

# The Gospel Witness

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

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

Editor: T. T. SHIELDS

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

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

Vol. 19, No. 51

TORONTO, APRIL 24, 1941

Whole Number 988

## Cardinal Villeneuve in Toronto

On April seventeenth Cardinal Villeneuve, of Quebec, was the special speaker at a joint meeting of the Empire and Canadian Clubs of Toronto. The mere fact that the head of the Roman Catholic church in Canada should come to Toronto at all, to speak under non-Catholic auspices, is significant. Why did he come? Who invited him? What was the purpose of his visit?

We have before us the official text of the Cardinal's address, published in *Le Devoir*, Montreal, April 17th. Here the Cardinal links his own visit with that of Premier Godbout a month or so ago, and intimates that the same Club officials were responsible for both invitations. We wonder who they were! No doubt the Knights of Columbus, or some other representatives of the hierarchy in Toronto would find a way of working their will through some Roman Catholic members of these Clubs.

It is interesting to observe that it was in December last that Cardinal Villeneuve was first approached. It was in the beginning of December we replied to Father Lanphier's broadcast. On the 5th of December we published a special edition of THE GOSPEL WITNESS exposing the machinations of Rome in Canada and in all theatres of war. It was at this time the French language press of Quebec unlimbered all their guns against THE GOSPEL WITNESS. It was only natural that they should desire to secure the help of the biggest gun of all, by bringing Cardinal Villeneuve to Toronto. Both he and Premier Godbout spoke on the question of national unity. And he incidentally reveals at least one reason for his coming, when he says: "I have not the slightest wish to utter one word to provoke controversy, or make such divisions wider; but I cannot refrain, when trying to promote national unity, to refer to the injurious and unpatriotic aspersions made by a certain clergyman against my race and creed." There can be no doubt in anyone's mind as to who the "certain clergyman" is. He says further, "I consider the best way to answer them is to ignore them altogether." If that be so, why did he not ignore them? Why should he have referred to the "certain clergyman" very early

in his address? We are neither complimented nor in the least disturbed by the Cardinal's reference. It is enough to know that we have actually drawn the fire of the Quebec hierarchy.

### No Controversy?

The Cardinal, we have no doubt, was quite sincere when he said he did not want to provoke controversy. Roman Catholics never do. The fifth columnist principle is their method of propagating their religion. They work in the dark, under cover, indirectly, through the non-Catholic press, and non-Catholic institutions, always seeking to conceal their identity, until their deadly work is done. They are liars-in-wait. They are fond of lying in ambush: they never fight in the open, if they can avoid it. The Nazi method of demoralizing a country by boring from within, and setting a thousand disintegrating enemy influences to work, before they attack from without, is the age-long principle of Roman Catholic propaganda. There is nothing the Roman Church fears more than controversy. It belongs to those workers of iniquity who hate the light: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deed should be reproved (discovered)." And whoever penetrates their disguise, strips away their camouflage, and exposes them to the light of truth, will be sure to become the object of their special hatred.

### "My Race and Creed"

There is really not a very great deal in Cardinal Villeneuve's address. It is, indeed, quite remarkable for a man of such eminence to use so many words to say so little. We should like to correct the Cardinal at one point when he refers to our having made unpatriotic aspersions against "my race and creed". We have never said, nor written, one word against the Cardinal's race. We believe the gospel of the Lord Jesus Christ is designed to bring into one glorious fellowship all nations and peoples and kindreds and tongues. We have no sympathy whatever with people anywhere who

would set race against race, for we believe God has "made of one blood all nations of men for to dwell on all the face of the earth". We have spoken against the Cardinal's creed. We intend to continue so to speak. We are not of the number who believe Roman Catholicism is a form of Christianity. It is more than non-Christian: it is, from top to bottom, through and through, absolutely anti-Christian. We have no fellowship with it; we have no respect for it. We look upon the Roman Catholic church as the Devil's masterpiece on earth; and we conceive it to be our duty to resist it everywhere, and at all times.

We have little doubt that Cardinal Villeneuve's presence in Toronto was not unrelated to the campaign of exposure conducted by THE GOSPEL WITNESS and *Protestant Action*. It is significant that Cardinal Villeneuve should have been invited to speak before these two prominent clubs in the Protestant city of Toronto. Still more ominous is the fact that the banquet at which he spoke, was attended by certain leaders of so-called Protestant denominations. Can anyone imagine Martin Luther, or John Knox, or Wycliff, or Calvin, or any of the reformers, when once their eyes were opened, would have accepted an invitation to break bread at the same table with a representative of the anti-Christian system of Rome? The nothingarianism, or anythingarianism so characteristic of denominations that were once Protestant, promises little security for disciples of "the faith once for all delivered to the saints".

#### What Price National Unity?

We have said there is little in the Cardinal's speech; but the fact is, it implies more than it says. The Cardinal speaks of national unity; but virtually tells us we may have it only on Quebec's terms. He frankly tells us that unless what Quebec is pleased to regard as its "minority rights", are granted them, it may be "necessary for the Province of Quebec to secede from the Dominion". That is a very ugly word to use, and it is surely ill-advised for one in the Cardinal's position to imply such a threat. In such dreadful circumstances as the Cardinal dares to envisage, it is quite possible that the rest of Canada would not allow Quebec to secede. But it would be worse than mischievous to pursue such a hypothesis further. Let it be remembered that this contingency is suggested not by us, but by the Cardinal, who expresses agreement with the Roman Catholic Propagandist Quinn.

But what are these minority rights for which the hierarchy is always contending? These rights have to do chiefly with education, and with the obligations that grow out of education. It is true that at Confederation certain *special privileges* were conceded to Quebec, or rather to the Roman hierarchy who then dictated the policy of Quebec. And in order to bring about Confederation the same special privileges in the realm of education were accorded the Roman Catholic church in Ontario. Now these special privileges, which mean the privilege of having separate schools, and using public funds to propagate the tenets of the Roman Church, these special privileges, we admit, were granted at Confederation. They became minority "rights" only in the sense that that which was constitutionally provided became a legal right. These so-called "rights" had no foundation in any sound principle of justice and equity. It amounted to an endowment of the Roman Catholic

church, whereby it would propagate its faith at public expense. It is a privilege not granted to any other denomination or sect: all others must, themselves, pay for the propagation of their faith. However, it is well to recall something of the circumstances under which these special privileges were allowed to become constitutional rights.

#### Sir Alexander T. Galt

Sir Alexander T. Galt, one of the Fathers of Confederation, only nine years after Confederation, in 1876, published a pamphlet entitled, "Church and State". In that pamphlet he quotes as follows from the fifth Provincial Council of the Hierarchy held at Quebec in 1873:

"We assert that the Church is a perfect Society, independent of the Civil power and superior to it. Between the religious authority of this Society (the fulness of which authority resides in the Roman Pontiff) and the political power of the Christian ruler there exists, from the very nature of things, such a relation, that the latter is to the former not only negatively but also positively subordinate, although indirectly so. The Civil power can do nothing which tends to the injury of the Church, and ought to abstain from such acts as would clash with the laws of the Church, and, indeed, should also, at the request of the Church, cooperate toward its benefit and the attainment of its supernatural end. This is the true doctrine of Boniface the Eighth, in the Bull *Unam Sanctam*, in which he teaches that the material sword should be subordinate to the spiritual sword, and should be used for the Church, but not against the Church. The opinion of the Fathers is the same who write that the Civil power has been instituted by God for the protection and care of the Church."

—p. 21 *Church and State*.

"He quotes one of the Bishops, Bourget, as saying:

"Each one of you can and ought to say in the interior of his soul, 'I hear my Curé; my Curé hears the Bishop; the Bishop hears the Pope, and the Pope hears our Lord Jesus Christ, who aids with his Holy Spirit to render them infallible on the teaching and government of His Church'."

—p. 23 *Church and State*.

"Sir Alexander Galt thus summarizes his argument:

"The extracts given prove in the most authentic manner possible, that the Roman Catholic Church in Quebec extends its demands—

"1. To the general assertion of the superiority of ecclesiastical over civil authority.

"2. To positive interference with both voters and candidates in the Elections.

"3. To the exercise of proscription against the press.

"4. To the condemnation of freedom of speech, in opposition to the judgment of the Privy Council.

"And Lastly.—To the extraordinary proposition that the Divine assistance claimed to be given to the Pope alone, when speaking *ex cathedra* on "faith and morals", descends with undiminished force to the Bishops, Priests and Curés."

—p. 24 *Church and State*."

From this quotation alone it is evident that there can never be agreement between the Roman Catholic hierarchy, and Evangelical Protestantism. It is impossible for us to accept the dogma that the Church is superior to the State, and that the authority of the State is subordinate to, and dependent upon, the authority of the Church.

We have, over many years, given the most careful study to this whole question of "minority rights" in Canada, meaning special privileges involved in the separate school principle. Cardinal Villeneuve implicitly threatens us with the secession of Quebec, unless the right of Catholics are guaranteed. Nobody is proposing, so far as we know, the curtailment of what they are pleased to call "their rights". But our difficulty is that it is impossible to satisfy them. The attitude of the

Roman hierarchy is precisely that of Hitler toward Czechoslovakia, and other nations he has overrun. As soon as one concession is granted, further demands are made. And there is no end to it. In 1936 we had a new attempt to steal from the public treasury for the support of Roman Catholic separate schools in Ontario. Still more recently there was a far more elaborate and diabolical scheme set in motion through the Sirois Commission to mortgage the whole of the Dominion of Canada, but specially Ontario, for the support of the Roman Catholic church, and the propagation of its tenets. Are we to understand from Cardinal Villeneuve that such preposterous demands as are contained in the Sirois Report are again to be put forward, and that these enlargements of the special privileges always demanded, are to be exalted into rights, and the granting of them made a condition of the continuance of Confederation?

On April 23rd, 1936, this Editor delivered an address on Roman Catholic Separate Schools at a meeting of Public School supporters, in Massey Hall, Toronto, under the general title, "The Roman Catholic Horseleach". This address was published in pamphlet form, and copies of it are available at THE GOSPEL WITNESS office. Here we venture to quote from that address:

#### "The Ever-Recurring Demand of the Roman Catholic Hierarchy

"I have no time to rehearse all the steps by which we have come to our present position in this Province in respect to education. Let it be sufficient to state that from the introduction of the Separate School principle in 1841, down to this present hour, there has been an ever-recurring demand for further concessions to Roman Catholic schools. In 1853, following the granting of one of these concessions, a Toronto paper addressed Dr. Ryerson, Minister of Education, in these terms:

"And did this third concession to the claimants of Separate Schools satisfy them? Was your oft-repeated assurance realized, that 'the existence of the provision for Separate Schools' in the national system prevented 'oppositions and combinations which would otherwise be formed against it'? On the contrary, the separatists only advanced in the extent of their demands, and became more resolute in enforcing them. The very next year, the matter was again brought to a crisis—a general election came on—Bishop Charbonnel pressed his demands—and Mr. Hincks consented to bring in yet another Sectarian School Act."

"That complaint, that the Hierarchy could never be satisfied, but was an Oliver Twist, always asking for more, was written by the Honourable George Brown, Editor of *The Globe* of that day.

#### "Rome Always Asking for More

"In 1863 an act was passed which, by common consent, was supposed to effect a final settlement. Commenting upon this matter in a pamphlet, 'Remarks on the New Separate School Agitation', in his 'Prefatory Notice', Dr. Ryerson said:

"Each successive Separate School Law agitation, during the fifteen years from 1850 to 1865, has been commenced by attacks upon the Education Department, and the Separate School Law for the time being . . .

"I have felt it due to the supporters of our Public School System, to furnish them with materials for refuting the statements put forth for showing the unreasonableness of the demands made. . . . This I deem to be the more necessary now, as a formal agitation for the extension of the Roman Catholic Separate School System has been in-

augurated in various parts of Upper Canada. Already influential meetings of Roman Catholics, to promote this object, have been held in Toronto, Kingston, Ottawa, Perth, and other important towns, and resolutions of a more sweeping character than usual passed unanimously."

"And after making a survey of the successive Roman Catholic School agitations of 1851, 1852, 1857, 1858, 1860-63, in regard to the last he said:

"The present Separate School Law was passed, and accepted on the part of the Authorities of the Roman Catholic Church 'as a final settlement of the question'. But, in less than two years, in 1864-65, the old agitation is recommenced, and the old terms of denunciation against the Separate School Law, and against the Chief Superintendent, are again (indulged in) and put to work in the service of a fresh agitation, as pointed out."

"He then implies in a further statement that what was supposed to be final from time to time, was never really intended to be so; for he remarks:

"Can it be that acute Ecclesiastics and learned lawyers, and able Statesmen of the Roman Catholic Church, have been deceived thus, time after time, as to the import and character of Laws which they themselves have framed and advocated (or have agreed)?"

"Dr. Ryerson asserts that since 1852 the Roman Catholic Church assumed a threefold position essentially different from what it had ever before professed. He says:

"1st. 'They have advocated Separate Schools, not as a protection against wrong in particular cases, but as an institution and agency of their Church and as a dogma of faith and a rule of duty binding upon all their adherents and in all places.'

"2nd. 'They have advocated the support of these schools by municipal taxation as well as by Legislative grants and that according to the number of their church population and not according to the number of their children they might teach, or even according to the number of those who might desire Separate Schools for their children—thus leaving their own Church adherents without any right of individual choice and the municipalities or Common School Trustees without any power to levy a school rate to erect a school house or furnish a school or support a teacher or for any school purpose whatsoever unless a corresponding sum, according to population, was given in support of the Roman Catholic Church Schools.'

"3rd. 'They have, in order to build up their own schools at the expense of the Public Schools and to promote the other objects of their Church organization, attacked the character of the Common Schools generally as nurseries of vice rather than of virtue, as sinks of iniquity instead of fountains of knowledge, and avowed their great and ultimate object to be the destruction of the National School System of Upper Canada and have invoked aid from Lower Canada to accomplish it'."

"In corroboration of the foregoing Dr. Ryerson quotes from an official circular issued by the Roman Catholic Bishop of Toronto to the clergy and laity of his church:

"Catholic electors in this country who do not use their electoral power in support of Separate Schools are guilty of mortal sin. Likewise parents who do not make the sacrifices necessary to secure such schools or send their children to mixed schools. Moreover, the confessor who would give absolution to such parents, electors or legislators as support mixed schools to the prejudice of Separate Schools would be guilty of mortal sin."

"The attitude of the Roman Catholic Bishop of Toronto was accompanied by furious attacks on the school system of Upper Canada by priests and press who avowed the destruction of the Public Schools and declared that, 'the days of the Common School System are numbered; its dissolution is only a question of time'.

<sup>1</sup> The Legislation and History of Separate Schools in Upper Canada, p. 188.

<sup>2</sup> Ibid, p. 194.

<sup>3</sup> Ibid, pp. 194-5.

<sup>4</sup> The Wedge, by Hon. J. W. Edwards, M.D., p. 89.

<sup>5</sup> Ibid, pp. 39-40.

<sup>1</sup> The Legislation and History of Separate Schools in Upper Canada, p. 70.

"The Montreal *True Witness*, the newspaper organ of the Roman Catholic Church, avowed again and again that their object was the destruction of our Public School System, designated our schools as 'hell begotten Common Schools', declared that 'the public opinion or strong feeling of Protestants of Upper Canada in favour of the actual iniquitous school system is in our ears but the blatant bellowing of a brutal and ignorant rabble', and concluded with the words, 'Come what may State Schoolism must be crushed'. (See Montreal *True Witness*, Feb. 19th and March 5th, 1858.)

"The same paper on May 7th quoted from certain attacks in the *Toronto Daily Colonist* and added, 'What is our object in citing these opinions of Protestants? Our object is to encourage our Catholic readers to persevere, and to renewed activity in their opposition to the Common School System of Upper Canada by showing that they will not have to fight the battle singlehanded. That we are not left to fight that good fight alone is the great fact which we wish to impress upon our readers. We have allies in the Protestant camp; more allies than we wot of, etc.'

#### "Rome Asks For As Much As She Thinks She Can Get At A Given Time"

"Most certainly the Hierarchy knew that it was unwise to ask for too much at a time. Hence they have proceeded slowly, but continuously, always demanding more. No doubt Mr. Hepburn was advised by the Hierarchy not to press his intermediary school legislation at the last session, and was reminded that another day would come.

"This brings us to Confederation, or nearly so. In a speech on the resolutions relating to Confederation, referring to the Separate School settlement of 1853, the Honourable George Brown, Editor of *The Globe* of Toronto, said:

"Now it is known to every honourable member of this House that an Act was passed in 1863 as a final settlement of this sectarian controversy. I was not in Quebec at that time; but if I had been there I would have voted against that Bill because it extended the facilities for establishing Separate Schools. It had, however, this good feature, that it was accepted by the Roman Catholic Authorities and carried through Parliament as a final compromise of the question in Upper Canada. When, therefore, it was proposed that a provision should be inserted in the Confederation Scheme to bind that Compact of 1863 and declare it a final settlement so that we should not be compelled, as we have been since 1849, to stand constantly to our arms awaiting fresh attacks upon our Common School System, the proposition seemed to me one that was not rashly to be rejected."

#### "A Seventy-Year-Old Programme"

"The recent action of the Hepburn Government was only what the Roman Catholic Hierarchy has been demanding for about fifteen years. The further concession which Mr. Hepburn did not press, that of secondary, or Roman Catholic high schools, was claimed about 1921. But even that was an attempt to revive an old proposal. So long ago as 1866 a Mr. R. Bell, without notice or warning, introduced into the House of Assembly, a new Separate School Bill for Upper Canada, which provided for a Separate School System 'from the alphabet to the doors of the university'. The Bill was defeated; but, referring to the section relating to Roman Catholic Separate secondary schools, Dr. Ryerson said:

"I will not advert to the provision relative to colleges and higher seminaries, except to observe that the wedge is there apparent, which it has been long sought to get inserted in our system of Public Instruction, to separate the Roman Catholics 'as a body' from the rest of the population in school matters and thus to accomplish a favourable ultra-montane object."

"I have quoted this to show you that the unchanging Church has had its heart set on what it is now demanding in Ontario, for at least seventy years. Fifty-four years later—to be exact, February 9th, 1922—a Toronto paper, referring to speeches by Bishop Fallon, of London, Ontario, and the late Archbishop McNeil, of Toronto, said:

"Bishop Fallon would change the entire basis of taxation for school purposes so that corporations whose shareholders might all be Protestants would be required and compelled by law to devote a portion of their school taxes to the support of Separate Schools. Such a complete surrender of the right of the taxpayer to elect whether he shall support Public or Separate Schools is not to be expected of the people of Ontario." (Italics ours.)

"Can you, by any possibility, guess in what paper that strong statement occurred? It was none other than *The Toronto Globe!* And it occurred at a time when the Drury Government was in power, its term of office being from 1919 to 1923. But the Hierarchy, failing to secure these concessions from the Drury Government, at last secured a Government in Queen's Park that would give them what they wanted, and do exactly as they were told.

#### Robbing Public Schools to Support Separate Schools

"I need not again attempt an analysis of the Amendment to the Assessment Act which was recently passed. It is enough to say that no virgin field of taxation is opened by that Bill. It follows inevitably therefore that money must be taken from the Public School revenues, and given to the support of Separate Schools. Beyond all possibility of doubt, by that amendment, as *The Globe* pointed out fourteen years before it was passed 'Protestants would (will) be required and compelled by law to devote a portion of their school taxes to the support of Separate Schools'. In this connection I quote as my authority *The Globe* of Toronto of fourteen years ago, when I say 'Such a complete surrender of the right of the taxpayer to elect whether he shall support Public or Separate Schools is not to be expected of the people of Ontario'. Well said, *Toronto Globe*, of fourteen years ago!

#### Separate Schools Not a Constitutional Fixture

"It is all too generally assumed that the Separate School principle, by virtue of the British North America Act, is a constitutional fixture in the political structure of Ontario. I affirm that that is not true. If the British North America Act be regarded as a compact between the parties of Upper and Lower Canada, it must be remembered that, while it takes two to make a contract, one may break it—if he be without honour. The British North America Act, neither at its passage nor now, guaranteed anything in perpetuity. It was a working arrangement for the time then being. But, for the sake of argument, let us assume it to be such a solemn compact. If it is to be maintained, it must be maintained by both parties to the contract. A unilateral violation would liberate the other party to any bilateral arrangement. Roman Catholics have repeatedly, by implication at least, insisted

\* The Wedge, by Hon. J. W. Edwards, M.D. p. 49.

\* The Wedge, by Hon. J. W. Edwards, M.D., p. 66.

\* Ibid, p. 69.

upon the impermanent character of such legislation as has been passed under the aegis of the Confederation law, by demanding extension of such privileges as it provided."

From the foregoing considerations it will be observed that when Cardinal Villeneuve, the Head of the Roman Catholic church in Canada, practically threatens us with the secession of Quebec unless their so-called minority rights are always conceded them, and when the record of the Roman hierarchy in Canada is seen to be one of ever-increasing demand, it must surely be recognized that the hierarchy might at last ask too much, and so raise an issue which would have very serious consequences to national unity in Canada.

Elsewhere in this issue there is a very able discussion of this matter by Rev. W. S. Whitcombe, M.A., in a sermon preached from Jarvis Street Pulpit last Sunday evening. Mr. Whitcombe's familiarity with the deliverances of the French language press in Quebec, enables him to show that the Cardinal has one message for Quebec, and an entirely different message for Ontario. He warns us that we must always be willing to give Quebec whatever it asks; and the whole trend of the influence of the hierarchy in Quebec is to keep on asking for more.

In order to show that we are not alone in the concern we feel respecting the insatiable lawlessness of the Roman Church, we print elsewhere an editorial from *The Evening Telegram*, Toronto, and also a report from the same paper of a meeting in Ingersoll, Ontario.

We are not at all impressed by Cardinal Villeneuve's speech. In the days of Rome's ascendancy in Europe, the reformers and lay expositors identified the woman of Revelation, chapter seventeen, as the Roman Catholic Church. We believe they were right. This is a divinely inspired description of the institution Cardinal Villeneuve represented at the joint meeting of the Empire and Canadian Clubs in Toronto:

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and ten horns. The beast thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth."

Having this in view, to this writer Cardinal Villeneuve, or any other representative of the Roman Catholic Church speaks on any subject with precisely the same authority as Dr. Goebbels, the Propaganda Minister of the German Reich.—T. T. S.

## Resisting Unto Blood

It is not possible for anyone outside of official Washington to know all the influences at work in the United States for and against American co-operation with Britain. It is not for us, of course, to suggest what Americans should do. We are of the opinion that the vast majority of the people of the United States want to see more and more done toward the defeat of Hitler. And we feel sure that logical minds will not feel satisfied that the United States should build ships for other people to sail, and make guns for other people to fire, should produce munitions of all sorts for other people to use: in other words, that America's first line of defence should be maintained at the cost of British blood. "All that a man hath will he give for his life", the Devil once said; and that was one time when he told the truth. And to give all, and refuse to risk one's life, is to give very little. The scriptural principle is, "Ye have not yet resisted unto blood, striving against sin."

*The fact of the matter is, we do not worthily strive against evil until we actually go to war against it; and that means striving unto blood.* We believe the great heart of the American people feels this, and that they are ready for the utmost; and have no doubt that America's great President feels it, and will act in due time.

T. T. S.

## Charity Must Always Begin at Home

(Editorial in *Evening Telegram*, Toronto, April 19th, 1941)

In the bigoted and intolerant province of Ontario—a province which, according to a Roman Catholic paper published at Kingston, reeks with heresy and the "miasma of the non-Catholic mind"—a Prince of the Roman church has been received with honor by the Empire and Canadian Clubs and was afterwards the guest of honor at a gubernatorial reception in Queen's Park. On the same day there was released at Quebec the text of his St. George's Day message in which he declared that "we Catholics should pray that God may bring that nation (England) back not only to its glorious world destinies but also to the great faith of its fathers and unity in the fold of Christ."

It is permissible to wonder how many moons there will be in the sky when the Primate of All Canada or the Moderator of the United Church will be given a like reception and gubernatorial honors in Quebec after having released a message to the Protestants in Ontario to pray that Quebec may be restored to usefulness and brought to enjoy the liberal blessings of the Protestant faith. Such an event would surprise even those so-called Protestants who never tire of telling us how narrow are the people of Ontario and how broad-minded the culture of Quebec.

There is such a thing as bigotry, and an ugly thing it is. The unfortunate fact is, however, that those who are loudest in denouncing it are most often unable to recognize it when it is nearest to them. The parable of the mote and the beam is aptly applicable.

It was within the rights of Cardinal Villeneuve when trying, as he said, to promote national unity, to refer to "the injurious and unpatriotic aspersions made by a certain clergyman against my race and creed." Yet his reference would have been more effective in Ontario if he had coupled with it a statement dissociating himself from the Kingston priests and clergy of higher rank who speak of the "heresy" of Ontario and the "miasma of the non-Catholic mind."

Unity is a grand objective, but advances towards unity must come from all men of good will and cannot effectively come from one side only. A strong foundation for unity is found in equal rights for all.

## A Physician Writes Rev. E. Stanley Russell

Kingston, Ontario.  
April 5th, 1941.

Dr. T. T. Shields,  
Editor, THE GOSPEL WITNESS,  
180 Gerrard St. E.,  
Toronto, 2, Ont.

Dear Doctor Shields:

As a subscriber and admirer of many of the features of THE GOSPEL WITNESS, I would like to suggest that you print an answer to the recent effusion of Rev. Dr. Stanley Russell from his pulpit on March 23rd last. A summary of his sermon was given in the *Star* under the heading of "Church News and Reports". I attempted to meet some of his statements and sent him the enclosed letter but received no reply. You could do the job so much better!

I sincerely trust that you will soon be restored to complete health.

Yours very truly,  
C. M. CRAWFORD, M.D.

Kingston, Ontario.  
March 29th, 1941.

Dr. E. Stanley Russell,  
Deer Park United Church,  
Toronto, Ontario.

Dear Sir:

I have just read an extensive summary in the *Star* of your last Sunday evening's sermon at Deer Park United Church. In it you claimed that at the present time we should not assail Roman Catholicism but should be willing to compound with that evil. You claimed that by exposing the mockery of Roman Catholicism we were endangering Canadian unity.

From time to time we have heard some very queer statements made from your pulpit. It seems that I can remember you stating that you would be ashamed to have the picture of William of Orange hanging in your study because, you asserted, he was responsible for the massacre of Glencoe. Of course if you had told the naked truth you would have had to admit that it was a Scotchman who was directly responsible for murdering his fellow-Scotchman on that occasion. Your opinion of William of Orange seems to be greatly at variance with that of a great contemporary theologian even though he would not claim to be "The Voice of God". Reinhold Niebuhr says: "Is there a Christian minister who believes that the rights which he daily enjoys and which he takes for granted like the air he breathes would be his to enjoy unless these rights had been fought for by Cromwell, by William of Orange and by Washington." The trouble with you as with too many pseudo-Protestant ministers in this country is that you are willing to bow the knee to Baal if by so doing you can gain a reputation for so-called tolerance which is merely a cringing pusillanimity to Rome.

Then again I seem to remember that for some considerable time you were preaching loud-mouthed pacifism from your pulpit. In your usual flamboyant, pontifical manner you were consigning to the bottomless pit all those who were realists as regards the European situation. In Toronto you were the chief high-priest of appeasement. I also seem to remember that you had to admit at long last that you had been terribly wrong in this matter.

In your recent sermon you implied that Queen Elizabeth was on the same footing as bloody Mary in regard to persecutions. Again if you had told the truth you would have had to admit that compared to Mary, Elizabeth was an extremely tolerant and merciful sovereign. You are like Hilaire Belloc in being willing to falsify history to suit your own purpose. Your comparison of Cromwell with the worthless rake and profligate Charles Second is simply ludicrous. But possibly you are one of that deluded band of Stuart idolaters! In discussing the persecutions in the Netherlands you neglected to state that the Roman Catholic Duke of Alva was the chief persecutor and that his chief agent was the unholy Inquisition. You also showed complete ignorance of the cause of Irish partition. You know full well that the

only thing that divides the North from the South is the Roman Catholic religion. But like so many ungrateful Englishmen, you would be prepared to sacrifice Protestant Ulster to Roman Catholic Eire.

You commended Premier Godbout for his speech in Toronto. Premier Godbout is to be commended but certainly not for the speech he made in Toronto which evidenced a worm-like cringing before the hierarchy of his church. At times in his own province he has shown a modicum of courage as when he criticised the church-controlled education system of Quebec.

You know quite well that the French-Canadian people of Quebec are loyal only to their province and the Roman Catholic Church. They are no more loyal in this war than in the last one when only about 10,000 French-Canadians enlisted out of a population of about 2,000,000. Get the figures of French-Canadian enlistments in this war and you will find how loyal they are. We have had no compulsory military service for overseas because Quebec would not have it. We have had no National Government again because Quebec would not have it. This is the measure of their loyalty to Britain to whom they owe the retention of their religion, their language and their laws. But, forsooth, if we were to listen to you, we would turn a blind eye to the above facts and cry unity when there is no unity.

You seem to object to Roman Catholicism being called a racket and you imply that the Protestant Church also has its rackets and its superstitions. Is purgatory anything but a racket? Are masses for the dead not purely rackets and very profitable rackets? Is the worship of saints and spurious relics not a racket? Is Brother André's shrine at Montreal not a racket? Is the fact that Roman Catholic priests demand fees for burying the dead not a racket? Can you name a single aspect of the Roman Catholic Church which is not a racket? You should read Tennyson Jesse's "Act of God".

Is there anything to choose between Roman Catholicism and Nazism or Fascism? The one system is religious fascism while the other is social and political fascism. Personally, I would prefer the latter to your so-called "devout Catholicism". Do you commend the attitude of Rome in the Spanish struggle? Was the Roman Catholic Church motivated by anything but self-interest in Spain? What about the attitude of Rome towards Ethiopia? Was that a Christian attitude? Was it influenced by the receipt of over ninety million dollars from Mussolini?

I positively and absolutely disagree with you when you claim that Roman Catholicism is a branch of the Christian Church. Rev. Dr. Alexander A. Murray of Sydney, N.S., who is a profound student of history and the Bible says that the Roman Catholic Church is pagan. He gives his reasons in his recent brochure: "The Church of Rome: Is it Christian or pagan?" And a far greater theologian than either he or you, Bishop Barnes of Birmingham, states: "Roman Catholicism is the old pagan Iberian religion veneered with Christianity." In another place he says: "The Catholicising of Christianity meant the paganising of it." You say that no one questions for a moment that there are defects and blemishes in the Roman Catholic Church but that there are also counterparts in Protestantism. Surely Cranmer, Latimer and Ridley would turn over in their graves if they could hear a minister of the Protestant Church making so little of the differences between Roman Catholicism and Protestantism. Did the great Protestant leaders suffer martyrdom at the hands of Rome to ensure that a man of your calibre would be free to make so little of their supreme sacrifice?

Yours regretfully,

C. M. CRAWFORD, M.D.

Subscribe for The  
Gospel Witness

## Bible School Lesson Outline

Vol. 5      Second Quarter      Lesson 18      May 4th, 1941

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

### THE SHADOW OF THE CROSS

Lesson Text: Mark 14: 1-42.

Golden Text: "This is my blood of the new testament, which is shed for many"—Mark 14:24.

#### I. Anointment Unto Burial—verses 1 to 11.

Parallel Passages: Matt. 26:1-13; John 12:1-8

While the foes of Christ plotted against Him (Lk. 22:1, 2), loving friends gathered around Him. Simon, the former leper, had doubtless been healed by the Saviour. Lazarus, who had been raised from the dead, was an honoured guest at the meal. The home where Christ is Guest and Host is indeed blessed.

This incident is not to be confused with the anointing of Christ which took place in Galilee the previous year in the home of Simon the Pharisee (Lk. 7:36-50). At that time the penitent woman had anointed Him and had received forgiveness. On this occasion it was Mary of Bethany, sister of Lazarus, who poured the precious ointment upon the head of her beloved Lord (Lk. 10:38-42; John 11:2).

Judas Iscariot, the betrayer, whose heart and eyes were ever set upon the clinking silver (Matt. 26:15; John 12:4-6), instigated the cruel criticism of Mary's generosity. Such a cold, calculating attitude in the things of Christ is to be deplored (John 6:70, 71; 13:29).

Mary had wrought a good work, in that her gift was a fitting expression of gratitude for the Lord's mercy and power in restoring her brother to life. It was also an expression of her own love to Him and of her faith in His word that He would die, but rise again. She anointed her Lord beforehand as though to prepare His body for burial, and the record does not mention her name as being with those who took spices to His tomb, expecting to find Him among the dead.

Mary had done what she could (Mk. 12:42-44; Acts 11:29; 1 Cor. 16:2; 2 Cor. 8:12; 1 Pet. 4:11). Let us imitate her devotion to the Saviour.

#### II. Anticipation of Death—verses 12 to 21.

Parallel Passages: Matt. 26:17-25; Lk. 22:7-16; 21:23; John 13:18-30.

As the Passover Meal was followed by the Feast of Unleavened Bread for a week (Lev. 23:4-8), the whole Festival lasted for eight days, and came to be known either as the Feast of the Passover or the Feast of Unleavened Bread (verse 12; Lk. 22:1; John 13:1).

The preparations for the Passover demonstrate our Lord's foreknowledge and His sovereignty. He knew that the man bearing a pitcher of water would meet His disciples, and He asserted His claim to the use of the upper room of His servant (Mk. 11:1-6). The man whose home was placed at the Saviour's disposal may have been John Mark, and the "large upper room furnished and prepared" was perhaps the place where Christ appeared to His disciples after the resurrection (John 20:19, 26), and the scene of the coming of the Holy Spirit (Acts 1:12-14; 2:1).

The Paschal Meal, as it had been celebrated by the Jews throughout the years, looked both backward and forward. It recalled the redemption of the children of Israel from death in Egypt (Exod. 12:14, 24-27), and at the same time it typified the coming death of the Saviour for the sins of men (Rom. 3:25, 26; Heb. 9:15). Christ partook of the Passover Feast with His disciples on the last day on which it would have significance. As the Lamb of God He would shortly fulfil all its symbolism (1 Cor. 5:7).

During the Passover Meal our Lord revealed to His disciples the identity of the betrayer (John 6:64). Judas had been *with* them at the table, but he was not of them (Psa. 41:9; 1 John 2:19). He had deceived the disciples completely, and not one of them guessed that it was he who would allow himself to be used as Satan's tool for the nefarious deed (Lk. 22:3). The death of Christ would fulfil the prophetic word, but Judas, as a free moral agent, was

responsible to God for his actions (Acts 2:23; Rom. 9:19-23). "He went out straightway: and it was night" (John 13:30).

#### III. Appointment of the Supper—verses 22 to 25.

Parallel Passages: Matt. 26:26-29; Lk. 22:17-20; 1 Cor. 11:23-26.

Since the Passover Supper, as typifying redemption by blood under the Old Covenant of the Law, would soon be no longer needed (2 Cor. 3:6; Heb. 8:7), Christ instituted the Lord's Supper as a memorial of His death for us by the New Covenant of grace (John 1:17; Heb. 9:11-15).

As bread contributes to life and nourishment, so does Christ, the Bread of life, sustain and strengthen us (John 6:33-36, 51-58).

In the Scriptures wine is a symbol of joy (Psa. 104:15), and also, because of the method of procuring the juice from the grape, it stands for intense suffering (verse 36; Mk. 10:38, 39; John 18:11) and also wrath (Isa. 51:17; Rev. 16:19). For the joy that was set before Him our Saviour endured the suffering and shame of the cross and the wrath of God (Isa. 53:4-10; Heb. 12:2). Again, the wine would be somewhat the colour of blood, and hence an appropriate symbol of blood. Now blood is life in essence (Lev. 17:11, 14), and Christ is our Life (Col. 3:4). When Christ shed His blood for us, He poured out His life on our behalf (Isa. 53:12).

At His command let us partake of the bread and wine in remembrance of Him till He come. At that time He will drink with us the wine new, or a new kind of wine, for we shall then enjoy pure and full fellowship with Him (1 Cor. 1:9; 1 John 3:1, 2).

#### IV. Announcement of Denial—verses 26 to 31.

Parallel Passages: Matt. 26:31-35; Lk. 22:31-34; John 13:36-38.

After the sweet hours of fellowship in the upper room, and just at the time when the disciples seemed to be in close touch with the Master, He warned them of their coming desertion (Matt. 18:7). Peter, the impulsive, warm-hearted apostle (Mk. 8:27-33), would be the chief offender. He was truly in earnest when he asserted his loyalty, but overconfident and boastful, he did not realize how weak he could become when out of fellowship with the Lord (John 15:5).

The Shepherd would be smitten and the sheep scattered abroad (Zech. 13:7), but that same Shepherd would rise again, and would gather His sheep into the fold (Ezek. 33:11-16; Mk. 13:27; Heb. 13:20, 21). The disciples, distracted and absent-minded as they were, did not receive the Saviour's words (Mk. 8:31, 32; 16:7; John 20:9).

#### V. Agony in Gethsemane—verses 32 to 42.

Parallel Passages: Matt. 26:36-46; Lk. 22:39-46.

The three disciples who had been with Christ on the Mount of Transfiguration (Mk. 5:37; 9:2) were near Him in the Garden of Gethsemane when His soul was engaged in mortal combat with the powers of darkness. In spite of their recent protestations of love and loyalty they failed to watch with their Lord in His hour of anguish. He trod the wine-press alone (Isa. 53:3; 63:1-5), while they were lost in careless slumber.

We are not told the full significance of our Saviour's prayer regarding the passing of the cup (Heb. 6:7-9), but it may be that His physical frame was being crushed by the weight of sin, and that the Enemy Satan was putting forth a supreme effort to put Him to death at once, and thus frustrate God's purpose to redeem mankind through His death on the cross (Gen. 3:15; Matt. 2:16; 4:8-10).

Christ was submissive at all times to the Father's will, and He emerged victorious from this experience which caused deep anguish such as no mortal could know (Heb. 2:17, 18; 4:14-16). He suffered in our room and stead, the Just for the unjust, to bring us to God (Heb. 2:10; 1 Pet. 3:18). Let us adore Him for His wondrous love!

### Union News

Rev. John Hunter is conducting several weeks' meetings with the church at Maple Hill. In spite of roads that are almost impassible in many localities, the attendance has been good and already some outward evidence of the divine blessing has been seen. Pastor A. MacAsh specially requests that these meetings be remembered in prayer.



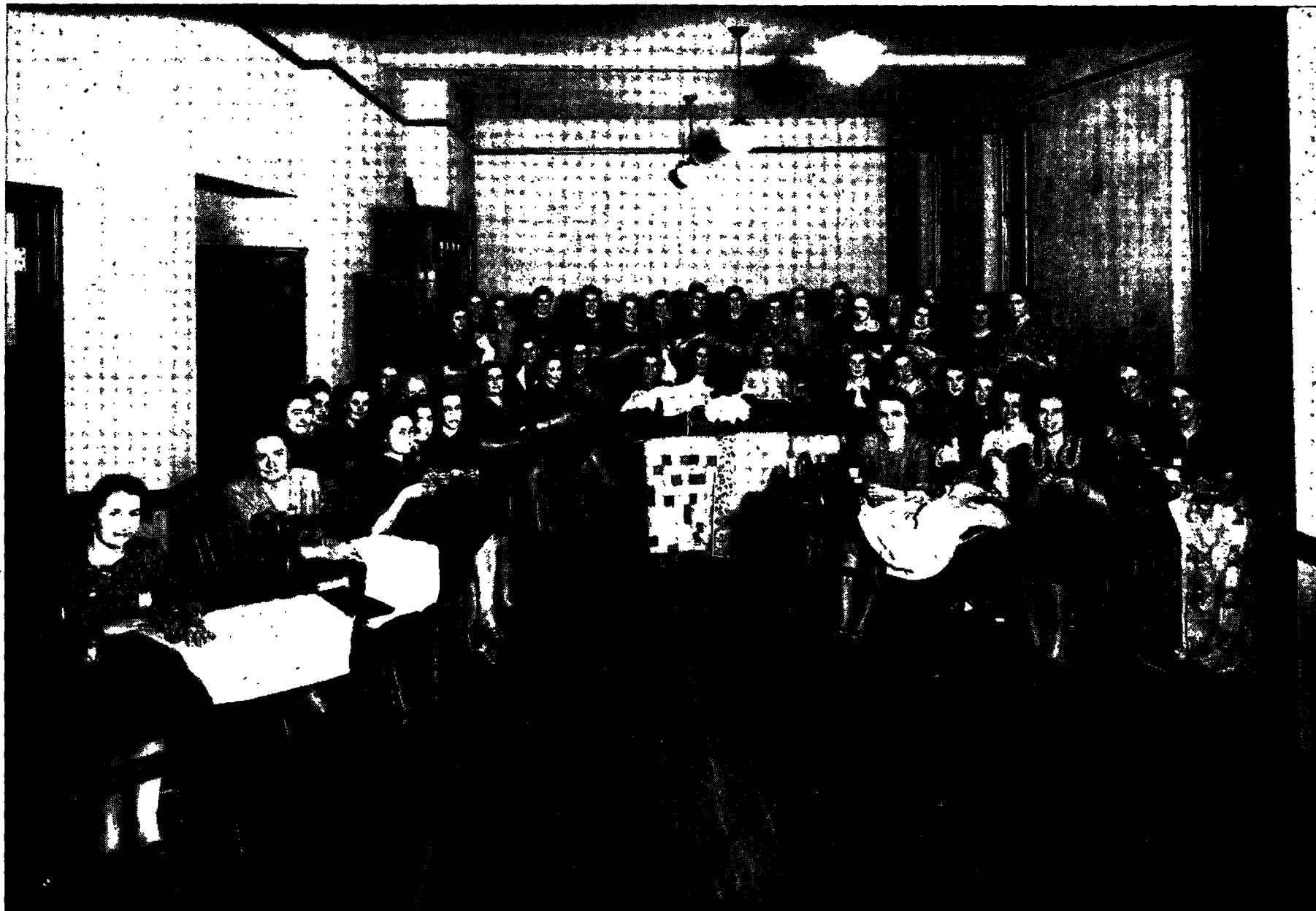
We print this week photographs of the two Dorcas Societies, Senior and Junior, of Jarvis Street Baptist Church, Toronto. This church, like its pastor, Dr. T. T. Shields, has been heart and soul for our Empire's war effort from the first—and before! We have not done much talking about war work, but we have got a lot of war work done.

The Senior Dorcas Society—just Dorcas for short—has for years, like Dorcas of old, done sewing for the poor of our church and Bible school and for home mission pastors and their families. The pre-Christmas display of work—work begun in April—is always impressive. This experienced society, full of good deeds, has been enlarged for Red Cross Society work. There is knitting of sweaters, and socks and scarves of both the shorter army and long navy lengths. Besides, these women have formed themselves into a factory staff for the production of such exacting garments as hospital shirts, dressing gowns for the soldiers convalescing at Chorley Park (note one of the huge bails of cloth); and for bombed areas in Great Britain, children's dresses, women's flannel skirts, etc., etc.

Dorcas meets each Thursday. Some of the women give all day to the job. The president is Mrs. C. M. Carew.



JUNIOR DORCAS SOCIETY OF JARVIS STREET BAPTIST CHURCH



Here is a gathering of the Junior Dorcas Society of Jarvis Street Baptist Church. Before the War this society did work for home and foreign missions; some of that work they continue. But particularly have their gatherings (the girls have supper together at 6 o'clock every other Wednesday, and work after tea) been devoted to comforts for our own men in the Air Force, Army and Navy. Jarvis Street Church has a rapidly increasing number in the Forces, and there is much to do. Even the postage on the boxes is no small item. Besides, large boxes of sweaters, socks and other clothing have been sent to England. The president of the Junior Dorcas is Miss Margaret Larkin.

We should add that like the Queen these Dorcas ladies far surpass their photographs. This is especially true in this case, for these photographs do not do full justice to either the number of workers and the amount of material they have prepared.

# The Jarvis Street Pulpit

## CARDINAL VILLENEUVE IN TORONTO AND IN QUEBEC

A Sermon by Rev. W. S. Whitcombe, M.A.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 20th, 1941

"One is your Master, even Christ; and all ye are brethren."—Matthew 23:8.

"For there is one God, and one mediator between God and men, the man Christ Jesus."—I Timothy 2:5.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."—Hebrews 10:11, 12.

"One Master," "One Mediator," "One Sacrifice for sins for ever."

The Bible clearly and unmistakably teaches that the individual soul may come directly to Christ, the only Mediator, the Daysman Who stands betwixt us and God, and, laying His hand upon us both, makes reconciliation through the blood of His cross.

There is only one priest whose work is finished, the One who sat down at the right hand of the Majesty on high. You will remember that in the sanctuary where the priests of the Old Covenant ministered there was no provision made for them to sit down, for their work was never finished. The very number of the sacrifices made day after day, year after year, by human priests who were not suffered to continue by reason of death, was a clear confession that the sacrifices they offered could never take away sins. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." He is the only priest whose work is finished, whose sacrifice requires no supplement nor repetition. And so we have one Master, one Head, one Lord. From His hands directly we receive the gift of salvation: "There is none other name under heaven given among men whereby we must be saved." To that one Master we stand or fall. To Him alone are we responsible, and His Word alone is infallible.

I have done nothing else than quote Scripture and give a brief exposition of its plain and evident meaning. But there is a great religious system which denies every one of the fundamental truths expressed in these three verses of the Word of God. What shall we say of Rome's stupendous claims regarding the Pope, who, it is said, is the "Vicar of Christ on earth". What shall we say of the many mediators which this church interposes between the soul and God? And what of the repetition of the sacrifice, as they call it, of the Mass? Can we honestly be neutral with regard to these claims? Shall we ignore them? That is impossible, as the Roman Catholics themselves are the first to tell us. These claims are too stupendous, they are pressed with a determination so great that we cannot ignore them. They are in too violent contradiction of the Scripture to allow us to pass them by in silence. What then, in the light of the Word of God, shall we say of the many mediators which Rome interposes? Hear this from the Book of Common Prayer:

"The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adorations, as well of Images as of Reliques, and also invocation of Saints, is a fond

thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

And again, what shall we say concerning the sacrifices of the Mass, so-called? There is no extravagance in the Prayer Book's saying:

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

That is an historical statement of the Protestant doctrine, for I have read from "The Articles of Religion" of the Anglican Church as they are found in the Book of Common Prayer of that Church. It is a simple and logical statement of the Scriptural truth. If there is but one mediator, as the Scripture affirms, then there cannot be many. If there is but one sacrifice made for sins for ever, then the claim of the others is invalid, and, they are, as the Articles say, "blasphemous fables and dangerous deceits".

### Freedom of Speech For All

Democracy, our way of life, is based upon the freedom of the individual which involves the right of free discussion. British law guarantees freedom of speech. That is why Cardinal Villeneuve spoke in Toronto last Thursday—he exercised his rights as a British citizen to teach and propagate the doctrines and views of the Roman Church. That is why I am here tonight in this place; for you and I enjoy the same liberty to "speak the thing we will" as does this "prince" of the Roman Church. Do not think I have any objection to offer to the Cardinal's coming to Toronto. I may be pardoned for wondering what kind of reception the pastor of Jarvis Street Church would get if he were to go to speak in Quebec City. But I do object to being obliged to foot the bill for broadcasting a piece of Roman Catholic propaganda—that is not British liberty—that is special privileges for one sect at the expense of all the rest of us. The pastor of this church was not able to purchase time over the local station to reply to the strictures of a Roman priest against him. Cardinal Villeneuve is not only given the time over a national radio system, but his speech was rebroadcast again in the evening. We grant that the Cardinal has as much right as anyone else to express his views and those of his church,

but to oblige the rest of us to pay for broadcasting them is an unjust imposition. It is another instance of the way in which the party in power in Ottawa is using public funds to purchase for itself the favour of the Roman Catholic hierarchy.

I do not know whether "His Eminence", as they call him, expected that his English-speaking audience, the majority of whom were Protestant, would accept all his statements with implicit faith and unquestioning confidence. Had he been speaking to French-Canadian Roman Catholics who acknowledge him as priest, bishop, archbishop and prince of the church, his words would have been an end to all controversy. But he spoke to those who, because they do not recognize his claim to those proud titles, are under no obligation to receive his word as final on any subject, religious or political. By exercising his British right of free speech, the Cardinal implicitly invited every one of his hearers to do likewise, even though the Canadian Broadcasting Corporation will not allow the rest of us the use of the expensive, publicly-owned facilities which they control. By availing himself of the privileges of democracy, the Cardinal submitted to its conditions; viz., that his statements should be carefully examined and freely discussed, and that I now propose to do.

#### The Cardinal's Olive Branch

The Cardinal came to Toronto holding out the olive branch in one hand, what he had in the other we shall examine later on. "No one more than I," he said, "deplores the unhappy divisions which exist among those who believe in Christianity, and I have not the slightest wish to utter one word to provoke controversy or make such divisions wider."

That was excellent salesmanship on the part of our distinguished visitor. No one knows better than he how much Protestants abhor controversy, especially religious controversy, and he was determined to exploit our feelings in that regard. But did he really mean that he and his church had decided to eschew all controversy? Did he mean that the Roman Catholic Church in Canada has broken with the long, bloody history of Roman Catholic persecutions? Has the Cardinal renounced the Canons of the Council of Trent, to take but one example among many? Has he revised that authoritative Roman creed which repeats again and again concerning those who hold the Protestant doctrines, "Let them be accursed"?

No controversy? No, not in Toronto! But what of Quebec City, the Cardinal's home town? In that city, permission was refused to a Baptist pastor to distribute the New Testament, and it was a Royal Canadian Mounted Police officer who curtly wrote him, "I am not going to give you any reason, and I have nothing to learn from you. My career as a police officer and the course I have followed are sufficient for me to judge of the situation. What I have written to you must be sufficient for you if you know how to read."

Our Quebec visitor's appeal for no controversy in Toronto would be much more convincing if before leaving the ancient and historic city of Quebec he had given orders to have a certain monument there removed, or at least covered with sackcloth. No doubt he is familiar with it, for it stands near a main thoroughfare of his city, on the grounds of a Jesuit institution not more than fifteen or twenty minutes' walk from his palace.

The statue represents Ignatius Loyola, founder of the Jesuit Order, pressing his foot firmly upon the neck of a prostrate figure writhing in anguish as his life is being crushed out. A look of utter terror is portrayed upon the face of his victim, who clutches a huge book to his breast. If you imagine that the prostrate figure is merely the symbol of error in general, or of heresy, the Roman Catholic historians remind you that Loyola founded his order of soldiers especially to overcome Protestantism, to fight against it wherever it had triumphed.

When the advance party of that order first arrived in Canada, New France as it then was, there was a number of French Protestants here, for they were among the first Frenchmen to settle on this new continent. Concerning them, a Jesuit historian wrote: "A little while after the arrival of the Jesuits there was not a single Calvinist (French Protestant) in the colony." And at this very moment the monument stands on the grounds of the same order to proclaim their past achievements and their future hopes in Canada.

#### An Ugly Threat

For one who came to seek racial peace and further national unity, the Cardinal used an ugly word. That word was "secede". The report in *The Toronto Daily Star* said that he "warned". The exact word would be "threatened". I quote from that paper: "Cardinal Villeneuve emphatically denied that French-Canadians wish separation from the rest of Canada. At the same time, he warned that 'I agree with Mr. Quinn (Herbert T. Quinn, writing in the Queen's Quarterly), when he declares that the French-Canadian is determined to maintain his language, his religion and his culture, even if it is necessary for the province of Quebec to secede from the Dominion.'"

Was that statement calculated to promote that "national unity" which the eminent churchman professed to cherish in this same speech? I hardly dare repeat the word he used, its sound fills me with such apprehension; it conjures up such dire consequences. You know that in the language of diplomacy the terrible word "war" is not used, even as a threat or a warning until every other way has been tried. The word itself is only used to declare the outbreak of hostilities. But the Cardinal used a word in connection with the relation of the two great races of Canada, that is quite as ugly. "He warned," says the *Star*.

Let me tell you a story. A few weeks ago I went to visit a farm house. When we stopped the car at the gate a great big ugly dog trotted down the lane to meet us. It seemed to me that I could discern a friendly look in the beast's eye, his tail was performing the orthodox motions, but there was a big stick lying on the ground near at hand, and I thought there would be no harm in taking it with me. But Mr. Dog found my manners very bad. The hair on his neck stood up; he rushed around in circles, barking furiously. I discovered that my psychology had been poor. Again I surveyed the beast carefully. In spite of his evident agitation over my threatening action, he seemed to be a good-natured fellow. I threw away my stick and trusted myself to him. At once he accepted the friendly gesture, turned and trotted quietly ahead of us, and before we reached the farm house we were on excellent terms.

The Cardinal apparently thought that there was a big bad dog in Toronto, and when he left Quebec he packed a big, nasty stick in his bag. Was that because he thought it was the only language we could understand, or is it the only language this eminent Roman Catholic knows how to speak? Now, I should like humbly to suggest to Cardinal Villeneuve that his psychology was as bad as his manners were poor. While our Protestant appearance may not be prepossessing to the eyes of a Cardinal Archbishop, if he would throw that big stick into the depths of the St. Lawrence, he would not find us too hard to deal with.

### Minority Rights

But what of the "minority rights" of which the Cardinal spoke? The *Globe and Mail* remarked editorially: "The special privileges granted French-Canadians as citizens by the British crown have been recognized generation after generation, have been interpreted generously, and there are no signs of curtailment."

That is what the Toronto *Globe and Mail* said. What did the Cardinal say? He does not agree. According to him, ". . . in certain provinces the French-Canadians have good grounds for complaining in regard to their minority rights. . . ." If this high authority had assured us that French-Canadians were content with their present rights and privileges, then the keen edge would have been removed from his "warning". In fact it would have been rendered meaningless. But, no, the Cardinal took particular pains to assert that French-Canadians are not satisfied, that they have good grounds for complaining in regard to their minority rights. And those who are familiar with the French Catholic press of Quebec know how that same theme is expounded again and again, and how the racial and religious prejudices are exploited *ad nauseam*. And that press is largely under clerical control, and the closer the paper is to the clergy the more loudly it raises the cry of racial intolerance and religious bigotry.

### Special Privileges

What rights do the French-Canadian minority enjoy in Canada? As English-speaking Protestants we must be just. We must see to it that fair play is given to our fellow citizens of another race and religion. The *Globe and Mail* refers to their "*special privileges* (the emphasis is ours) recognized generation after generation . . . interpreted generously, and there are no signs of curtailment."

Let me translate for you what a certain French-Canadian writer said recently on this subject, only bear in mind that he does not speak officially for Quebec—he is a voice crying in the wilderness.

"Certain facts of extreme importance are forgotten when people speak about the English and the English-Canadians. May I take the liberty of enumerating them? No people in the world, no minority after a conquest or a cession enjoys so many liberties, so many privileges and so much fair play as our race (the French-Canadians). Without doubt there have been between the old Canadians and the new ones, some differences, some infringements, some misunderstandings grave enough. But on the whole French-speaking Canadians have done everything they wish to do and that under the benevolent eye of a majority which had it in their power to treat us as the Poles were treated.

"Let us take account and see the facts: We have kept our laws, our traditions, our language, our faith, and no

one dreams of taking them away from us. We have our schools, our colleges, our convents, our universities, and not a single influence from outside even tries to intervene in our educational régime. At Quebec we have a government that is autonomous in all questions having to do with provincial matters, that is to say, in the control of natural resources, the construction of bridges and roads, agriculture, colonization, mines, fisheries, administration of justice, police, social legislation, and so on. The members of parliament at Quebec are almost entirely French and Catholic, all the associations and special societies formed by French-speaking Canadians are of an essentially Roman conception, and they act with the most complete independence in the limits of the general law. Our representatives at the parliament at Ottawa are almost all of our nationality, and form in the Federal house such an influential group that they hold the balance of power and could at will upset any ministry. That is what we possess by way of political, social, educational and religious institutions. What people could ask for more?"

The Cardinal has given the answer to that question: He and his clergy ask for more. They are never satisfied.

Who wrote the words I have just quoted? I shall let the Cardinal describe the writer: "Let me suggest to you also to receive with some caution the words of a French-Canadian journalist who appears to have no particular claim to speak for Quebec where he edits a weekly paper." You can see from that how much Jean-Charles Harvey annoys and irritates the poor Cardinal who had to come all the way down to Toronto to deal, in English, with a French paper published in Quebec. But I venture to believe that Mr. Harvey expresses the views of the average French-Canadian once he is liberated from the immediate political control of the clergy. Jean Baptiste has an innate sense of Norman shrewdness and knows when he is fairly treated, even though the Cardinal and his clergy never allow him to be satisfied. No matter how great the special privileges which their compact religious group enjoys, they cry, "More, more . . . give, give, give."

### Fifth Columnists

I quote again from *The Toronto Star*: "Warning against activities of fifth-columnists in Canada, his Eminence pointed out that in bilingual countries German agents 'will pose as the friend of the race they wish to antagonize against the other and cleverly drive a wedge to keep the races apart by spreading false and acrimonious reports which may find their way in the press, and are calculated to embitter the relations between the two races and create bad feeling!'"

This is a timely warning. And there is no place in Canada where it is more needed than in Quebec, no press that is more guilty of sowing just such discord than the Catholic Action press under the control of the Cardinal himself.

But where have we heard that cry of "minority rights" before? It has a strangely familiar sound. Do you remember Konrad Henlein? Do you remember how badly the cruel, inhuman Czechs treated the Sudeten minority? Do you remember the buckets of crocodile tears that Adolph Hitler wept over those poor innocents? And so concession after concession was granted, special privilege after special privilege heaped upon them, but still Der Fuehrer and Henlein were not satisfied. "Give, give, give. Give me Bohemia," said that professor of lying, "and I shall be satisfied." And there were some who believed him. Those who did not he label-

led as warmongers. Do you remember that he screamed that epithet at a certain private member of the British House of Commons—one Winston Churchill—not so long ago? Why? Because that gentleman refused to accept the word of Adolph Hitler at its face value!

"Minority rights" in Czecho-Slovakia meant the right of the few to govern, yea to enslave the many. The Cardinal did well to utter this warning. We hope he will act upon it—for it is he and his party that exploit religious bigotry and racial prejudices and never cease to demand special privileges which they call "minority rights".

#### "The Union of the Religious and Civil Authority"

In Toronto, in the English language, the Cardinal said:

"Never did I wish that Quebec should become either a clerical or a Fascist state."

Here is what he said in Quebec City, in French:

"Cet anneau marque l'union—Dieu en soit loué—de l'autorité religieuse et de l'autorité civile."

That, of course, you say, means the same thing as his English speech in Toronto. Do you think so? I shall translate for you a newspaper account of the event that took place in Quebec City when the Cardinal made his French speech. The newspaper report is headed "A Document to Conserve".

"It was in these terms on the 28th of June, 1937, at the opening session of the National Eucharistic Conference, in the course of an unforgettable scene which took place in the Manège of Quebec, His Eminence Cardinal Villeneuve interpreted the gesture of the Duplessis government, which had just offered him through its Prime Minister a remembrance ring."

The following are the last two paragraphs of Mr. Duplessis' speech:

"In the name of this province and as a symbol of our indefectible attachment to the Fisherman's ring, who was a preacher of charity, I am happy to present you this ring bearing the escutcheon of the Congress and your Coat of Arms.

"And I think that I shall make your bishop's heart rejoice even more as I say to you in closing: In the name of the Government and of the people of the province of Quebec I proclaim our faith, and I do so with my whole heart, my whole soul; Credo! I believe! I believe in God and in the Catholic religion!"

In reply, the Cardinal said in part:

"This is a precious and very beautiful gift. It comes from the Government of the French province of Quebec. This ring marks the union, praise God, of the religious authority and of the civil authority." (Emphasis ours.)

If that is not a clerical state then what under heaven is it?

#### Fascism

Again, the Cardinal declared in Toronto that he did not wish Quebec to become a Fascist state. If that is so, then why did he not put the curb on a priest who recently spoke in Quebec City before a meeting of la Société St-Jean Baptiste—not a Baptist society, I beg you to remember! Said this priest:

"We desire a French province of Quebec, a French state well organized, governed by ourselves, centralizing our economic life, our political life and that for the purpose of being masters in our own home (Chez-nous). That is what Father Simon Arsenault p.s.v. declared in

a lecture that he recently gave at Quebec under the auspices of la Société St-Jean Baptiste.

"Nationalists use all methods to diffuse the national mystic: schools, national sessions, la Société St-Jean Baptiste, congresses, national excursions, festival of the dead (Dollard, La Vergne), festival of the living (those who honour us), historical lectures, salute to the flag.

"Nationalists do not believe in numbers which engender discussion, indecision, perpetual recommencements. Nor do they believe in the popular sovereignty which is an illusion, or an anarchy, or an immorality. They do not believe in the mirage of individual competition which is supposed to give everyone a chance by a process of selection. (Emphasis ours).

"The dogma of nationalists is order. That is their first principle, an order which takes account of the human person but also of the collective body, as of the evil of men, for the advancement of the nation. . . .

"The speaker concluded by citing Marshal Pétain as a perfect model of efficacious authority. What he has done in France since he came to power is admirable. In him everything is in perfect equilibrium, he has the qualities of a chief, of a leader, his authority radiates from the top of the pyramid to the base. Let us make him our pattern.

"Long live nationalism. Down with individualism!"

That is one example among many from the French Catholic press; and it is the antithesis of democracy. If that is not Fascism, then what is it? It differs from Fascism only in the name.

You thought that the "great pageant of the victory mass" at Notre Dame, as some French papers called it, was a day of prayer for the victory of democracy, didn't you? The *Montreal Star* did, and so reported it. But that was not the meaning of the victory mass. The Canadian Broadcasting Corporation announced that His Eminence had requested all French-Canadians in Quebec to take an oath before God not to lay down arms until the anti-democratic doctrines had bitten the dust. But that was false. Who says so? A French Catholic paper in Montreal—not *Le Jour* of Jean-Charles Harvey—no, an official Catholic organ. I translate:

"The statement of the Canadian Broadcasting Corporation is stupid and false! As if democracy or anti-democracy interested the church. No, no, the church has never been pre-occupied with being for or against democracy; it is for God, for the liberty of souls, and the respect of the human person. It matters little what may be the political régime: empire, royalty, oligarchy, republic, democracy or dictatorship. If it recognizes and favours these principles the church approves; if it denies them or contradicts them, she condemns. Let us pray for the victory of the allies. In our opinion that is quite another thing, and we are for it."

The Cardinal is not for Democracy nor against Fascism! He is willing to accommodate himself and his church to any régime that recognizes and favours the church. Suppose Hitler knew that? Perhaps he does! Mussolini certainly does, for a French-Canadian Catholic Action paper told us just a month or two ago that the Conciliation between Church and State in Italy was "the unshakable basis of the true greatness and prosperity of the nation and the assured pledge of the particular protection of heaven."

#### The Cardinal Commended

But now I come to a point on which I can sincerely commend the Cardinal without reserve:

"Abstinence from liquor during the war will powerfully aid us to win the war," Canada's premier Catholic said. "Efficiency is the demand of the hour and alcohol

is the enemy of efficiency," he stated. "I trust the appeal of the Canadian Temperance federation will receive a wise response."

I wonder if the Hon. Mitchell Hepburn, just two places away from the speaker, said a very hearty amen to that!

### The Real Meaning of the "Victory Mass"

The Cardinal closed his Toronto speech with Lord Nelson's prayer. But in the prayer he and the bishops composed for Hon. Ernest Lapointe to recite in French at "victory mass" in Montreal, the King is not so much as alluded to throughout! Neither is Great Britain, nor her government, nor her armed forces! Nor is Canada mentioned, save as she is supposed to be the protégé of "Saint" Joseph.

But what was the real meaning of that victory mass? Let a French Roman Catholic review tell you:

"... throughout our history, it has been necessary for our high clergy to lavish their marks of loyalty in order to conciliate the civil authorities and to hinder them from giving ear to certain propagandas that nothing disarms. Without these declarations of which it has been necessary to make a shield, they tell us that the Catholic religion in Canada might have encountered hostility and evil days." (Emphasis ours).

And lest anyone should attempt to pass off the statement I have just read you as the vapourings of some irresponsible person speaking without authority, I tell you that on the Board responsible for the publication of this French review are found the names of three priests, one the head of the great University of Montreal, which is supported by the province of Quebec, another priest is professor of history there; three other members are editors or writers in French Catholic newspapers, there is at least one M.P.P., and the head of the School of Higher Commercial Studies in the University of Montreal.

If Dr. Shields or I had said what that important review said, the French Catholic press would have said, "Sacrilège! They accuse the Cardinal of duplicity, of deliberate, official, public duplicity, on a nation-wide scale!" But there you have it in a French Catholic review.

And so the Cardinal came, spoke, but did he conquer? That remains to be seen. Democratic peoples weigh and consider... They measure words by deeds. The Cardinal has presented his case, and that in favourable circumstances. It was broadcast by radio, publicized by the papers. The *Globe and Mail* hopes that "it will be accepted even by those who have difficulty in overcoming prejudices." And the dear old *Globe and Mail* adds that the Cardinal "... has presented an interpretation that cannot well be disputed." Perhaps the *Globe and Mail* cannot, or will not, dispute it, but in the exercise of my inalienable right as a free British citizen I have and do dispute the Cardinal's interpretation.

### What Price Liberty?

Do you know why we enjoy this British liberty here to-night? Let me tell you. It is because Wycliff in his day dared to defy the powers of darkness and to put into the hands of the English people the Bible in the common tongue; it is because Huss the Bohemian was willing to give his body to be burnt rather than deny the truth of the Gospel; it is because Luther braved the papal bulls and denounced a corrupt church and its false

doctrines; because from a flaming heart Calvin wrote the "Institutes of Religion" in spite of a sea of blood; because Latimer, Cranmer, Ridley and an unnumbered host of other brave men and women counted their lives not dear unto themselves for the sake of the Gospel. It was thus that our liberties were purchased by the blood of those who refused to become the slaves of men seeing that they were Christ's free men. They could acknowledge the overlordship of no pope because One was their Master, even Christ. They needed the ministration of no earthly priest for they had boldness to enter into the holiest by the blood of Jesus, by a new and living way. These are the foundations of the liberty wherewith Christ had made us free; these are the motive forces which impelled men to claim for mind and body the liberty they had already experienced in their souls.

You Protestants who rejoice in these dearly bought rights and privileges, you who give God thanks for your British freedom, do you know that greatest of all liberties, that which is the source of all others? You who deny the high pretensions of earthly priests, have you come for yourself, apart from other mediators, to the one Great High Priest? You who call the sacrifices of the masses "blasphemous fables and dangerous deceits", have you put your whole confidence in the one sacrifice for sins. You who steadfastly refuse to acknowledge any earthly pope or pontiff, have you fallen at the feet of the Risen Saviour, saying, "My Lord and My God"? God help us each one so to do.

### What of the War?

Many have asked us this question. Who can answer it? Even the British Prime Minister says things in the Balkans are still obscure. As to the ultimate issue, we are all agreed. We shall fight on to victory.

As to the war in the Balkans, no one can have any regret. We could not, in honour, have done less. We are sure we could not, under the circumstances, have done more. The battle of Greece will not determine the ultimate issue. The situation is serious. It may soon become grave. But miracles are always possible, and multitudes are still praying. We may well pray for an earthquake on the German front, and for a protecting cloud over Britain and Greece, and over the ships which may have to take a very large share in the battle of Greece.

We are wondering how soon bombs will fall on Athens. Downing Street has warned that if they do, British bombs will fall on Rome. We shall wait to see. But it is only fair that they should. A thousand or more churches, we have been told, have been destroyed in Britain; every one of them, to a great many loyal Britons, as sacred as St. Peter's at Rome is to Roman Catholics. What if we assume that the Vatican was really on our side, someone might ask. What could she do? She could at least do what Yugoslavia did, what Greece did, what Holland did, what Finland did, what Poland did: she could take a stand for righteousness, and, if necessary, go down before the flood. Her attempted neutrality will not ultimately save her. If we should have to evacuate Greece, there are Grecian isles which will still be useful as air bases. We can still cry: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

T. T. S.

## An Outrageous Suggestion

It is reported in the press of April 21st that a special correspondent to the *New York Times* suggested that the detailed plans for co-operation between Canada and United States might involve the transfer of United States troops to Canada, in order to release Canadian troops for overseas service.

In common with all Britishers, we are profoundly grateful for the sympathetic co-operation of the United States as a non-belligerent in the war against Hitler. We have the profoundest admiration for the great President of that great country. We think we are right in interpreting the total vote cast at the last presidential election as a total vote against Hitler. But the suggestion that, while the British Navy still commands the seas, and the Empire, though hard pressed is far from being beaten, American troops should be brought to Canada for the defence of this country, is nothing short of outrageous. We are, frankly, utterly disgusted with the leadership of Prime Minister Mackenzie King. Never in her history has Canada been so handicapped as she is by the wretched leadership Ottawa is now affording.

Mr. Andrew Carnegie said his success was due to his ability to enlist abler men than himself in his service and make use of them. That is usually characteristic of men of large calibre: they are not afraid to be seen or appraised in contrast with others. We once heard a woman say that when she married she resolved she would never have a maid in the house who was better looking than herself. We have known preachers who when absent from their pulpits made it a rule to select poorer preachers than themselves for supplies.

The present Prime Minister is one of the smallest men ever to occupy a position of prominence in this country. Measured by any rule he is essentially a little man. His one asset is his ability to compromise. But he is apparently accustomed to measure other men by their personal attitude toward himself. This inevitably excludes all but little men from the circle of his favour. Hence we have a government of midgets at Ottawa under the thumb of Mr. Ernest Lapointe, with Mr. King as Lapointe's first finger.

Mr. King is afraid of the company of men of any size. If his speeches are an index of his mind it is only a storehouse of stale platitudes. Perhaps that is why Mr. King is unwilling to go to England. If he persists in his refusal to show complete collaboration with London, the people of Canada can only conclude that Mr. King is unwilling to go "all-out" with the Mother Country; or that he has sufficient intelligence to know his presence would not increase the total wisdom of the Conference; or else that he is not of the stuff that brave men much less heroes are made of.

O for a real man in Ottawa!

Canada is doing much. The men of the armed forces, we believe, are equal to any. We believe that our industrial organizations are ready to make any sacrifice to press forward the war. We believe that in their desire to prosecute the war, the people of Canada are leagues ahead of their Government. They are handicapped by the incubus of a Quebec that is determined that we shall do as little as possible, and by a Prime Minister who is subservient to Quebec. The fact is, no serious

attempt has been made to enlist troops in Canada. From the beginning, this paper has insisted that steps should have been taken for the training of half a million men as a commencement. We have been besieged with requests from men who have asked us if we had any influence at all, whether we might write a letter to this one, or that one—what for? To open a door so that they might get into the Army.

In the last war we went everywhere recruiting. We made appeals in our Sunday services. We sent men, who came to church in civies, home in uniform, soldiers of the king. Jarvis Street Church sent two hundred and ninety eight into the armed forces. It has done everything in its power in this war, and we are proud of the fact that we have our men in the army, in the air force, and in the navy. But many more would be there if they had been permitted to enter. There has been a lack of organization, confusion of all sorts from the beginning. We listened a week or so ago to three addresses delivered respectively by the Minister for the Navy, the Minister of National Defence, and the Minister for Air, in a joint appeal for one hundred and sixteen thousand men. The need was stated with sufficient clarity, but there was no dynamic in the appeal. It was an announcement of the further opening of the doors of some sort of *recruititeria*, where you could take it or leave it. It is difficult to understand how any enthusiasm could ever be generated by such presentation of the case as was made by these three Ministers of the Crown. If the Government wants men, why do they not enlist men who know how to speak, who know how to appeal, whose souls are on fire for the war, as if they really meant to do something.

As a matter of principle we have always favoured conscription, but we are a long, long way from needing it in Canada. Tens of thousands of volunteers can be had for the asking, if only the Government knew how to ask. But while thousands of our own men, who want to serve in the armed forces, are still not in uniform, we repeat, it is an outrage to suggest that we need American troops to defend this country. If and when we have enlisted the last man that can carry a gun, and our whole man power has been thrown into the scale, we could with good grace, ask the help of our splendid neighbours to the South; and we are sure such help would be forthcoming.

Some have endeavoured to secure up-to-date statistics from Ottawa, but such information is not available. And now someone in the Department of National Defence has given out that Toronto has fallen behind Montreal in filling the last two quotas of recruits. Such a statement is plainly untrue, for as *The Globe and Mail* points out, no such quotas have been assigned. Furthermore, it is only as the total number of enlistments is taken into account that any comparison can be made. But up to November, 1940; these were the official figures on recruiting. Are we to understand that the Department of National Defence is now to be used to defend Quebec against the charge that it has fallen woefully behind in its duty? It has always done so. It is doing so now. The Radio, the Department of Public Information, and now the Department of National Defence, are all used at public expense, for the defence of the naughty and lazy boy of the Dominion. Instead they ought all to be employed in giving him the thorough spanking he deserves, and making him do his duty.

Here are the latest official enlistment figures, which bring us to November, 1940:

"Ontario .....	72,504
Quebec .....	34,593
British Columbia .....	18,556
Manitoba .....	16,400
Alberta .....	13,920
Saskatchewan .....	10,689
New Brunswick .....	10,075
Nova Scotia and P.E.I. ....	18,490"

T. T. S.

## Charge Quebec Dictates Canada's Wartime Policy

(From the *Toronto Evening Telegram*)

Orange Leaders Oppose Any Attempt to Curb Right to Debate Religious Issues

Ingersoll, April 21 (Special)—On the testimony of Rt. Hon. Ernest Lapointe and Premier Godbout of Quebec, the outstanding French politicians in Canada, Quebec dictated the policy of this country in wartime, asserted Cecil W. Armstrong, Orange Grand Master of Ontario West, addressing a meeting here yesterday.

"I have heard Premier King talk about dictatorships," said Mr. Armstrong, "but Mr. Lapointe tells you that you cannot have national government in this country because Quebec says you cannot have it. Mr. Godbout, in a speech in Quebec, tells the whole Dominion that Mr. Lapointe and his French-Canadian followers objected to conscription and forced their will upon the Dominion. Further, Rev. Dr. T. T. Shields of Toronto, is told by some henchmen of Mr. Lapointe on the censor board that he must curb his sermons and change his editorial policy in THE GOSPEL WITNESS, a Protestant newspaper, because it was interfering with the war effort of Quebec.

### Quebec Dominates

"You may think there is no dictatorship in Canada," continued Mr. Armstrong. "That is the thing we are fighting against in Europe. We are telling each other to thank God there is no dictatorship here but I tell you the province of Quebec has dominated both political parties, Conservative and Liberal, in this country for the past 50 years.

"Before they lock up Dr. Shields or any other Protestant clergyman, behind the wires of an internment camp, they will have to lock up the Grand Master of Ontario West and several thousand Orangemen," exclaimed Mr. Armstrong, amid applause. "We still have something to say in connection with the administration of affairs in this country of ours."

County Master Henry Ogden presided over a well attended meeting at which L. H. Saunders, supervisor of Orange organization, was also a speaker.

Mr. Saunders devoted some attention to the joint meeting of Empire and Canadian Clubs in Toronto, addressed recently by Cardinal Villeneuve and said it had been necessary for the *Evening Telegram* to remind his Eminence that French-Canadians were under no disability in Ontario or elsewhere in Canada as to the Cardinal's allusion to prayers that England might revert to its ancient faith. Mr. Saunders said that Roman Catholic papers talked of the apostacy of England and spoke as if the war to-day were retribution.

### Protestant Britain

"The fact is that the great democracy of the world is a Protestant Britain and I think we should restate that," declared the speaker. "Protestant ministers wonder why they cannot fill their churches. Yet they go down to the Canadian Club in Toronto and listen to the Cardinal while he mentions an Ontario minister, though not by name. The Cardinal had not a message of interest to any Protestant, Orange or otherwise. He is head in this country of an Italian church and Italy's action in this war is despicable.

"Ottawa says to some Protestant ministers, 'you must not say too much or you will incur the disfavor of the Roman Catholic Church'. If I know the feeling of Orangemen and their families and a host of people, who are not Orangemen,

they are not prepared to submit in wartime, or any other time, to restriction of their religious convictions or right to discuss religious questions."

## Mass Evangelism

A columnist in *The Globe and Mail* of Toronto says: "Unnoticed by the Canadian public, the greatest attempt at mass evangelism in the history of the United States was brought to a close a short time ago. It was a failure, and so well was it organized, so faithfully pursued, so cordially helped by press and radio and non-religious organizations, that one doubts if even in the future it is likely to succeed." Later it says: "There being nobody visible in the United States who seemed important enough to command it, the Rev. Dr. E. Stanley Jones, most famous of American missionaries, was imported from China. . . ."

Whatever else may be said of such an attempt, it was not the failure of mass evangelism. The co-operation of press, radio, and non-religious organizations, if that be really true, would show quite clearly that the movement had little to do with New Testament Evangelism. Furthermore, to speak of an evangelistic movement led by Dr. E. Stanley Jones is almost ludicrous. Evidently this was a gospel campaign without a gospel, for Dr. Jones has "another gospel, which is not another." And he has but little in common with the gospel of the grace of God.

Our Toronto columnist will not understand when we quote: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Newspaper publicity, organization, carnal methods of all sorts may make a show; but there is no substitute for the presence and power of the Holy Ghost. In the first creation it was the Spirit of God that brought light out of darkness, life out of death, and order out of chaos. The Spirit of God is just as truly the one and only Power in the new creation as in the old.

We are not surprised that it should be said of a movement so conceived and so executed, "It was a failure." But the gospel still abides, and there are many who rejoice to confess: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

T. T. S.

### BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man" .....	\$1.00
"Other Little Ships" .....	1.00
"The Plot That Failed" (The story of Jarvis St. Church) .....	1.00
"The Oxford Group Movement Analyzed" .....	.05
25 copies .....	1.00
Russellism or Rutherfordism (103 pages) .....	.35
"The Papacy—In the Light of Scripture" .....	.10
"Why I Believe the Rapture Cannot Precede the Tribulation." Also "The Meaning of the Parousia". In Booklet of 32 pages .....	.10
20 copies .....	1.00

### 63 SERMONS ON THE WAR

preached in Jarvis St., from August, 1939, to January 30, 1941.  
Five cents each single sermon or any 25 for \$1.00 postpaid.  
Other addresses and articles on "The Pope's Fifth Column".  
Send to The Gospel Witness office for list.  
The Gospel Witness, published weekly, per annum .....

Address: THE GOSPEL WITNESS;

130 Gerrard St. East, Toronto, Can.