past year THE GOSPEL WITNESS has exercised a peculiar ministry. We have had numerous testimonies that it has been greatly used of God to strengthen those who live in the front line of battle, and to assist many of the servants of God who week by week seek to minister the gospel to people under fire. We have always received liberal support from our British subscribers, but this year we feel it is not reasonable to expect it, and we are not sending this letter to overseas readers. We therefore appeal all the more urgently to all our subscribers who are more favourably situated, to help us to carry on by sending a generous contribution to THE GOSPEL WITNESS Fund.

For the last six months we feel THE GOSPEL WITNESS has exercised a very special ministry in calling attention to the danger which resides in the intrigues and machinations of the Papacy throughout the world. In no country is it more active than in the Dominion of Canada, and it is doing more to hamper Canada's war effort than all other enemy agencies

combined. In the last three months we have published enormous issues of THE GOSPEL WITNESS. We have sent them broadcast to non-subscribers—to members of the House and Senate at Ottawa; to all Legislature members of all the Provinces; to all the daily papers of the Dominion; to Baptist, United Church, Presbyterian, and Anglican ministers; to lawyers, educators, and other public men—wherever we thought they would be useful in combating this menace of Romanism. This has not only cost a great deal for printing, but much for postage as well.

Lately the influence of THE GOSPEL WITNESS has been shown by the fact that practically the entire press of Quebec, both English and French, has joined in attacking THE WITNESS for what it has exposed of the machinations of Rome. We believe this will make real Protestants all the more determined to push forward in this campaign.

We may add that THE GOSPEL WITNESS is sent to hundreds of Pastors and missionaries who cannot afford to pay for it; and this is one of the services in which we greatly rejoice. During the last year, as always, many have been converted; others have been comforted; those who are hard-pressed in the battle-line have been inspired with new courage; and altogether, we believe this last year has been the most serviceable of the nineteen years of the ministry of this paper.

Our fiscal year closes March 31st, and we shall appreciate any help that any of our readers are able to send us. No contribution could be too large, and the smallest will be greatly appreciated. If you could send your gift at once, it would help to relieve us of the burden of anxiety which we always feel toward the end of our financial year.

With warmest personal thanks for your fellowship in the gospel from the first day until now, I am,

Very heartily and gratefully yours,

(Signed) THOMAS T. SHIELDS.

### NO ROADS LEAD TO ROME

It is still the case that no roads lead to Rome. There is general bewilderment in the country at our failure—freely expressed in the House of Commons as well—to show the Fascist jackals what war against somebody other than unarmed Abyssinians and almost unarmed Spaniards really means. It is a bewilderment which I fully share. The moment that Greece was forced by Italian blackguardism into the war, there was not one of us who did not expect to see Rome laid in ruins by the more-than-willing R.A.F. It has not been touched. Who is responsible for holding us back? I have heard rumours that it is some of our mealy-mouthed Bible-punchers in the Government, whose attitude is that to destroy Rome is to destroy "pieces of our civilization". Well, are not St. Paul's and many other of our bombed buildings part of ours? And if we bomb Berlin, why spare Rome? Because Rome is the "sacred city"? Sacred to whom, in heaven's name? To God—or to the Blackshirt gangsters? Let us have no more of this fatuous tenderness to the Italians, either in Italy or here. Give them a hearty taste of what young Mussolini gave the Abyssinians. Smash Rome to bits.—From *Truth*, London.

### POPE RECEIVES GERMANS

Pontiff Says He is Happy to Bless Visitors

Rome, February 5.—(Associated Press)—Pope Pius chatted today with a dozen German soldiers among several score Italian soldiers who in a party of 1,000 persons were admitted to a general audience and allowed to kiss the Pontiff's hand.

The Pope, speaking in German, told his Nazi visitors that he was happy to be able to receive and bless them.

Two hundred newly-married persons were among the throng, which occupied six waiting rooms.

## THE RE-ESTABLISHMENT OF THE HOLY ROMAN EMPIRE

(Fourth of a series on Catholicism and Nazi-Fascism)

BY LEO H. LEHMANN

Europe's tragedy, in Catholic opinion, is due to the breaking up of its great papal-controlled confederation of states by the Protestant Reformation. All the efforts of the Catholic Church since have been directed to the work of counter-Reformation—to re-establish the political and social order of pre-Reformation times. That order of states was hierarchical, not democratic, and was ruled at the top by the dual sovereignty of Pope and Emperor, by the union of church-state authority. The political and social order that resulted from the Reformation, both in Europe and America, is regarded by the Catholic Church as pagan and anti-Christian; they give it the name of "pseudo-democracy".

This is to be found in all official Catholic writings and is the burden of all papal encyclicals. A recent issue of the Jesuit weekly *America*,<sup>1</sup> for instance, tells us that the evils of our present time are to be ascribed to this "pseudo-democracy, which is pagan in its remote origins and leads to an inhuman wage system, an uprooted proletariat and pauperism." It goes further to say: "Protestant, rationalist, and now definitely anti-Christian in its inspiration, its logical fruit is Socialism," and calls for "a return to an *integral social order*, the principles of which are still preserved in our languid memory of the great medieval experiment."

Whatever opinion the Catholic Church may now express about Hitler and his Nazi-Socialism, it stands 100 per cent. with him and the other fascist dictators in this avowed objective of destroying the political and social order that came out of the Reformation and substituting therefor an integral, positive-Christian hierarchical confederation of states, similar to that which existed before Protestantism disrupted the order of things in Central Europe. Hitler laid it down in article 24 of his National Social Party Programme that "the Party as such starts from the standpoint of a Positive Christianity". This is specifically a Jesuit principle of action, with the ultimate objective of inducing all Christian sects to unite with the Catholic Church for a "Christian reform of states"—the establishment of an hierarchical grouping of corporative states entirely devoid of Jewish, Masonic and Protestant influence. Bishop Hudal<sup>2</sup> and other German prelates have pointed out the identity of the fundamentals of National Socialism and Catholicism. Father Coughlin and his Jesuit supporters preach the same in this country. To date, Hitler's blitzkriegs are accomplishing in fact everything set forth in his ideological concepts for a "New Order" in all of Europe after his ruthless extermination of Judaism and Masonry.

Catholic propagandists in the United States, despite expressed opinions to the contrary, have not been unaware of this identity of interests between Nazi-Fascism and Catholic aims, and diplomatically, but definitely, have been striving for their realization. Hitler's early conquests in Austria and Czechoslovakia were applauded as "a natural re-adjustment in Europe" by the Catholic Justice Herbert O'Brien in New York, in an article featured in the *New York Herald-Tribune* of March 29, 1938. Needless to say, his opinions are not solely his

own, but were obviously dictated to him by official Catholic authority. Taking occasion to warn the United States from participating in war on the side of England and France, Justice O'Brien states that such a war would be unjust since its objective would be "to oppose certain political adjustments and changes in Central Europe resulting in economic and nationalistic confederations which had existed for generations before the great world conflict . . . and also to resist that great confederation of small groups which, up to the breaking out of the great world war, had enjoyed, under the beneficent sway of the Hapsburgs, commercial prosperity, independence and peace." He goes on to say:

"The opposition to this adjustment of the German peoples with some of the groups of the old Austrian Empire . . . comes from England and France. These two nations have expressed their bitter resentment over these changes as a disturbance of the 'balance of power' in Europe, and are fearful that Germany, in union with a re-united Austria, will place the German peoples in the ascendancy with ample force to maintain this position, and, by alliance with Italy, terminate Britain's sole supremacy of the Mediterranean and directly affect its sole future control of India and Egypt and the African British colonies."

He holds that "dismemberment of the Austrian Empire was the most tragic blunder of the twentieth century. When England and France chopped up Austria they ruined Europe." He applauds Hitler's success in destroying Protestant British hegemony in Central Europe and in securing a return to the political and social set-up of the corporate union of states in a revived Holy Roman confederation:

"What America is witnessing is the normal reunion of these several parts into the original, living structure. It had to come. It could not be blocked. In justice to the 100 million people in Central Europe, why should anyone try to prevent it?"

He uncovers the whole pretense of official Catholic opposition even to Hitler's religious and racial persecutions as well as to his "protectorates" over non-German nations as follows:

"It happened with Hitler. It would have happened without Hitler, and in spite of Hitler. And with the inclusion of these non-Germanic groups, Hitler's anti-religious and racial persecutions must terminate and vanish. Hitler will pass away, but the great re-established union, together with religious liberty, will survive."

What the Catholic Church is hoping and working for as a result of the present death struggle between the fascist and democratic blocs is the re-establishment in Europe of the "Real State", a rigid hierarchical system wherein inferiors are subject to superiors. In this system each individual, like a cell in a body, must humbly submit to his fate and occupy his "natural place" which is allotted to him from birth and have no desire to get away from it. This basis of social structure is not only anti-Jewish, but also anti-Protestant. It corresponds exactly to the system of the Jesuit Order itself as founded by Ignatius Loyola, the essential point of which consists in an hierarchical structure of ideas, and is characteristic of all Catholic political thought.<sup>3</sup> The hierarchical, as opposed to the Protestant democratic system, holds that the different races constitute the hierarchical steps in a cosmic system which no one has the right to change or modify either by individual or collective will.

<sup>1</sup> April 18, 1940.

<sup>2</sup> *Die Grundlagen des Nationalsozialismus*, p. 18.

<sup>3</sup> Cf. René Fülöp Müller, *Macht und Geheimnis der Jesuiten*, p. 41; also his *Rassenhierarchie als Kirchliche Lehre*, p. 42, 204.

(Continued on page 15)

# The Jarvis Street Pulpit

## THE MEANEST MAN IN TOWN

A Sermon by Rev. W. Gordon Brown, M.A.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 9th, 1941

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (*mg.* reconciliation)."—Romans 5:6-11.

Having lived in this city most of my life, I have come to know many people, not a few quite well. To-night I am to tell you of the meanest man in town!

Speaking of my subject a friend said: "I once went to hear a man preach on a subject like that, who began by saying: 'The meanest man in this town is not here to-night. The meanest man would not come here to-night.' Then," said my friend to himself, "why preach on that subject?" I have not made such a mistake. As I look over this congregation, I feel that here are a number who belong to a class that candidly must be described by the ugly little word "mean".

### I.

**WHO IS THE MEANEST MAN?** There are people in town of very low moral character, some almost without character, so low they "have to reach up to touch bottom." There are very good people in what used to be called "Toronto the good." Not a few live here of those whom Jesus describes as the salt of the earth and the light of the world.<sup>1</sup> But who is the meanest man or woman in town?

**IS IT THE WORST DRUNKARD?** During the last war we had temperance legislation. Were it introduced again, it would save a great deal more than does daylight-saving time! After that war there was much boot-legging. It was then argued that to make liquor easier to get would be to have less of it. I never could see that. When, then, "government control" took the place of prohibition, it seemed rather lack of control. But when it was followed and accompanied by the opening of beer parlours, conditions rapidly descended to a level which old-timers say are lower than those of the open bar.

All decent people recognize that to be a drunkard is to fall very low. If there is one thing worse than a drunken man, it is a drunken woman. The other day I saw one on the street where I live. From one of these cursed beer halls, she was taking a taxi, but I wondered if she had sufficient muscle control left to steer herself through its door!

Yet we have known drunkards who are what the world would call good-hearted. I remember of the most notorious boot-legger of the district where I used to work, that it was said he would stand up for a friend any time. Drunkards know their awful weakness. There are men in this church who can testify that Christ can and does cast out the demon of drink, and whom the Son makes free is free indeed.

Let us find the meanest man. **IS IT THE WIFE-BEATER?** Even in this civilized country there is such brutality. Some men seem to think that their wives must be slaves; and if they are not attentive to their every whim, they ought to suffer the grossest abuse. Every man who strikes his wife so as to do her bodily injury, ought to be put behind bars and given what some at least dread more than hanging—the lash. But yet people who would descend to no such cruelty may be really mean.

Who is the meanest man? **IS IT THE MOST UNCLEAN PERSON?** Commercialized vice is an evil as old as civilization, but our liquor sales have done much to further it. No one who is at all informed, will dare to deny the abounding wickedness of our day. On every hand are influences which would excite base passions—scandal sheets, yellow journals, the pornographic press, lewd advertisements. It is a bold thing to say, but it is true, that there is a sin which makes a man even meaner in the sight of God than does a record of impurity.

We might mention other mean people—the old mother gossip, the business cheat, the horn-blowing hypocrite. But we need a right standard of judgment by which to tell the meanest man in town.

Let me relate an incident. Thomas Bone was a missionary to sailors on the Welland Canal. For many years he might be seen any day along the docks, up and down the sides of boats, distributing Bibles and tracts and good books, talking to the sailors and officers—a kind of shepherd dog for the great Shepherd of souls, as he once called himself. On one occasion he was having supper on one of the boats with the captain. As ever, he was looking for an opportunity to talk with this man about his soul. Thomas Bone was a marvellously wise soul-winner. He knew how to get his "hook" into the sinner before he was aware he was fishing for him. The missionary turned to the captain and said, "Captain, do you know the meanest man on the Welland Canal?" "No, who is he?" "Don't you think that the meanest man would be the one who turned his back on his best friend?" The captain agreed, and then he saw the missionary's point. The meanest man in town is **THE ONE WHO TURNS HIS BACK ON HIS BEST FRIEND.**

Most of us have many friends, fair-weather ones and foul-weather ones. But you cannot always trust even the foul-weather ones. After for years finding no trouble too great to take for you, he may turn against you, and his turning tear your heart.

"Human friends may fail and leave us,  
One day soothe, the next day grieve us."

<sup>1</sup> Matthew 5:13, 14.

Is there a friend we can trust? "There is a friend that sticketh closer than a brother." That is a saying in contradiction to the proverb that blood is thicker than water, for spirit is thicker than blood! But there is one who is the supreme exemplification of friendship. Of His own He said, "I have called you friends".\*

Now in the Christian view drunkenness, cruelty, immorality and kindred sins are sprung from a common root—unbelief. It is the mother of sins.

When we remember what Christ Jesus has done and how He has proved Himself to be the Friend above friends, then we know that to refuse Him as Saviour is to turn the back upon one's best Friend. The meanest man in town is the one who turns away from Jesus Christ.

## II.

Having identified him, we ask, WHAT ABOUT THE MEANEST MAN? The Scripture we have before us tells us several things.

First, he is WITHOUT STRENGTH.

We hear men boasting of how strong they are, what muscles they have, what hard work they can do, what tests of endurance they can perform. But out of Christ these same people are *weak* as water poured upon the ground, they can do not one thing pleasing to God.

People boast of their good health, rugged constitutions, powers of resistance, freedom from disease. But if they are not Christians, these same people are *spiritually sick*. If they go on in disease of heart, at last Isaiah's terrific description of the moral state of Judah in his day may be applied to them: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."<sup>1</sup>

How weak is the unsaved man? He is *dead* to God. Of course, there are degrees of deadness. Of Jesus' raising of the dead we are given three instances in the Gospels. Jairus' little girl has just died when the Lord came, her body was not yet cold. The widow's son was, the day he had died, being carried to the tomb.<sup>2</sup> Lazarus' flesh in that warm climate was in a dreadful state.<sup>3</sup> But all three were dead. The unsaved man is "dead in trespasses and sins."<sup>4</sup> He may be in this or that degree of death, but he is so weak he is really dead.

Another characteristic of this meanest man is that he is UNGODLY. I have been often struck with Jude's words: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."<sup>5</sup> Ungodly, ungodly, ungodly, ungodly! Those were the words of Enoch back before the flood, yet they well describe the condition of men to-day. A young man told me about the ones with whom he works, that all day long they continually used vile language and told dirty stories. Ungodly! On a canoe trip I took particular notice of the few men whom we met in the woods, and I found that, almost without exception, no one of them could talk to you for two minutes without

swearing. Ungodly! But yet there are many people who attend church every Sunday and who say their prayers every night, who are still ungodly. You cannot say that they are godly because they do not truly love God, for they have not received Jesus Christ as their personal Saviour. Those whom the world considers to be good-living, but who are still unsaved, are also ungodly. But "Christ died for the ungodly!"

The third characteristic of the meanest man is the plain fact that he is A SINNER. A sinner is one who is full of sin. The whole life of every unsaved man is full of sin. From the time he rises in the morning until he goes to bed at night, and perhaps, too, in his dreams, he is sinning, sinning, sinning. Our Catholic friends think that they can confess their sins to the priest. They have never realized how many sins they commit. Even while they are confessing their sins, they are committing more.

Yet how few are prepared to admit honestly that they are sinners! "I a sinner? I have never been drunk, I have never been in jail, I don't swear; am I a sinner?" Those are not the only sins, my friend. Have you kept the first and greatest commandment?<sup>6</sup> Have you loved God with all your strength, physical, intellectual and emotional? No, no one of us has. There you have committed the greatest sin, since you have broken the greatest commandment. Have you received Christ as your Saviour? If not, then you are guilty of the sin of unbelief, the root sin of all. "While we were yet sinners," the apostle said, and we all come under that class.

Read on and find that the meanest man is AN ENEMY OF GOD. As long as a man refuses to do the will of God, he is showing by his life that he hates God. When you have held to your sinful pleasures, knowing that they were against the Word of God, you have in your heart regarded God as an enemy. When you have got angry at being asked if you were a Christian, you have shown again your hatred of the Lord.

Without Christ's death, in which, as we shall see presently, God is reconciled to men, He is compelled to regard sinners as His personal enemies. When God looks down from heaven upon the children of men, He does not see in them His loving and obedient children, nor His children at all, in the full sense of the word; He sees His enemies, defying Him to the face. Yet, wonder of wonders, God's Son died for God's enemies!

## III.

So much for what the meanest man is: he is without strength, he is ungodly, he is a sinner, he is an enemy of God. Now we ask, WHAT DID HIS FRIEND DO FOR HIM? We have mentioned it already. It is the central, searching fact of redemption. "For when we were yet without strength, in due season"—"in the nick of time"—"Christ died for the ungodly . . . While we were yet sinners, Christ died for us." This great Friend, this best Friend, died for the meanest man.

Dying in his place He became his substitute. There is an old story of the American Civil War. A poor farmer in the West, who had a wife and family, was conscripted for the Northern army. For him to go to the front meant that his wife and children would be left without support. Yet the government commanded his service and he had no choice. Just before the time when he was to go to a nearby town to enlist, a neighbour came over. He said: "I know that you have a wife and

<sup>1</sup>Proverbs 18:24.

<sup>2</sup>John 11:15.

<sup>3</sup>1:5, 6.

<sup>4</sup>Mark 4:22, 35.

<sup>5</sup>Luke 7:12.

<sup>6</sup>John 11:39.

<sup>7</sup>Ephesians 2:1.

<sup>8</sup>Vv. 14, 15.

<sup>9</sup>Mark 12:29, 30.



family, and it would be hard for you to leave them and go to the war. I have no wife nor family. I will take your place; I will go as your substitute." He did. In one of the battles he was killed. His broken body was buried in a quiet place. Some time later the farmer who had thus been spared to his family, visited the graveyard where his substitute's body slept. He took a marker, and knelt on the grave, and wrote over his resting place, "He died for me". In an infinitely greater sense I say as I look toward the cross of Christ, "He died for me". Should that farmer fail to remember the one who had taken his place, should he speak evil of his memory, all would agree that he would be the meanest man on earth. How can you disclaim being the meanest man if you refuse to accept this Saviour Who died for you?

Now let us see what this Friend did in His substitutionary death.

For one thing, HE PROVED GOD'S LOVE. "For scarcely for a righteous man will one die". A righteous man is a man who keeps the law. He pays his honest debts, he feeds and clothes his children, he goes through the forms of religion, and he lives an outwardly correct life. Yet there is in him none of the milk of human kindness. Men can find no moral fault in his way of living, yet they see in him little of love. It would be very seldom that anyone would die for such a righteous man. "Yet perhaps for the good man someone actually dares to die". The good man is a righteous man with a plus, as one has well said. He keeps the law as correctly as the other man, but he goes further than the law demands. He is loving and therefore lovable. Perhaps some one is dying for him. Two friends and I had a good visit with the late Rev. A. J. Lewis, before he left for Africa. One friend had known Mr. Lewis for sometime. He could not say anything to me good enough about our then new missionary. He said: "I love that fellow. I would hang in a tree with fire under me any day for Lewis." "Peradventure for a good man some would even dare to die. But God commendeth"—"God proveth his own love toward us, in that while we were yet"—neither righteous, for "there is none righteous, no, not one"; nor good, for neither is there any good in the sight of God—"while we were yet sinners, Christ died for us." Ah, what a proof of love is that! It is God's own love, for none but God can love that way.

When I saw my friend Rev. James McGinlay last summer, he told me a charming story about his two sons. The younger of the two does not talk plainly yet. One Sunday morning they had some jazz on the little radio in their room. Their father was shaving, and he called out to them: "Now boys, turn that off. You could be doing something better on the Lord's Day. Why don't you go downstairs and have prayer for your father. Pray for souls." Presently he heard them praying. The younger had rather an inclusive prayer, in which he said: "O Yord, bless Germany." With a poke the older gave no assent but corrected: "Quit praying for the Germans." They have made themselves our enemies. Would to God there were a revival of Christianity in the land of Luther! But remember Christ. He prayed for His enemies. He died for his enemies. There is the proof of love divine.

"God is love."<sup>11</sup> Yes, but sometimes circumstances seem to deny it. A man in early life had been happily

married. A few months later I was called to witness the agony of the death of his loved one. So distracted was the husband with grief that at the time of the funeral he was quite out of his mind, and could not attend the service in the school house near his village home. When his reason returned, he said God was cruel and cursed the Almighty. There is little use saying to a man in such a state that there is more sunshine than shadow. Such platitudes do not convince. The one outstanding, unanswerable proof that "God is love", is the cross where Christ died for sinners.

Again, because of His death CHRIST JUSTIFIES BY HIS BLOOD. The blood of Christ is the life of Christ given for sinners. It is "inmost of God" poured forth for us. Now by that blood He declares righteous all who believe. Those who are washed in the blood are accounted by God as if they had never sinned. Their sins were reckoned over to Christ; when they believe, Christ's righteousness is reckoned over to them. Back in 1896, Alfred Dreyfus, a Jewish officer in the French army, was charged with having copied military secrets from French government papers and having sold them to Germany. At his trial he was found guilty, and was sentenced to a term of banishment on Devil's Island, a rock off French Guiana. Before being banished there, he suffered the deepest humiliation possible to a soldier. In a public park he was brought before his regiment. His marks of rank were torn from him. His sword was broken and thrown at his feet. In deepest disgrace he was carried away a prisoner. Zola, the novelist, took up his cause, even with danger to himself. Sometime later Dreyfus was brought back and retried. The full reports even in our papers showed the unbiased mind that Dreyfus was innocent, but for the honour of the French army he was again found guilty. The following day the president pardoned him. But the man would not have it. He did not ask for pardon but vindication. He would rather be on Devil's Island than walking the streets of Paris, regarded as a traitor. He would never rest till he were justified. Years later the full story was unfolded and the court verdict reversed. Dreyfus' regiment was assembled, and before them his marks of rank were restored. He was esteemed once more a loyal Frenchman. He was justified.

What does the blood of Christ do for the sinner who believes on Him? In the sight of God he is justified from all things, and restored to divine favour as if he had never sinned.

A third thing that this Friend does in His death for us is to SAVE FROM WRATH. Wrath is the settled anger of God against sin. The Old Testament tells us that God is angry with the wicked every day. It is the consistent teaching of Scripture that the day of wrath and revelation of the righteous judgment of God<sup>12</sup> is in store for sinners. The clouds of judgment have gathered for many a day, and sometime, how soon we do not know, they will spend their fury on the head of the wicked. John the Baptist preached and said, "Flee from the wrath to come".<sup>13</sup> Our Lord Himself said it would be more tolerable for Sodom and Gomorrah, two of the wickedest cities that ever were, than for those who rejected the testimony of those whom He sent.<sup>14</sup> Bunyan's Pilgrim was right when he left the City of Destruction because he had read in his Book that that city would one day be burned by fire from heaven.

<sup>11</sup> John 4:8.

<sup>12</sup> Revelation 11:18.

<sup>13</sup> Matthew 3:7.

<sup>14</sup> Mark 6:11.

But Jesus died to save us from the wrath to come. By His death, He became our ark of refuge. Those of us who have accepted Him as Saviour, have entered into that ark. Thank God also that when we are in, God shuts us in.<sup>15</sup> When at last the flood of judgment breaks upon the world, we shall be saved from wrath through Him. O that you now without would this night enter this refuge from the storm of judgment!

Next, the Friend Christ Jesus RECONCILED TO GOD by His death. God and we were at enmity because of our sin. When Jesus died upon the cross, and God therein visited Him with the just penalty of our sins, His anger against sin was appeased for those who would believe. God has now been reconciled to us. Yes, and because of that we are commanded to be reconciled to God for Christ's sake. We are each asked to come and, like Abraham of old, be a friend of God. A blessed fellowship is that!

Finally, because He died and rose again "WE SHALL BE SAVED BY HIS LIFE". It is the privilege of the believer to enter, not only into the benefits of Christ's death for us, but also into the glorious experience of His life in us.<sup>16</sup> Sophie, the New York scrub woman, said that many Christians sit weeping at a tomb stone, instead of entering out into the resurrection life of Christ. We are to be saved by His life. We are to live in the constant enjoyment of His resurrection power.

These things, all these and much more, did this Friend die to perform for us: by His death in our stead He proved God's love, He now justifies by His own blood, He will save from wrath, He has reconciled to God, and He therefore saves by His life. Remember that it was the death of the Lord Jesus which made all these things possible. He paid for these spiritual privileges with His life's blood. O that you would accept them with your life's devotion! If you can look upon the cross of Christ and see Him suffering there in your stead, if you can believe that this Gospel is true, and if you then turn back in your sin and refuse to receive the Saviour that died as your Saviour and your Lord, I say that before God you condemn yourself as worse than mean.

For patriotism men die. You remember the fourteenth century Swiss soldier who saved the day for his people. The Austrians were pushing them back in battle. Suddenly he gathered as many spears as he could and held them to his own chest, crying, "Make room for liberty", and died. The Swiss broke through and won the victory.

For duty men have died. We need not go to times earlier than our own for splendid examples of such devotion. Think of the men of the Jervis Bay.

For love men have died. A mother carried her baby with her to a grocery store in a village in Maine. While she was there, a heavy snow storm came on. People begged her not to start out, but the mother said she must get home. She never reached there. All that night they searched, and the next day they dug through a heap of snow to find her body frozen and almost naked. She had taken off her clothes to shelter her baby when she found herself lost in the storm. That baby later became a member of the American House of Representatives.

Lincoln said that the full measure of devotion is seen when a man dies for the benefit of others. A greater

than he said: "Greater love hath no man than this, that a man lay down his life for his friends."<sup>17</sup> Yet He Himself went further and laid down His life for those who, by their sins, made themselves his enemies. "While we were yet without strength, . . . while we were yet sinners, . . . while we were enemies, we were reconciled to God through the death of his Son".

"Can you reject such matchless love?  
Can you His grace disown?  
Come, give your all in gratitude,  
Nor leave Him thus alone."

<sup>17</sup>John 15:13.

## UNION NEWS

### WESTBORO

A meeting of the Westboro Regular Baptist Church and friends was held Monday evening in the Church auditorium as a farewell service to the pastor, Rev. W. L. Hisey and Mrs. Hisey. Rev. Jas. Hall, formerly of Calvary Baptist Church, Ottawa, Rev. F. Wellington, now of Calvary Baptist Church, Ottawa, and Rev. Roy Hisey of Buckingham Baptist Church, among others, spoke briefly, concerning Pastor Hisey's stay at this church, and their fellowship with him. At the close of the meeting Deacon Sheffield spoke briefly, and he and Deacon Douglas Smith presented on behalf of the church a bill-fold containing a sum of money to the Pastor, and to Mrs. Hisey a hand-bag. The meeting was closed with a short farewell address by the pastor, Rev. W. L. Hisey, a hymn, and prayer.

A feeling of deep regret was prevalent among the members and friends on the farewell of our Pastor. That he may have the blessing of God, and that he might be a blessing in Hespeler, is the sincere prayer of the Westboro Regular Baptist Church.

—L. S.

### Prayer Requests

Rev. Robt. D. Guthrie is going to Sarnia for two weeks' meetings early in March. Pray for a time of real blessing. Remember the meetings in Eastern Ontario and the Ottawa Valley in connection with the visit of the Secretary to our churches in these districts.

## AMONG OURSELVES

### Devoted to the Activities of Graduates and Former Students of Toronto Baptist Seminary

A young man, converted through the ministry of Rev. Wilfred Wellington, in Val d'Or, Quebec, has been for some weeks in the city. While here he has used time that was on his hands for personal testimony for Christ. Last Sunday evening he was baptized in Jarvis Street Church.

Mr. Arthur Burnham has been a frequent and acceptable supply in the Baptist Church, Hespeler, Ontario. Mr. Burnham is active in a Christian Business Men's Association in Galt. Recently they began after-service Sunday evening fireside hours with a gospel programme. The first gathering drew five hundred people.

We had a personal letter last week from Rev. W. N. Charlton of First Baptist Church, Sault Ste. Marie, Ontario. We must share its news and interest:

"We have had a number of really outstanding conversions of late and six of the recent converts were baptized two weeks ago. Every part of the work is going ahead splendidly. At our recent annual meeting we burned the mortgage on the Parsonage, and the Treasurer's report showed an increase of nearly \$1,400.00 in receipts over 1939.

"I do not know what I would do without the WITNESS—especially now that I am located away up here in the Northland, cut off so completely from all possibility of fellowship with those with whom I have been associated for so long. We have had a large number of the December 5th issue in circulation and most of the members of the church here have read it. The Doctor is carrying on a very much needed campaign in a way that he alone could do it."—B.

<sup>15</sup>Compare Genesis 7:16.

<sup>16</sup>Galatians 2:20.



# A LECTURE ON IRELAND

Rev. Dr. Shields Reviews His Study of Irish Problems at First Hand—Some Startling Challenges

*Delivered in McMaster University Over Twenty Years Ago—Friday evening, December 10th, 1920, and Published in "The Evening Telegram", Saturday, December 11th, 1920*

The text of the Lecture as printed below is reproduced without change from *The Evening Telegram*, of December 11, 1920. Many changes have taken place in the political map of the world in the intervening years, particularly in Ireland, where the South has changed to *The Irish Free State* and to Eire. But the same anti-British and pro-Roman principles which made Ireland a menace in 1914-18, are equally menacing today. We believe the principles discussed in the Lecture are as pertinent to today's situation as they were when delivered.

An important contribution to the volume of public information on Sinn Feinism and the latest phases of the long-vexing "Irish Question" was an address delivered Friday evening December 10th, in Memorial Hall, McMaster University, by Rev. T. T. Shields, D.D., pastor of Jarvis Street Baptist Church, whose statements have especial value because of the fact that he not long ago visited Ireland and made careful personal investigations of conditions there, with the advantage of exceptional facilities for hearing both sides of the issue—and in both the north and the south of the troubled isle of green. The reverend investigator addressed himself to the subject, "Ireland and World Politics", and said in the main:

"I am to address you this evening on the most difficult subject in the world—Ireland. It is a subject inherently difficult; that is to say its difficulties inhere in the Irish people themselves, in their country, their racial characteristics, their history, their religion; and the training which has served only to accentuate their idiosyncrasies. These combined have made Ireland (and the Irish question) the breeding ground of discontent, the paradise of political agitators, the necropolis of political reputations, and the despair of reasonable men. And further, my difficulty is likely to be increased by the mental attitude which many of my hearers will bring to the consideration of the subject. You will expect me to be humorous because the Irishman is popularly regarded as the wittiest man in the world. Ireland is looked upon as the home of the world's laughter—as a place where 'blarney' is as plentiful as porridge in Scotland, or as brains in Toronto. In reality Ireland is no joke. It is the home of the 'blarney stone', but it is the home of the shillelagh as well. And they are typical of two aspects—of two contrary aspects—of the Irish character. Ireland expects every man to kiss the 'blarney stone'. Her history shows how she has ever rewarded blarney with a bludgeon. We laugh at the Irish 'bulls', but why do they provoke us to mirth? Is it not because they set at naught every principle of logic and common-sense? We laugh at them for the very extravagance of their unreason. When, however, the same type of mind seeks to frame a constitution for other people, or insists upon recasting a tried political system to suit its own unique mentality, a problem emerges which is no laughing matter.

## Wanted—Shock Absorbers

"What woman here would undertake to keep house say for a company of students who should insist that

the basic principle of all sound domestic economy consists in denial of the truth of the proverb that 'you cannot eat your cake and have it'? Or what engineer would contract to install a water system for a city whose authorities should demand that it be constructed on the principle that it is natural for water to flow up-hill? Or what bachelor here would cheerfully anticipate his wedding day if he knew that the lady of his choice held it to be fundamental to domestic happiness that it should be mutually recognized that a husband's hands are especially made to earn and to offer gifts; while those of his spouse are designed to enable her to throw a rolling pin at him with accuracy? I think it will be conceded that in each case such an abnormal mentality, in order to secure the happiness of all concerned, would require the most patient and painstaking study of every variety of shock absorber.

"I would not seem to speak lightly upon so grave a subject, but I do lay it down as a principle essential to any satisfactory explanation of the Irish problem that serious account must be taken of the extraordinary constitution of the Irish mind. It would be out of place for me to discuss the tragic career of the late Lord Mayor of Cork. I frankly declare that I have no sympathy with the cause he espoused, nor with the means by which he sought to further it; and I am profoundly convinced that the British Government's course in the premises was eminently just. But I do not think wise, or let me rather say discerning, minds can fail to see in Terence McSwiney's prolonged act of self-destruction the evidence of a mentality that is really unique. Students of mental philosophy, or psychology if you prefer the term, will find a marvellously constituted machine in the Irish mind. That mind is a kind of Vesuvius 'whose vengeance sleeps in verdure clad.' Or it is like the northern Lights—beautiful but changing, uncertain and inexplicable.

## Challenge of the Century

"Without inferring any disrespect and in a spirit devoid of irony or cynicism, I dare to say that since men have made a highway through the Rockies; since they have dammed the Nile and made gardens out of the sullen desert; now that the seven seas are sailed and charted, the poles have been discovered, the stars named, the air mastered, the Niagaras harnessed, the lightnings disciplined, there yet remains to challenge earth's most intrepid explorer this greatest of all adventures: The discovery of the key to the labyrinth of the Irish mind.

"Having said that you will acquit me of the presumption of even attempting a solution of the Irish problem, I speak rather in defence of those who may be unjustly charged with failure to find a solution. You

might as well blame a woman for growing old when everyone knows she is innocent of the slightest effort in that direction. What possible qualification can a resident of Toronto, an Englishman by birth (I am not ashamed of that) and a Canadian by adoption have for understanding the Irish question? I admit that his qualifications are small, but perhaps not smaller than the qualifications of others. The last man in the world to explain the Irish question is an Irishman. He is too close to it. His prejudices and his passions blind him. He has no perspective. He is without experience of what he wants. No Irishman ever has what he wants, for when he gets it he doesn't want it. He knows only that with which he is dissatisfied. The popular notion that the typical Irishman is a dull clod who thinks of nothing but a pig and a potato-patch is far from the truth. The leaders in the present revolt are intellectuals. You must not forget that Dublin is the seat of one of the greatest universities in the world.

#### Dreamers of Dreams

"The Sinn Feiner is a theorist—a dreamer, a poet, a philosopher. He is a victim of the wildest political speculations. There is nothing easier than to inaugurate a theoretical millennium or build a New Jerusalem of dream-stuff. Russia is an example of a philosophical dream.

"Someone has likened philosophy to a blind man looking in a dark room for a black cat that isn't there. And that is not a bad description of the operation of the Sinn Fein mind.

"I would venture further to say that the Englishman and the Scotsman must find it almost equally difficult to form an impartial judgment of the question by reason of their proximity to the problem and of the fact that for so long the whole question has been so inextricably entangled with their own domestic problems. Ireland has had double the representation in Parliament than any other part of the United Kingdom has had; and the Irish party has held the balance of power in the British House of Commons, so that British politicians have been compelled to view the Irish question in relation to its bearing upon their own affairs. I am, therefore, of the opinion that a clearer view of the Irish question may be obtained from the disinterested standpoint of a Canadian than by either Irishman or Briton. May I venture to add that I said that before a Canadian was appointed Chief Secretary for Ireland. If Sir Hamar Greenwood succeeds in settling the Irish question I hope that what I will dare to call that silly resolution passed in the Canadian House of Commons with respect to titles will not apply. Whoever settles the Irish question deserves to be made at least a duke, and if ten dukes could be rolled into one he ought to be made that one."

(Briefly explaining the opportunities which he enjoyed in the autumn of 1918 to visit representative parts of Ireland, observe at first hand conditions therein obtaining, and interview the leaders of the various parties and cliques, not as a member of any personally conducted newspaper delegation, but with a right-of-way for investigation cleared by the Ministry of Information, Rev. Dr. Shields proceeded to cite illuminative statements by various Irishmen of acknowledged leadership or type representation.)

#### Hearing All Sides

"No effort was made to present a one-sided view of things for my benefit," said he. "Nothing is more certain than that the British Government and people are sincerely and earnestly desirous of finding some solution of the Irish difficulty. At a luncheon given by the Lord Mayor of Belfast I met many leading business and professional men and many of the members of the Irish convention. I visited the shipyards and had interviews with the men. I saw Ulster's industries and incidentally I saw evidences of her determination. At Londonderry I had a similar experience. At Dublin I met Lord Decies, and I had conversations also with the Chief Commissioner of Lands, the Commander-in-Chief of the Forces, the Commander of the Irish Constabulary, the Primate of Ireland, a judge of the Supreme Court, and many others. Besides these, I met "Tim" Healy and John Dillon; also the acting president and the acting secretary of the Sinn Fein organization and a member of its executive. At Cork I met the Bishop of Cork and his clergy, also the commander of the Southern District, and had a steady stream of interviewers during the whole of one forenoon. I talked with the Admiral at Queenstown, with the Provost of Trinity and the professors, with the Archbishop of Dublin. I waded through oceans of literature, much of it Sinn Fein. And I know one thing at least: How the Irish question cannot be settled.

#### The Belfast Outlook

"In Belfast I met many members of the Irish Convention, with whom I discussed the Irish question, but the important thing there was this: Sir George Clark, head of Workman & Clark, shipbuilders, this firm, with Harland & Wolff, having about the largest shipbuilding plants in the world, talked with me, and I asked him if there was any way in which I could meet the workmen in his shops, and he said that he would arrange for a deputation to come to me in the morning. They came as promised, eleven of them, picked at random. I told them that I understood they were unutterably opposed to Home Rule, and that we overseas would like to know why. Several answered me. What one said will suffice. He said it was a simple matter of arithmetic: Home Rule would mean the dominance of the south. The north would be hopelessly outnumbered. The question therefore was: 'On what ground do the people of the North object to being ruled by the South?' First, those of the South have had no industrial experience that would qualify them to legislate in the interest of northern industries. Nature had done no more for the North than for the South. They had no ore, no coal, they were not subsidized by the Government, yet in Belfast would be found the largest shipbuilding plants in the world—the largest linen manufactories—the largest rope and textile machinery works, and many others, as well as very considerable woollen manufactories. The North was humming with industry.

"Now," he said, "in the South you find no industries at all with the exception of an occasional brewery or distillery. It is almost wholly agricultural there." The South had many natural advantages over the North, but had done nothing to improve or develop nature's legacies. All that you see in the North is the product

of Ulster enterprise and Ulster industry. They are proud of their achievements and are not prepared to surrender them to others. Was it reasonable to suppose that the South would prove itself able to legislate in the interest of industries it had shown itself incompetent to create? For himself he wished that he had long since left the country and gone to Canada as he had long planned to do, but he was now a workingman with a family of children and there was no hope of his ever being able to make a new start in a new land. He, therefore, felt under a solemn obligation to do his part in handing down to his children the freedom which he enjoys.

"The second point this man made was that in the South there were no financial resources to carry on the Government of the country, more than 50 per cent. of the country's revenues came from Belfast and this was the reason the South would not accept any form of Home Rule involving the exclusion of Ulster. The voting power would be in the South and the paying power in the North and the latter would have no redress. His third point was that the South has no credit. 'In view of the rebellion of 1916 and the Casement affair, as well as other abounding evidences of the disloyalty of the South, who in the world,' he said, 'would trust an Irish Parliament?'"

#### Londonderry's Viewpoint

"From Belfast I passed to Londonderry, where at a luncheon I met a Canadian who had been in business in England at the outbreak of the war. He joined the British army, was gassed in France, and on his recovery was sent for duty to Ireland. There he was in charge of one of the coastguard stations. He became suspicious of his guardsmen, believing them to be Sinn Feiners in uniform, and one night he changed all the guard without notice and put on new men. That night they brought two Roman Catholic priests, under arrest, to the guardroom, these priests having been found going around among the guardsmen in the small hours of the night, and the captain said he had not the shadow of a doubt that they were there to assist in signalling submarines. He had neglected to take the precaution of changing the sergeant of the guard, who was himself a Roman Catholic, and in the morning this sergeant reported the arrests but had allowed the two priests to go—without even taking their names.

"Then in Dublin at luncheon I met the Commander-in-Chief of the Forces, the Commandant of the Constabulary, the Archbishop of Armagh, and one of the judges of the Supreme Court, with Lord Decies. All were most anxious to find some solution of the Irish problem. I talked also with the proprietor of five Irish newspapers. In reply to his urging for information as to the extent of my investigations, I told him I thought I had met representatives of every shade of political opinion in Ireland, to which he replied:

"Not unless you've met every man in Ireland; every man in Ireland is a political party in himself."

#### "Tim" Healy's Point of View

"In a long conversation I had with the famous 'Tim' Healy, I asked him if he would give me a message for the people overseas. He said: 'You may tell them that Mr. Healy has no hope for Ireland. England has diddled Ireland for eight hundred and fifty years and will continue to do so for as many years longer.'

"I was reminded of something I had read in one of the English papers when I was a boy, following a speech made by Mr. Healy in the House of Commons, in which he had concluded a severe arraignment of the British Government by saying: 'Oh well, you Britishers are as God made you.' I think it was *The Times* that had the comment:

"'Tis very true, as Tim avers,  
And handsome of him really—  
If God then made the Britishers,  
Pray who made Mr. Healy?"

"In the course of a long conversation with Mr. John Dillon he explained the turbulent condition of Ireland by saying it was for want of self-government for the Irish. I remarked that some of us thought the Irish not only governed Ireland, but the rest of the Empire, having the balance of power in the House of Commons, and I asked him if it would not be possible for the Irish members to get together and formulate some constructive policy in the interest of Ireland, going to Westminster with a view to giving it legislative effect. He replied that no Nationalist could hold his seat for a month who did such a thing; they refused to accept any responsibility for the government of Ireland; that was his own and his party's policy. Thereupon I begged his permission to ask a question that might seem rude. I inquired: 'Then what do you go to Westminster for?' To this he replied with great emphasis: 'To raise a row—the function of the Irish Nationalist Party is to present a critical opposition to the Government of the day.'

"There was no light in anything Dillon had to say. He seemed merely bent on opposing anything and everything the British Government might propose.

#### At Sinn Fein Headquarters

"I then met in Dublin the acting president of the Sinn Fein, Rev. Father O'Flannigan, or Flannagan—de Valera was then in jail—also the acting secretary and a member of the executive who for eight years had been a Nationalist member of Parliament. They agreed in declaring their determination to effect a complete separation of Ireland from the United Kingdom. They claimed the right of 'self-determination'—and here may I remark that this business of phrase-making is a very dangerous one. It is impossible to estimate the extent to which this unhappy phrase of President Wilson has been used for the disturbance of the world's peace. There never existed a self-willed boy who did not claim the right of self-determination, and anyone who thinks below the surface of things must see at once that the application of the principle has many limitations.

"These Sinn Feiners declared that the men of Ulster had no right in the country and that the sooner they took their departure the better for all concerned. I had pleasure in reminding an American audience not long ago that the oldest American family who could trace his lineage back to some Mayflower passenger had less right to residence in the United States than the Ulstermen to reside in Ireland, for the Ulstermen moved to Ireland twenty years before the Pilgrim Fathers landed on Plymouth Rock.

"According to the Sinn Feiners, however, after more than three hundred years of residence the Ulstermen haven't even squatters' rights.

### Handclasps for the Hun

"Replying to an inquiry as to their relations with Germany, the Sinn Fein officials said they were ready to accept the help of Germany or of anyone else in the world to break the hated rule of England. It would be no exaggeration to say that they 'breathed out threatenings and slaughter' against all things English. The Acting Secretary complained of the arrest and imprisonment of many Sinn Feiners and, pointing to the Acting-President, remarked: 'And they would have put him in jail, too, but for his collar—they're afraid to touch his collar.' (I believe he told the truth. But why should governments be afraid of Roman Collars?)

"In Cork I met the Bishop of Cork and his clergy at a luncheon. All agreed that they seldom went on the streets without being insulted because of the marks of their clerical profession. The commander of the Southern Military District related to me his experience with a deputation of four men, a priest among them, who about the time of the rebellion of '16, came to warn him that the military would have to behave very circumspectly or 'blood would flow in the streets of Cork.' To this he had replied: 'I know nothing about your politics, and care less. I am a soldier, and am here to obey orders and to see that my orders are obeyed. You have said blood will flow in the streets of Cork. I will go further and say that rivers of it may flow in the streets of Cork if any attempt is made to disturb the peace, for in the district under my command the law will be obeyed at all costs.' He then laid out the city of Cork like a battlefield, with his hospitals and first-aid stations ready for any emergency; and, knowing that the telegraph and telephone offices were full of Sinn Feiners, he deliberately gave all his orders by telephone, with the result that there was no disturbance of the peace. The wisdom—the absolute necessity for such firmness—had been abundantly proven by recent happenings in the same district.

"The failure of all protests to induce the Government to release the hunger-strikers has had the effect of leading the Roman Catholic Bishop of Cork to instruct them to desist from this course, and to this the Sinn Feiners' organization has agreed. In view of this, who can doubt where the responsibility for the McSwiney tragedy lies?

### Peaceful (?) Propaganda

"At Queenstown I had an interesting hour with the admiral in command at this important station, responsible throughout the war for guarding the Atlantic passage and thus in a position of trust from the naval viewpoint, second only to the Grand Fleet. He took down a rifle which he handed to me. Said he: 'That rifle was made in Germany for the Russians; it was used by the Russians against the Germans; it was captured by the Germans from the Russians, and eventually sent by the Germans to the Irish to be used by them against the British. This one was brought up by a diver from a ship sunk somewhere off Queenstown. It was a ship that had been boarded by one of our destroyers and ordered to be brought into Queenstown. But immediately the seacocks were opened and the ship went down. Examination by the divers showed that she had on board ten thousand machine guns and thirty thousand rifles, with large quantities of ammunition consigned to the Irish rebels at some unknown port.'

"Later I visited the book stores in Dublin in search of Sinn Fein literature and one of the clerks, discovering my identity, brought out certain prohibited pamphlets for which he at first asked me 12s. 6d. a copy. He said he would give me the name of an American publisher who would pay me a large sum for them if I could get them across to him. On my refusing to assent to this proposal he said that he would give me the pamphlets if I would promise I would review them in some influential American periodical. All these pamphlets were banned by the Government and possession rendered one liable to imprisonment. I refused to pay for them or to make any promise as to what I would do with them if I received them, but agreed to accept them unconditionally. He later brought them to my hotel at night. I reported their possession by me to the authorities and received permission to retain them.

### Sir Edward Carson's Views

"In London I had an extended interview with Sir Edward Carson, by his invitation, taking luncheon with him at his home. He asked: 'Well, what do you think is the matter with Ireland?' I answered: 'It would be presumptuous for me to attempt to say except to recall the principle that, when the pot is boiling you may get a better idea of what is in it than when it is quiescent.' On his pleasantly insisting upon an expression of my opinion, I said this:

"On the one hand we have had British statesmen for generations racking their brains to devise a scheme for the pacification of Ireland, and on the other hand, the British Treasury maintaining a system of education which trains the youth of Ireland to hate and reject everything Britain offers simply because she offers it.' To this he replied: 'And where did you get that idea? What is the basis of your judgment?' I answered that I had inquired as carefully as I could into their educational system. I had talked with a number of their school managers, but that my judgment resulted not so much from an examination of the educational system as from observation of its fruits.

"And they are?" he inquired, to which I replied: 'I have been unable by any means to drag one of these malcontents even into the nineteenth century. Most of them are still living in Cromwell's day and in the days of James I, and people do not live three hundred years behind the times unless someone teaches them to do so.' To this he responded: 'Then you think the Irish question is primarily an educational question?' To which I, of course, replied in the affirmative. He next said: 'Now, what is the remedy?' With further apology in fairness to myself for presuming to prescribe, I said:

"As I see it, there is but one remedy: That is the absolute secularization of the entire educational system. I would take it out of the hands of Catholics and Protestants alike. I would let the religious bodies of all sorts give their own religious instruction independently of the State. I would have a uniform educational system for all Ireland, and then I would give Ireland twenty-five years of impartial, inexorable British rule and hope for peace in the next generation, as I see absolutely no hope for peace in this.'

"To this Sir Edward Carson replied:

"If you could do that you would solve the Irish problem. But that is an absolute impossibility, for the Roman Catholic Church will never surrender its control of education."

"I have waded through much literature on the Irish question, the Sinn Fein publications in particular, and, last of all, I have read the Toronto papers on the subject! And I am here to-night chiefly to point out some of the difficulties, and shall succeed in the main in exhibiting my ignorance. First, difficult as the Irish question is, its difficulties are only magnified if viewed apart from its history. Even a wedding is more interesting when one attends with a proper historic sense, that is when one knows how it happened. Or if a man should arrive home at night with a black eye his wife would be sure to show her appreciation of the importance of viewing things historically by asking him how and where he got it. There is no very reliable history of Irish origins. You have all heard the song:

"Shure a little bit of Heaven fell from out the sky  
one day,  
And nestled in the ocean in a spot far, far away,  
And when the angels found it, sure it looked so  
sweet and fair,  
They said: 'Suppose we leave it, for it looks so peace-  
ful there.'  
So they sprinkled it with stardust, just to make the  
shamrocks grow;  
'Tis the only place you'll find them, no matter where  
you go:  
Then they dotted it with silver, to make its lakes so  
grand,  
And when they had it finished, sure they called it  
Ireland."

"That may be true of the country, but the course of Irish history, so far as it is known, seems to render it not quite certain that the people came from the same place. According to Irish legends the first colony came from Greece; others came from Scythia, and still others from Africa. But time would fail me to trace the barest outline of the legendary origins of the peoples. It is enough to say that the Irish are a race of mixed bloods, and scholars are as yet as uncertain where the Irish came from as statesmen are uncertain where they are going to:

#### Help From History

"It must be admitted that from the time of the Anglo-Norman invasion Ireland's history seems to have been that of a troubled race. Indeed this beautiful but unhappy isle seems to have been always in trouble. It was Pope Adrian IV, the only Englishman who ever occupied the papal chair, who granted Henry II (1154-89) the hereditary lordship over Ireland and gave him permission to conquer the country. It must be admitted also, that for many years afterwards the Irish had no reason to bless the English; but it would be equally true to say that during the period the Irish did not bless each other. The plantation of Ulster with English and Scottish colonists occurred in the early part of the seventeenth century, in the reign of James I.

"Cromwell's campaign in 1649-50 was overwhelmingly successful from a military point of view. It was short and severe. Macaulay describes his civil policy as 'able, straightforward and cruel.' You are all familiar with the story of the exploit of William III. of Orange. But all these encounters left many bitter memories, which survive to this day. The rebellion of 1798, and the Act of Union of 1801 bring us down to

modern times. I think it must be acknowledged that the political history of Ireland under British rule abounds with instances of gross injustice to the Irish people, which are only paralleled perhaps by equally indefensible acts on the part of the Irish. It must also be acknowledged that the religious history of Ireland for the same period is no brighter. Religious bigotry and intolerance abounded. So far as I can discover Protestants and Roman Catholics were almost equally guilty, and persecution was held to be justifiable on both sides.

"The economic history of Ireland is no more encouraging. Woollen and linen manufacturers flourished in Ireland as far back as the reign of James I. But it must, in fairness, be admitted that through English interference the natural development of these industries was greatly hampered. The woollen trade was, during the time of William III, taxed almost out of existence in the interest of English manufacturers. At the same time the linen trade was fostered until it became a serious competitor, and then this also began to feel the heavy hand, although with less disastrous effects.

#### Agrarian Troubles

"The history of Ireland's agrarian or land troubles is the most lamentable of all. Prior to 1860, the land laws were framed in the interest of the land owner, and the tenants' rights were scarcely recognized in law. Farms were let without buildings or fences, and if the tenant erected buildings and otherwise improved the property, his rent was increased. He was allowed no right in the improvements he had made, and could be ejected at will and without legal redress. The history of the notorious Land League, under the inspiration of Parnell, and of its infamous weapon of the boycott is one of the blackest chapters in the history of any country. Its atrocities cannot be justified on any grounds. And yet it would be unfair not to recognize that these had some relation to the agrarian injustices by which the country had been so long afflicted.

"Thus I have pointed out that any honest student of Irish history must admit that in her relations with England, Ireland has had just cause for complaint on political, economic and, closely allied to both, on agrarian grounds. But, having said that, we must next inquire:

"Is Ireland the only place where, during the same period human government imperfectly recognized the rights or served the interests of the people?

"If it be wise to live in the past alone, to dwell upon the mis-government of the seventeenth century or upon the social injustices of later years, say even of the nineteenth century, is there a land on earth in which people may hope to live in peace? Within the period I have endeavored to pass under review, Europe has had the French Revolution, with all its horrors. America has had its revolution, too—a revolution in which the best of England's statesmen were on her side. In the same period England and Scotland have evolved a civic liberty which is a pattern for the world. Furthermore, of more recent date than the latest English oppression in Ireland was the American Civil War, fought primarily, not even to free the slaves, but to maintain the Union. And of more recent date than the beginning of land reform in Ireland was the Confedera-

tion of the Canadian provinces into this incomparably free and rich, and happy Dominion.

"But in all these spheres of political developments there were wrongs endured until they could be redressed just as great as any Ireland ever suffered. Nor will any reasonable man contend that the science of human government has anywhere reached perfection—except in the theories of bachelors and old maids with respect to the government of children. The principle and process of broadening down from precedent to precedent must still go on.

"Wherein, then, does Ireland differ from the rest of the world? In this only—that she lives in the past.

#### Generous Land Laws

"What are her grievances to-day? Politically, she has twice the representation of any other part of the Kingdom. In the matter of land reform, poor, guilty England has done her best to make amends for her earlier mistakes. From 1870 to 1909 there have been passed in the British Parliament eleven Land Acts, each more generous than its predecessor. All these Acts were designed to protect the rights of the tenant farmer and to make it possible for him to acquire his own land. To do this, money was advanced to him from the British Treasury at a nominal rate of interest, which made it possible for a man to acquire his land by paying no more than he had formerly paid as rent. During that period (1870-1909), 330,335 tenant farmers purchased their own farms at a cost to the British Treasury of over ninety-six million pounds sterling—£96,413,382.

#### Religion Is the Root

"Among all the leaders of the people I met in Ireland—on all sides of the controversy, for there are more than two sides—I did not find any who did not admit that the Irish question is at root a religious question. In this the Sinn Feiners, Tim Healy, Dillon and all the rest were of one mind. We have only to review the action of the Roman Catholic Church in Canada with respect to the war and the opposition to conscription in Australia led by Archbishop Mannix to see that the Roman Catholic Church had not confined its anti-British operations to the Emerald Isle.

"It is a matter of common knowledge that the Irish-Americans co-operated with the German-Americans in an endeavour to keep the United States out of the war. The Church seems to have exerted itself to the utmost to accomplish the destruction of France. Is France victorious? Is England secure? Who can doubt that the resources of each were all but exhausted by the war? What is now necessary to secure the world's peace? Will not every thoughtful man name an Anglo-American agreement as the first essential. I believe the heart of America is sound, and the best elements in that great nation are prepared to assume their share of responsibility for preserving order in the world; but nothing has done so much to disturb the good relations of the two branches of the Anglo-Saxon world as this Irish question. It is not too much to say that it has been used to destroy the League of Nations, to upset the Treaty of Versailles and to keep the world in a state of unrest.

"Who knowing anything of Russia can fail to see the incalculable potentialities for good or evil which lie in the vast resources of that illimitable domain? If Ame-

rica withholds her aid from Europe—if further burdens are pressed on the tired shoulders of Britain and France before France can regain her strength, Germany may have effected the Prussianization of Russia—and what then?

"With German science in control of Russia's material and human resources, the last state of the world may easily be worse than the period through which we have so recently passed.

"I have no quarrel with the Roman Catholic Church as a religious institution—I of course entirely dissent from its theological position. But I have a quarrel with the Roman Catholic Church as a political institution which presumes to meddle with the domestic affairs of all nations on earth. While the Roman Catholic Church continues to hold to the doctrine of the Pope's temporal power, and while her officers are required to yield their first obedience to him rather than to the government of the countries in which they live, the Roman Catholic Church will continue to be the enemy of all free institutions and a menace to the peace of the world.

"I have somewhere read that one of Europe's great statesmen some time before the war remarked that there were but two perfect organizations in the world—the one the German army, and the other the Roman Catholic Church. To save itself civilization had to smash the one. It cannot be safe while subject to the other. Kipling, with his characteristic penetration, has indicated the part played by the Church of Rome in the recent war. I wish that we might hope that his prophecy may speedily be fulfilled:

"The first time that Peter denied his Lord  
He shrank from the cudgel, the scourge and the cord,  
But followed far off, to see what they would do,  
Till the cock crew—till the cock crew—  
After Gethsemane, till the cock crew!  
The first time that Peter denied his Lord  
'Twas only a maid in the palace who heard,  
As he sat by the fire and warmed himself through.  
Then the cock crew! Then the cock crew!  
(‘Thou also art one of them.’) Then the cock crew!  
The first time that Peter denied his Lord  
He had neither the Throne, nor the Keys, nor the Sword—  
A poor silly fisherman, what could he do  
When the cock crew—when the cock crew—  
But weep for his wickedness when the cock crew.  
The next time that Peter denied his Lord  
He was Fisher of men, as foretold by the Word,  
With the Crown on his brow and the Cross on his shoe,  
When the cock crew—when the cock crew—  
In Flanders and Picardy when the cock crew.  
The next time that Peter denied his Lord  
'Twas Mary the mother in Heaven who heard,  
And she grieved for the maidens and wives that they slew  
When the cock crew—when the cock crew—  
At Tirmonde and Aerschott when the cock crew.  
The next time that Peter denied his Lord  
The Babe in the Manger awakened and stirred,  
And He stretched out His hands for the playmates he  
knew—  
When the cock crew—when the cock crew—  
But the waters had covered them when the cock crew.  
The next time that Peter denied his Lord  
'Twas Earth in her agony waited his word.  
But he sat by his fire and naught would he do,  
Though the cock crew—though the cock crew—  
Over all Christendom, though the cock crew.  
The last time that Peter denied his Lord  
The Father took from him the Keys and the Sword,  
And the Mother and Babe brake his Kingdom in two  
When the cock crew—when the cock crew—  
(Because of his wickedness) when the cock crew."



### THE VATICAN ALWAYS AGAINST BRITAIN

The machinations of papal Rome in the present war are no new thing. Rome has always been a vandal and a looter, ready to take advantage of any nation's difficulties to further her own ends. The Pope's "peace" moves are always in reality *piece* moves, an effort to get another piece for the church. Yet how many are deceived by such pious prattle!

We publish the following from a Boston, Mass., paper of last February, because it shows how the Pope's moves were viewed and watched with suspicion by American statesmen.

Washington, Feb. 26. (AP)—Gen. John J. Pershing opposed the 1918 armistice with Germany and wanted the Allies to push on to "complete victory" and "unconditional surrender" of the Germans.

This was disclosed to-day when the State Department published the second volume of the papers of Robert Lansing, Secretary of State during the World War. The volume also reveals that a year earlier Mr. Lansing had expressed to President Wilson a distrust of peace proposals by Pope Benedict XV, because he suspected that the Pope had become the unwitting "agent of Germany."

#### Saw German Approval

One letter from Mr. Lansing to President Wilson, after the British Ambassador had handed him a copy of the peace proposals Pope Benedict presented to the Allies and the Central Powers in August, 1917, said:

"My own impression is that this statement of peace terms emanates from Austria-Hungary and is probably sanctioned by the German Government. It is undoubtedly preliminary to the Stockholm Conference" (an international Socialist meeting to prepare for peace).

The Pope, according to Mr. Lansing, proposed restoration of Belgian independence in exchange for restoration of Germany's colonies; creation of an independent state out of part of the old Kingdom of Poland, and waiving by all parties of the losses sustained by them.

In a further letter to President Wilson, Mr. Lansing, "after a careful analysis of the Pope's appeal," objected to denying Belgium, Serbia, Montenegro, Rumania, and France the right to reparations for "the enormous damage done by the German invaders."

"Is the lawless destruction of hundreds of merchant vessels by German submarines to be condoned?" he asked.

"If I read the Pope's appeal aright, all these questions are to be answered in the affirmative. It is carrying the Christian doctrine of forgiveness a long way, since the burden falls very heavily on one side and very lightly on the other. The suggestion is lacking in justice and reciprocity."

Mr. Lansing called into question the Pope's motives, saying, "I think it necessary to consider the motives which inspired the Pope's appeal or the influences which induced him to make it at this particular time, when the military tide of the Central Powers is at the flood, when the submarine warfare appears to be most menacing, when the power of the United States is just beginning to be exerted, when Russia has not yet gained her equilibrium, when a vigorous peace propaganda in this country and other countries is being pressed and when the socialistic bodies are being employed, as at Stockholm, to demand an end of the war. I would only say that the Pope, probably unwittingly or out of compassion for Austria-Hungary, has become in this matter the agent of Germany."

#### Telegram From Page

The Lansing papers embrace a telegram to Mr. Lansing from Thomas Nelson Page, American Ambassador in Rome, saying that Mr. Page had learned that on the day before President Wilson broke off relations with Germany a message to the President was prepared by the Vatican. That message, Mr. Page cabled, said the American "President holds in his hands decision of peace or war in his power to forbid exportation from America of money, food, munitions. Memorandum declares this conformable to perfect neutrality and adds otherwise war will proceed more frightfully than ever, but if President would embargo exports peace will certainly ensue to the immortal glory of America and the benefit of humanity."

"Intention was to request me to forward memorandum as direct message," Mr. Page told the State Department.

### THE RE-ESTABLISHMENT OF THE HOLY ROMAN EMPIRE

(Continued from page 4)

The Jesuit Father Muckermann, in his many works on race hygiene, fully explains this ideology which is at the basis of all the aims and acts of Nazi-Fascism. Mixture of races, he holds, produces "inharmonious" descendants who have difficulty in allowing themselves to be absorbed into a national unity. It is well known that mixture of races brings forth strong individualities; and these in the Jesuit view, would disrupt the static "harmony" they desire among peoples and nations, as well as nullify the gregarious instinct which the Jesuits endeavor to foster. In their view "harmony" is a state where each one places himself humbly and voluntarily in the organic niche appointed for him by the supreme authority without any "diabolic inharmonious" desire to leave it. This is the way the Jesuit Order itself is built up, and this is the ideal Catholic aim for states and groups of states in the political and social order. It is the *organic, static, hierarchical, integralist, corporative* system of Nazi-Fascist teaching, which is already in effect in many countries of Europe. It is in direct opposition to the *disintegralist, dynamic, liberal, free, democratic* concept of political and social order.

The Jesuit Order has its "Aryan paragraph" corresponding exactly to that of Hitlerism. Its *Constitutions* contain six impediments against reception into the Order, the first of which is Jewish descent up to the fourth generation. If Jewish descent is discovered after a candidate's admission, it prevents his "radiation". This Aryan paragraph first appeared in the statutes of the Order in 1593, was confirmed in 1608 and is to be found in the latest official edition published in Florence in 1893. General councils of the order have many times proclaimed that Jewish descent must be considered as "an impurity, scandal, dishonor and infamy." Suarez, noted Jesuit theologian, also states that Jewish descent is an impurity of such indelible character that it is sufficient to prevent admission into the Order.<sup>5</sup>

This identity of interests between Nazi-Fascism and Jesuit Catholicism in the matter of opposition to the mixture of races and religions is something that cannot be denied. And this ideology is the prime cause of the war that is devastating Europe at the present time. Hitler, the fanatic, has already gone a long way to bring it to realization. If he succeeds in making it permanent, the "new order" which he has vowed to bring about in Europe will be what the Catholic Church has been strenuously working for during the past four centuries. As a result, Europe will be entirely free of that "pseudo-democratic liberalism" so hateful to official Catholicism. With or without Hitler, as Justice O'Brien says, it had to come. And its beginnings could only have been accomplished by the ruthless war now being waged by Nazi-Fascism—a fact which its Jesuit proponents have fully realized during their centuries of counter-Reformation activities. But it is only by facing this fact, and forgetting Roman Catholic propaganda in our daily newspapers, that we can understand why a victory for an authoritarian Germany, not its crushing defeat by the democratic Allies, is fervently desired by the Vatican.

Next Week: HITLER AND THE CATHOLIC CHURCH.

<sup>1</sup> Institutum S. J., p. 278, 302; also *Jesuit Lexicon*, p. 989.

<sup>2</sup> F. Suarez, *Tractatus de religione Societatis Jesu*, p. 84.

## Bible School Lesson Outline

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Vol. 5 First Quarter Lesson 8 February 23, 1941

### CHRIST HEALING THE AFFLICTED

Lesson Text: Mark 7.

Golden Text: "He hath done all things well"—Mark 7:37.

#### I. Defilement—verses 1 to 23.

Parallel passage: Matt. 15:1-20.

Christ had now entered upon the last year of His public ministry, and the scribes and Pharisees were becoming more and more bitter in their opposition (John 7:1). On this occasion they found fault with the disciples of Christ for failing to observe the Jewish customs concerning washing of themselves and their utensils at set times. Washing the hands before meat did not refer to the commendable precautions of health and cleanliness, but rather to a ceremonial washing wherein strict instructions must be followed. For example, the early Christian commentators translated the Greek word in verse 3 which means "with the fist", hence "diligently" or "oft" by the phrase "up to the elbow", evidently referring to one detail of the ceremony.

The traditions of the elders included the so-called oral law of Moses as handed down from generation to generation, the decisions of the judges down through the ages and the explanations of the scholars of the past. All this mass of material came to be regarded by the Jews with as much reverence as the law itself. The disciples of the Lord are counselled to live according to His standards rather than according to the standards of men (Col. 2:8, 16-20).

Our Lord sternly rebuked the Pharisees, and pointed out that by obeying the commandments of men they were dishonouring Him (Isa. 29:13; Ezek. 33:31, 32), offering Him empty worship, laying aside the Word of God, rejecting it and making it of no effect (verses 6-13). For example, they taught that a man would be free from the obligation of supporting his father or mother, if he merely made an announcement to them to this effect: "That wherewith thou mightest have been profited by me is given to God", or "I have dedicated to God that which would have relieved your need". The gift might be offered as a voluntary vow or as a contribution to the temple. Such an attitude was contrary to the Word of God (Exod. 20:12; 21:17; Lev. 20:9; Eph. 6:1-3; 1 Tim. 5:8).

Our Lord's teaching was positive and constructive. He was not content to point out the errors in the doctrines of the Pharisees, but He also explained the principle involved. Similarly, it is the duty of the faithful teacher and leader to protect people from false teaching and also to expound the truth (Jer. 1:10; 1 Tim. 1:3, 4; 2 Tim. 4:1, 2).

The law of Moses required that people eat clean foods and purify themselves from all uncleanness in order that they might recognize the difference between the holy and the unholy, for they served a holy God (Lev. 11:44-47). In other words, ceremonial purity was but the first lesson in moral purity, which was all-important. But the scribes and Pharisees became so involved in the details of the customs that they utterly disregarded their purpose (Ezek. 22:26). Christ came to fulfil the law (Matt. 5:17), and He taught the duty of holiness of heart, to which the ceremonies had pointed (Matt. 5:8). The ritual of cleansing and the distinctions in food had now served their end, and were to be abolished (2 Cor. 3:7-12; Gal. 3:24, 25). By His teaching Christ made all meats and foods pure (Acts 10:9-15; Rom. 14:14, 20; 1 Tim. 4:3-5). He pointed out that real defilement was not negative, but positive; not external, but internal; not material, but spiritual. It embraced evils of thought, word and deed (Gen. 6:5; Matt. 12:34, 35; Gal. 5:17-21).

#### II. Derangement—verses 24 to 30.

Parallel passage: Matt. 15:21-28.

Tyre was a city north of Galilee on the shore of the Mediterranean Sea in Phoenicia, which adjoined Syria. The whole district was called Syro-Phoenicia or Syrophenicia to distinguish it from Libyphenicia or Carthage in Africa. In early times the Canaanites occupied this country, and it was

they who gave their name to the whole land (Judges 1:3-5). This woman was then a Syrophenician of Greek origin, a Canaanite (Matt. 15:22), and a Gentile.

Intensely in earnest, this mother prostrated herself at the feet of Christ, beseeching Him to cast out the unclean spirit which tormented her daughter (Mk. 1:23; 3:11; 5:2; Lk. 9:37-42). The extreme distress of the mother can be imagined. The Gospels record many instances of people coming to Christ on behalf of others, or bringing others to Him (verse 32; Exod. 28:30; Mk. 2:3; 5:22, 23; 8:22; 9:17). As Christians we have the privilege of interceding before the throne for those who cannot or will not as yet go to the Lord for themselves.

Our Lord did not immediately answer the mother's request; He first tested her faith (Mk. 5:35, 36) by referring to the current opinion concerning the Gentiles. The Lord had revealed Himself in a special way to the Jews in order that they might be a blessing to the other nations. But the privileges they enjoyed had ministered to their pride, and their outlook became so narrow that they regarded themselves as a superior race, and all others as inferior. They were "the children" and the Gentiles were "dogs".

The mother would not be gainsaid (Gen. 32:26). In her humility she was willing to be counted as a Gentile dog, but she insisted that even as a Gentile she had a right to a portion of the blessing from the Lord (Gen. 27:34). Such humble, believing persistency won the approval of the Master (Lk. 11:8; 18:1; Rom. 12:12; Eph. 6:18; Col. 4:2), and she showed that she was worthy to receive the desired blessing at His hand (Matt. 8:10; Mk. 5:34; 9:23, 24).

#### III. Deafness—verses 31 to 37.

Parallel passage: Matt. 15:29-31.

Those who brought the deaf man to Christ included in their request a suggestion as to the way in which they thought the miracle should be performed. They had probably seen the Lord lay His hand upon many sick folk (Mk. 1:31, 41; 5:23, 41; 9:27). God's ways are unsearchable (Psa. 147:5; Rom. 11:33); He exercises sovereignty as to whether He will use means or not, and if He adopts means, what they will be. All is as He wills. Many would ask the Lord to save or heal them in the way which they have planned, instead of leaving this to His gracious and wise will.

Our Lord took the afflicted man aside from the multitude; for He deals with us as individuals. The God Who "tellecth the number of the stars" takes cognizance of the needs and sorrows of each of His children (Psa. 147:3, 4; Isa. 40:26-31). Blessed is that one whom the Lord singles out to bestow mercy upon him!

At first sight the charge to keep the miracle secret seems strange. In view of the growing opposition to our Lord it may be that undue publicity would have hampered His ministry by arousing the ire of His enemies (Mk. 1:44; 3:12; 5:43).

The words "He hath done all things well" apply to all the works of God, which are always perfect (Gen. 1:31; Psa. 147:17; Isa. 29:14). All His works praise His name (Psa. 145:10). His plans and purposes for each individual life are likewise perfect (Rom. 8:28). Let us never doubt His wisdom or His love, but rather let us trust Him, even where we cannot trace His leading. Some day we shall fully understand, and until then, by faith we can say "He hath done all things well".

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