

Another Protest Meeting—P. 8
Reply to Archbishop McGuigan—P. 15
What Really Is Catholic Action?—P. 18
Dr. L. H. Lehmann Ex R. C. Priest Special Speaker—P. 22

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. 20, No. 22

TORONTO, OCTOBER 2, 1941

Whole Number 1011

Why The Italian Apostolic Delegate To Canada, Archbishop Antoniutti, Should Be Expelled From Canada For Subversive Speech

★ ★ ★ ★ ★

The Jarvis Street Pulpit

An Address by the Pastor, Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 28th, 1941

(Stenographically Reported)

"A wonderful and horrible thing is committed in the land;
 "The prophets prophesy falsely, and the priests bear rule by their means; and my
 people love to have it so: and what will ye do in the end thereof."—Jeremiah 5:30,31.

This is the voice of divine inspiration—the voice of God, expressing indignant amazement at the blind and potentially fatal complacency of the most privileged people on earth. Notwithstanding the "great men's" proud self-satisfaction in their own wisdom, by the revealing light of truth they are proclaimed a "foolish people, and without understanding; which have eyes and

see not; which have ears, and hear not"; and who with all their fancied cleverness, by God's reckoning, have succeeded only in doing "a wonderful and horrible thing . . . in the land".

And what is the thing that is so "wonderful and horrible" as to excite this divine exclamation? "The prophets prophesy falsely"—those who should be purveyors

of truth disseminate falsehoods; and behind and beneath that veil of untruth "the priests bear rule"; and with that atmosphere of unreality, the people are so content as to "love to have it so".

And then the tremendous question is propounded, "And what will ye do in the end thereof?"—when the veil is dissolved, when, as is inevitable, the sun of truth shall dissipate the fog of misrepresentation, and evaporate the accompanying mists of prejudice, and the ugly facts they have concealed shall stand out stark and bare—what then shall become of the false prophets, and the ruling priests, and the enslaved people—"What will ye do in the end thereof?"

Are There False Prophets in Canada?

The text is a mirror reflecting present-day conditions: Canada is like a man in ill-health who fears the worst, and will allow no physician truthfully to diagnose its case. In any analysis of Canada's national ills the journalistic and political, and largely, even the religious prophets, prophesy falsely. Whether ignorance, or prejudice, or fear, deters them from telling the truth, I cannot say. But I know that by the conspiracy of silence respecting many malignities in this country, there are priests, religious and political, who bear rule under the camouflage of lip-service and euphemistic slogans, such as "national unity", who, if only the truth were known, like bugs and beetles suddenly exposed to light by the upturning of a covering stone, would be scattered or officially crushed by popular indignation. Canada, Britain, and the United States, have been brought to the verge of disaster by leaders who had eyes but saw not, and ears but heard not. And still in Canada and the United States there are blind guides who, if they are allowed, will drag their countries with them into the ditch.

This prophet will not prophesy falsely, and he will endeavour to give such light as will uncover the political chicanery of unworthy priests who would keep people in darkness in order that they may bear rule. There are people who are disposed to believe almost anything they see in print. Say they: "I saw it in the paper." Very much that is printed is not true. Nowadays many an addeleated scribbler assumes the role of a prophet behind the anonymity of an editorial newspaper column. You ought all to read *The Globe and Mail*. It carries some admirable features. Dorothy Thompson is one, and Mush Stebbins is another. But you won't find Stebbins on the editorial page. You will too often find only mush. Occasionally, at long intervals, you may find a bush bearing a few passable ideas in this editorial desert, but too generally it resembles Ezekiel's valley of dry bones—without Ezekiel.

Spiritual Discernment Indispensable to World-Problem

Many of the great world-problems of to-day are inseparable from religion. They have their roots in religious history, they are inextricably involved in racial and national religious experiences and concepts; and a mind impervious to the testimony of history—history written in sweat, and tears, and blood, is as incompetent even to assist in the solution of these current problems as a man would be to lecture on banana culture who ignorantly supposed that bananas were produced from long stems suspended from hooks in a fruiterer's store. The man who presumes to prescribe a unifying formula as between Protestantism and Romanism, on the basis of his experi-

ence with a very good Roman Catholic neighbour who lent him his lawn-mower, or sent his wife some flowers when she was ill; or on the ground of his observation of the honesty of many Romanists with whom he has done business; or on what he has seen of the obvious, sincere, devotion of multitudes who throng the streets on their way to early Mass; or even on his experience of comradeship with a Roman Catholic soldier who fought valiantly in the last war—one whose knowledge of the necessities of the case is derived exclusively from such superficial observations, is like a medical quack who prescribes what he assumes is a remedy for a disease of which he has had no experience, and of the nature and malignant potentials of which he knows nothing at all. The charms and incantations of an African witch-doctor, or the weird enchantments of an Indian or Egyptian sorcerer, are not more devoid of rational content or effective ingredients than is many a Canadian editorial destitute of usefulness in the present national emergency. And in that category I include much that appears in the editorial columns of *The Globe and Mail*.

Essentials to Understanding of Romanism

Any judgment of the Roman Catholic problem in war or peace, to be of value, must rest upon a thorough knowledge of its sacramentarianism and its implications; its fundamental separatist policies; its official, superior caste-making, inherent in its hierarchical government; its dogmas of the efficacy of a materialistic religious externalism; its worship of and subjection to Mammon; its miracle-working pretensions, from transubstantiation to the healing virtue in the repulsive toe of a dead saint; its politico-religious character; in short it must flow from an understanding of the genius of the whole institution, culminating in the authoritarianism and totalitarianism intrinsic in the nature of the Papacy, which claims dominion over kings and kingdoms, princes and principalities, presidents and presidencies, and, as the supreme representative of God on earth, demands recognition of sovereignty over the bodies and souls of all men for time and eternity.

These are some of the deadly elements of Popery; these are some of the bacilli which combine to make Romanism the deadliest human plague in the world. These are some of the bacteria which work in papal sacramentarianism, and which must needs be examined in the laboratory of Holy Scripture with its equipment for microscopic analysis; and their incubation, progress, and, later, paralyzing and ultimately fatal effect, must be observed in the clinic of ancient, medieval, modern and contemporary history.

Incompetency of "The Globe and Mail"

When one has thus studied Romanism he may have some qualification for forming an opinion worthy to be offered for the enlightenment and guidance of others. Until he has so done, I would recommend the Editor of *The Globe and Mail* to hold his peace about Roman Catholicism and its critics; otherwise he will only make himself ridiculous in the eyes of all men having knowledge of Popery as it has been, and now still is, except only in the eyes of purblind unprincipled politicians who will sell the future of their children and this country for a mess of pottage, while the Romanist hierarchs whom he seeks to appease, like those to whom Judas sold himself when betraying the Truth, hold him in concealed contempt, and

despise him for his cupidity, his cowardice, or his hypocrisy.

The "Wisdom" of "Intolerance"

The Globe and Mail questions the "wisdom" of my "intolerant fulminations". I plead guilty to the charge of being "intolerant" of Roman Catholicism, and of the Roman Catholic Church. I am not intolerant of Roman Catholics; but I confess that I am wholly, heartily, and unalterably, intolerant of Roman Catholicism, and of the Roman Catholic Church, and of the Papacy, and its stupendous claims. As to the "wisdom" of my intolerance, you must be the judge when I shall have set before you the *rationale* of my intolerance.

Medical science speaks of "tolerance" as indicating the degree to which a human system can endure or resist certain drugs. There are poisons which the human body cannot tolerate. Once introduced in quantity into the system war is declared, and either the poison must be instantly eliminated by use of an antidote, or the body succumbs to the attack. There are certain poisons which are so deadly that no antidote can correct or neutralize them. Of such poison the human system is absolutely intolerant; and physical life in such cases depends upon the mind being so intolerant as to close every possible avenue of entrance to the body.

There are mental poisons of which a healthy mind can never be tolerant. Such evils must not be tolerated. One's moral health is dependent upon such intolerance. There are diseases which are intolerable to the human frame. I need not enumerate them. Instinctively you will think of typhus, bubonic plague, cholera, tuberculosis, cancer, diphtheria, leprosy—and many others. So far as we are able, we must assume an attitude of intolerance toward every one of them.

There are beasts which cannot be tolerated in civilized life. Domesticated animals we tolerate and love. But lions and tigers, and leopards, and jackals, and reptiles such as rattlesnakes, cobras, boa constrictors, and many others, have no proper place in human society. We cannot tolerate them.

Similarly there are philosophies of life which are intolerable to healthy, moral, minds. Such is the philosophy of the gangster or the criminal. Such is the philosophy of Naziism and Fascism. These conceptions of life are absolutely intolerable to all free men.

But is there any analogy between Romanism and these things? It may not so appear when Romanism is led along on a leash like a pet. I read a story recently, coming from a town in the north of England, of a man who had a pet tigress that, to him, was quite tame. He was accustomed to lead it along the street on a leash as though it were a pet dog, but the people of the town objected. The owner insisted she was quite harmless; but the townsfolk, through their counsel, insisted the tigress was a potential danger—and all the more so because there was promise of a family of little tigers in the near future.

In certain communities founded on laws which guarantee the liberty of the individual, Romanism sometimes appears as just another religion; especially when and so long as Romanists are in the minority; but she is then a partially controlled tigress. She breeds other tigers; and she is harmless to the community only insofar and so long as the legal leash which holds her, prevents her interference with other people's liberties.

Patriotism and Religion Inspire "Intolerance"

Before I conclude this evening, I shall show you, from the lips of the highest Roman Catholic authority in Canada, that the genius of Romanism is utterly alien to Christianity, and to the principles of democracy upon which our British Commonwealths are founded. My thesis at the moment is that intolerance of Romanism is the very essence of wisdom. I shall not take time to cite specific historical examples of the danger to all free men and free institutions which resides in the Roman Catholic system. Let the blood of the millions of martyrs, which have perished by the fangs of this blood-thirsty tigress, testify on this point. Let me rather centre attention on the present-day menace of Romanism to free peoples and free institutions everywhere, and especially in our own beloved Canada.

The cleverest of all camouflage artists cannot disguise the fact that the blood-thirst of this pagan beast of the inspired Revelation is as intense to-day as it has ever been: Let the screaming masses of the gased and murdered Ethiopians who fell by the hands of soldiers whom the Pope has blessed, certify to that fact. Let the blood of more than a million Spaniards, shed in defense of liberal institutions, and their own elected Government, by the agent and under the blessing of the Pope of Rome, warn us that Romanism is an enemy of all human liberties.

Romanism in the United States

In the last issue of *THE GOSPEL WITNESS* we reproduced from a Roman Catholic paper: the Roman canon law respecting education; and in the last issue of *Time*—a later date than the last issue of *THE WITNESS*—this item appears:

"Bishop Thomas J. Toolen cracked down last week on the Catholics in his sprawling Mobile diocese (all of Alabama, plus western Florida). When registration for the diocesan parochial schools was completed, Catholic parents who were sending their children to public school were by his personal orders forbidden to receive the sacraments of the church. . . . "Bishop Toolen has good Catholic precedent to quote. Says Canon 1,374 of the Code of Canon Law: 'Catholic children must not attend non-Catholic, neutral or mixed schools; that is, such as are open to non-Catholics. It is for the Bishop alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated without danger of perversion of the pupils.'" (*Time*, September 29, 1941; pp. 58, 39.)

This item is only illustrative of the operation of the same cancer in our own educational life. Romanism has been the divisive, disturbing, factor in the public life of Canada ever since Confederation. It has been, and still is, the author and source of most of our political confusion and corruption. It claims the right, at public expense, to propagate its tenets, and perpetuates the bondage of succeeding generations by segregating its children, and threatening parents with eternal damnation if they dare to allow their children to mix with other Canadian children in other than Roman Catholic schools.

The Roman Church Promoter of Disunity

That is not in Quebec only: that is in the Province of Ontario, and in all other provinces of Canada. I repeat in this address, as a matter of record, the indisputable fact that the Canadian war effort is being hamstrung by the Roman Catholic Church. All the world knows that we are deficient in our armed forces because of Quebec's opposition to conscription; and because compulsory mili-

tary service is opposed by Quebec, the Government allows a minority to rule this country. What errant nonsense for *The Globe and Mail* to charge those who are doing their utmost to bring about a condition in which every Canadian citizen will be compelled to do his or her part, and render equal service, in our war effort, with causing disunity, when the Premier of Quebec has boasted that "a little handful of French-Canadians led by M. Ernest Lapointe, dictated its will to the country."

What folly to charge us with menacing national unity when a Roman Catholic labour organization destroyed millions of pounds of aluminum indispensable for the defense of this country, and of the Empire. A second strike is conducted in St. Catharines, which virtually paralyzes the Canadian production of motor vehicles of all sorts—and a supine Government sits idly by and does nothing. And when we cry out against these inequalities and injustices, and these courses which have their part in imperilling civilization itself, the Roman Hierarchy, through every voice it can command, screams that we must be stopped.

I say deliberately, advisedly, and without any reservation, that the Roman Catholic Church is Canada's greatest curse. She is a blight upon the life of this country, as she has been upon every country in which she has gained the ascendancy.

An Intolerable Post Office Outrage

And here I submit one of the latest reasons why it is supremely wise to be intolerant of Roman Catholicism. There is a book shop at 2721 Yonge Street, Toronto, known as the North Toronto Bible House, an evangelical book shop. This Bible House placed in its window copies of *Protestant Action* and *THE GOSPEL WITNESS*. Some time later a man entered, asking for a copy of *Protestant Action*. Their supply was exhausted. A few days later the North Toronto Bible House was notified that mail to the North Toronto Bible House, or from the North Toronto Bible House—that is, incoming and outgoing mail, to a legitimate business concern in the City of Toronto, selling Bibles and Protestant literature, was forbidden. I have here before me a wrapper in which books were enclosed, bearing on the outside a label, "Evangelical Publishers, 366 Bay Street, Toronto", and addressed to:

"North Toronto Bible House,
2721 Yonge St.,
Toronto."

This parcel, thus addressed, was returned to Evangelical Publishers, bearing these words, imprinted with a rubber stamp by the Post Office at Toronto:

"MAIL FOR THIS ADDRESS PROHIBITED"

This is an absolutely intolerable condition of affairs, when the Roman Catholic Church can so influence the Government as to forbid the use of His Majesty's mail to tax-paying citizens in the City of Toronto. In priest-ridden Quebec there is little religious liberty left except in the larger centres where Protestantism still has a voice.

Majority of Army Dischargees Romanists

The Roman Catholic Church opposes conscription because she wants to keep her men out of the army, to keep them at home—I will state it boldly and baldly—to breed

their kind. For this reason she not only opposes conscription, but she has discouraged, by every means in her power, the voluntary enlistment of her subjects. It is vain for M. Lapointe and his colleagues to appeal over the Radio for recruits, and for bishops and other officials of the Italian Church to attempt to deceive the Protestant public by feigning support, while the priests in the parishes of Quebec urge, and indeed command, their men not to enlist. Quebec had the lowest percentage of enlistments of any province in the Dominion when the last official figures were given; and we have at Ottawa a Government that is so subject to the Roman Hierarchy that it dare not publish the figures showing Roman Catholic enlistments to date.

And that is not all. Complaint was made some time ago that certificates of discharge for men leaving the army were being published in French, and even English-speaking soldiers were given such French certificates. A young man, whom I shall not name, but through whose hands all the discharge papers for his unit pass—which papers record the religious affiliation of the soldier discharged—told me personally that ninety per cent. of all those discharged from the army in that unit, are Roman Catholics; so that a considerable portion of those who enter the army by the front door, are discharged by the back door. That is the attitude of the Roman Catholic Church toward our war effort everywhere in Canada, and throughout the Empire, and is the greatest clog upon our progress.

"The Globe and Mail" on "Intolerant Fulminations"

But let me return to our friend, the Editor of *The Globe and Mail*. He objects to my intolerant "fulminations". That is a good word. In its use he was probably more wisely discriminating than he knew. Fulminate means to "flash", to "lighten"; not merely to thunder. Mere denunciation and name-calling are as foolish as they are unjust. I have "fulminated". I have flashed. I have given light. I have offered a *rationale* for my intolerance. My intolerance of Romanism is grounded in solid reason. I hate it because I am not ignorant of its devices. I oppose it and resist it because I know it is of its father the devil, and the works of its father it will do.

There is nothing this country now needs more, for its security and the preservation of its liberties, civil and religious, than a great army of intolerant "fulminators", who will flash the light of truth over this Dominion, and expose the wickedness of this system which has entrenched itself in high places.

The Globe and Mail classes me with *The Evening Telegram*, and says:

"We wonder if they are not promoting sectarian and racial strife to the detriment of national unity, and thereby jeopardizing the cause they profess to be serving, namely, a united war effort."

It would be impossible for Protestants to intensify "sectarian strife" from the Roman side. Protestantism, to the Roman Catholic Church, is anathema—always has been, and always will be. Always and everywhere, secretly where possible, but otherwise openly, the Roman Church strives against Protestantism; and if anything I have said promotes "sectarian strife," it can only be by the awakening of Protestants to a realization of the necessity of self-defense.

"The Globe and Mail" Misrepresents the Facts

The Globe and Mail charges me implicitly with "fanning the flames of racial prejudice." I deny the charge. Racial antipathies of any sort are anti-Christian: "God hath made of one blood all nations of men for to dwell on all the face of the earth." I do not believe in the blood-superiority of the Anglo-Saxon race. What virtues our race may possess, are born of the freedoms inherent in our Protestant heritage. When wrapped in the darkness of Roman Catholic superstition, Englishmen and Scotsmen and Irishmen are not one whit better than others. But I defy anyone to point to any word I have ever uttered or written which would cast aspersions upon the French-Canadian race, or upon French-Canadians as individuals.

There is no reason in the world why French-Canadians, and English-Canadians—and Canadians of every other racial origin—should not live together in peace, no reason except the Roman Catholic Church. If French-Canadians are doing less in the war than others—and they are doing far less—it is solely because they have so long been enslaved by the Roman Catholic Church, and are now obedient to its secret directions.

I say it again—I say it with emphasis: the Roman Catholic Church is a Fifth Column in the life of Canada—and in a few moments I will prove it.

The Globe and Mail says:

"It is a deliberate and considered policy of this newspaper that our fellow-countrymen of French origin shall receive just and far consideration in the columns of *The Globe and Mail*."

That is as it should be. But I affirm that it is the settled policy of *The Globe and Mail*, to allow Roman Catholics to use its columns for their own designs, and the propagation of their views; and that their columns are absolutely closed to any and every Protestant who attempts to reply. I would have written to *The Globe and Mail* in protest against its editorial, only that I knew they would not publish my letter; and as their editorial columns constitute the Editor's pulpit, this is my pulpit; and I exercise my freedom in this reply.

Someone Must Stand for Liberty

Someone must speak out for the liberties of the people. Someone must champion Canadian liberty as against the Romanist menace; for apart from *The Evening Telegram*, I know of no secular paper in Canada that will dare to print a word in criticism of the Roman Catholic Church. Nothing could be weaker than the weathervane editorial attitude of *The Globe and Mail*. Oh for an Editor of the type of George Brown, instead of these purile, piffing, pettyfogging, peddlers of platitudes and Papacy-pamperers! That is a fair description of the editorial management of this very terrestrial *Globe*!

And then look! "Twinkle, twinkle, little Star." *Little Star! Little Star!* "How I wonder what you are!" You must be the Star to which the Roman Catholic Hierarchy has hitched its wagon!

The Vatican Diplomatic Corps

And now I come to a vastly important matter. Canada, with the whole British Empire, is at war; and war, not only with Germany, but with Italy. The Roman Catholic Church is an Italian Church. Its government for centuries has been predominantly Italian; and until a few years ago when Mussolini restored the Vatican to its

position of statehood, and recognized the temporal power of the Pope, Vatican City and its precincts were part of Rome, and a part of Italy. Under Mussolini, the Papacy's ancient claim to temporal sovereignty was again recognized, and the Vatican became a state, and the Pope a temporal prince.

—Almost immediately following the outbreak of war, the Pope conferred Vatican citizenship upon the entire Papal diplomatic corps throughout the world. All such ceased therefrom to be citizens of the country to which they had formerly belonged, and became citizens of the Vatican, and subjects of the Pope as a temporal prince. Such representatives are accredited to all nations, and enjoy what is called "diplomatic immunity". They are permitted full freedom of communication with their Vatican headquarters without any supervision or censorship of their mail.

Archbishop Antoniutti, Apostolic Delegate

There is resident at Ottawa one who is called, "His Excellency Archbishop Antoniutti, Apostolic Delegate to Canada and Newfoundland". That is to say, he is the Pope's Ambassador to the Canadian Government; and he is a Roman Catholic Ambassador, and an Italian. I have here an item published in *The Canadian Freeman*, of Kingston, Ontario, dated Thursday, September 25th, 1941. It is an official Roman Catholic paper and on its masthead, at the right of its title, there is printed this: "Catholic press is my voice—Pope Pius XI". This paper therefore is the voice of the Papacy in the diocese within which it is published.

Unadulterated Italian Fascism

In this issue there is an item with a two-column heading which reads: "Individualism Enemy of Christianity and Civilization." Then follows an excerpt from a speech by the Apostolic Delegate to Canada. The despatch is as follows:

"The great enemy of Christianity and of all that we call Christian civilization, has always been and is yet, individualism which is in open opposition to charity which from the point of view of morality should direct the activities of concrete beings and act as a rule of life for collective entities.

"Individualism in religion has resulted in the divisions of the Christian family by a 'reformation' which has made the individual, master of his 'credo' consequently of all his errors.

"In the social order, individualism has opened the way to all extremes which conduce directly or indirectly to liberalism as a social programme opposed to the Church.

"In order to combat these errors and disasters caused by individualism, we exhort all Catholics to rally under the directions of the hierarchy and collaborate closely and intimately with it, in the defence of their heritage against all innovations and dangerous deviations and to organize and consolidate a social

order in full accord with the doctrine and directions of the Church."

And at the end of the despatch are these words:

"This was the vibrant appeal given by His Excellency Archbishop Antoniutti, Apostolic Delegate to Canada and Newfoundland to a large audience attending the Semaine Sociale in Quebec."

"Individualism the Enemy of Christianity"

Let us examine this extraordinary statement. This Italian says that "the great enemy of Christianity and of all that we call Christian civilization, has always been and is yet, individualism". But surely we should insist that individualism is of the very essence of Christianity. If there is anything Christianity teaches, it is the value, the rights, and the liberty of the individual. Christianity is Christ, and Jesus Christ came "to seek, and to save, that which was lost." He saves men one by one. I dealt with this principle in a separate address not long since: I merely reassert my thesis; that individualism is inherent in the whole Christian system. It is part of the divine revelation: "So then every one of us shall give account of himself to God"; "Every man shall bear his own burden". But this Italian prelate says that "individualism is the enemy of Christianity and of all that we call Christian civilization". And he sets individualism in contrast and opposition to what he calls "the life of collective entities".

Individual's Right to Believe Denied

Again he says:

"Individualism in religion has resulted in the divisions of the Christian family by a 'reformation' which has made the individual, master of his 'credo', consequently of all his errors."

We admit that individualism is at war with the sacramentarianism and philosophic proxyism of the whole Romanist system. But individualism in religion is essentially biblical. The Apostolic Delegate identifies individualism with the Reformation—and rightly so; for as soon as an individual recognizes his personal responsibility to God, with all the rights and privileges which inhere in that personal responsibility, he is bound to rebel against the authoritarianism of Rome.

This man says that individualism has made the individual "master of his credo, consequently of all his errors". A man, then, is not to be master of his "credo"—of what he believes—although the Bible says, "Let every man be fully persuaded in his own mind", and scores of other passages to the same purport. But for a man to be allowed to believe as he will is said to be responsible for "all his errors". And yet an inspired apostle who was much more than an apostolic delegate disclaimed any such authority over one's faith, saying, "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

Surely a man must be incapable of thinking who does not see, wrapped up in this Italian's view of things, the very principle of Roman intolerance and suppression. A man is not to be allowed to believe as he likes. He must not be allowed to exercise his individual soul toward God; for if he does, according to this prelate, he falls into error.

But that is not all. He objects to individualism in the social order in the following words:

Individualism the Enemy of the Social Order

"In the social order, individualism has opened the way to all extremes which conduce directly or indirectly to liberalism as a social programme opposed to the Church."

His opposition to individualism in the social order is that it "conduces directly or indirectly to liberalism as a social programme opposed to the Church". That is the bone of contention. Individualism is to be condemned and opposed because it issues in a liberalism which will not wear the yoke of the Church.

All that is bad enough, but he goes farther and prescribes a remedy for all the evils of individualism—and here it is:

Catholics to Mobilize as a Fascist State

"In order to combat these errors and disasters caused by individualism, we exhort all Catholics to rally under the directions of the hierarchy and collaborate closely and intimately with it, in the defence of their heritage against all innovations and dangerous deviations and to organize and consolidate a social order in full accord with the doctrine and directions of the Church."

And so this Italian representative summons his hearers in Quebec to combat the principle of individualism, and all the alleged errors and disasters which flow therefrom. And how are they to be combatted? Here is the answer: "We exhort all Catholics to rally under the directions of the hierarchy and collaborate closely and intimately with it". Just as Marshal Pétain, the Romanist, is collaborating with Germany, so these Canadian citizens in Quebec are exhorted to rally under the direction of the Hierarchy. What for? They are to be mobilized like an army, to combat the errors of individualism—and all this "in defence of their heritage against all innovations and dangerous deviations". They are to be on the defensive against anything that threatens the authoritarianism and totalitarianism of the Roman Church. All these are denominated, "dangerous deviations".

An Organized Romanist Fifth Column Commanded

Here is the order from the highest Romanist authority in Canada, for the mobilization of a Romanist defensive force. And what are they to do thereafter? They are to organize for offensive action against this destructive individualism. And in this way:

"To organize and consolidate a social order in full accord with the doctrine and directions of the Church."

The social order and the state are to be in full accord with "the doctrine and directions of the Church". The Church is to be the head of the state; and the state is to be the very opposite of that of a state based upon principles of individualism. It is to be an authoritarian, totalitarian, state, subject to the Church—and all subject to the Pope.

A Subversive Speech

I submit: there is no man in any internment camp in Canada, or in any of our penal institutions, that ever conceived and uttered and propagated doctrines more subversive of the principles and laws and constitution upon which the British Commonwealths in general, and Canada in particular, are founded, than this speech delivered by the Pope's Italian representative to the Government at Ottawa.

The Communist Party is rightly outlawed in Canada. We are opposed to totalitarianism of every brand. Totali-

tarianism is a denial of all the rights and freedoms of the individual. Here it is set out explicitly—a denial of the right to think, to believe, and to worship God according to the dictates of one's own conscience. And if anyone else in this country were guilty of such utterly subversive utterances, surely the Minister of Justice, Mr. Lapointe, would exercise the great powers which he has taken to himself in the Defense of Canada Regulations, and put such an one behind the barbed wires of an internment camp. And that is exactly where Monsignor Antoniutti ought to be, were he other than a foreign diplomat, but as such, he ought to be put on a ship, and sent back to Italy where he belongs.

This utterance of the Apostolic Delegate to Canada is nothing less than an exposition of unadulterated Fascism—and that is in direct opposition to the individualism inherent in the Canadian Constitution. This Italian urges Canadian citizens to organize and consolidate a society which shall be "in full accord with the doctrine and directions of the Church". And which therefore obviously is to be in direct opposition to individualism; and therefore, opposed to all the underlying principles of the Canadian Constitution, and of British law.

Among the things prohibited by The Defence of Canada Regulations is "to make statements or utterances intended or likely to be prejudicial to the safety of the state". We hear a very great deal about "subversive" speeches and actions. "Subversion" means literally, to overturn; to subvert is "to overthrow from, or as from, the very foundation; utterly destroy; bring to ruin: now generally figurative, as of moral or political ruin, but formerly was of physical overthrow".

Dynamite Laid at Canadian Foundations

Surely such a speech as that of this Italian representative of the Pope is "likely to be prejudicial to the safety of the state"; for if his words are heeded and obeyed, it would mean the absolute overthrow of the Canadian Constitution. And if all this, as against the present order of things, is to be "in accord with the doctrine and directions of the Church" as the supreme ruler, surely we have here "utterances intended or likely to cause disaffection to His Majesty".

Among the illegal organizations listed in The Defence of Canada Regulations are: "Italian Fascio Abroad (Fasci Italiani All'Estero", and the "O.V.R.A. Opere Volontarie Repressione, Anti-Fascisto (National Organization for the Repression of Anti-Fascism)". There can be no doubt that the doctrines of these Italian Fascist organizations are in accord with the Fascism of Italy and of the Apostolic Delegate. Nor can there be any doubt that the Fascism thus recommended to the Semaine Sociale in Quebec, would be in agreement with the Fascism of these illegal Italian Fascist organizations. And in connection with these prohibited organizations, the Regulations say that:

"Every person who advocates or defends the acts, principles or policies of such illegal organization shall be guilty of an offence against this Regulation."

But this Italian Monsignor, however, belongs to the Papal Diplomatic Corps. He is diplomatically immune. He cannot be sent to a concentration camp; or in any legal way, interned. Who talks about disturbing "national unity"! Here you have such a threat with a

vengeance. I submit that this Italian representative of the Pope should be given his passports—and sent home at once.

Shall Canadian Diplomatic Corps Be Exclusively Roman Catholic?

But he is not the only danger to our diplomatic communications. I refer to a matter which has not been mentioned in any paper in Canada. I refer to an act of the Canadian Government which cannot be called illegal, but which is symptomatic of its general policy of establishing Roman Catholics in every official position of influence and power. A Canadian Minister—envoy, ambassador—has been appointed to Brazil. Who is he? One Jean Desy. Of course, a French-Canadian. And we should offer no objection to that, *per se*. But who is he? He was educated in Loyola College, a college connected with Laval Roman Catholic University. Loyola is a Jesuit college. So Canada has a graduate of a Jesuit college to represent her in Brazil.

Another Minister has recently been appointed to the Government of Argentina. And who is he? Mr. Justice Turgeon, of one of the Western provinces. Religiously, Mr. Turgeon is a Roman Catholic; and he too is a graduate of Laval University—the University of which Professor Sirois, the principal author of the notorious Sirois Report, was professor.

So there you have it. We are to have Canadian ministers in these two South American Republics; and Canada is to be represented by Roman Catholic Ministers, one of them at least trained in a Jesuit college. And all this under Prime Minister William Lyon Mackenzie King, who saw to it that he was advertised in all the Canadian press as reading the Scripture lesson in St. Andrew's Presbyterian Church, Ottawa, while Pontifical Mass was being celebrated in the principal entrance to the Canadian House of Commons.

Supreme Reason for Intolerance of Romanism

What I have said furnishes some reasons why I am absolutely and for ever intolerant of the anti-Christian, anti-British principles of Roman Catholicism; and why, as a loyal subject of His Majesty the King, I resent the pretensions of this so-called sovereign pontiff of Rome.

But more than all that, because I believe in the value of the human soul; because I believe in the sacredness of human personality; the individual's right of choice, and free exercise of his powers of thought and volition; because I believe, above all, in the divine and final authority of the Christian gospel; because I believe in the divine inspiration, infallibility, and supreme authority, of Holy Scripture as the only rule of faith and practice; because I believe in the efficacy of the one and only sacrifice made in our behalf by Jesus Christ Who gave His life a ransom for all; because I believe in the right and privilege of every individual soul as taught in the Scripture, to have direct access to God through Christ, without the intervention of priest, or church, or pope; because I believe in, and desire to enjoy, such liberty as is accorded all members of a free democracy whose laws are representative of the collective judgment of the free members of a free democratic society; because I hate bondage and slavery of every sort—in short, having been saved by grace, and put in trust with the gospel, I am resolved that I shall keep this commandment "without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the

blesSED and only Potentate, the King of Kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting”.

For these reasons I hate Popery and the Papacy, and all its bloody history, and can have no fellowship with its present works of darkness; and am more than ever determined to be intolerant of its blasphemous pretensions—and to fight the good fight of faith to the end.

“The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in His train.

“The martyr first, whose eagle eye
Could pierce beyond the grave:
Who saw his Master in the sky,
And called on Him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?

A glorious band, the chosen few,
On whom the Spirit came:
Twelve valiant saints, their hope they knew,
And mocked the cross and flame.
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?

“A noble army—men and boys,
The matron and the maid—
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent to heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train.”

Another Protest Meeting

As readers of THE GOSPEL WITNESS must have observed often, the services in Jarvis Street Church are rather longer than in some churches. It was for this reason that ministers of other churches were able to join us in Jarvis Street Church, Sunday Evening, September twenty-eighth, some of them arriving before the conclusion of the address published in this issue.

The ministers on the platform were: Rev. R. F. Widows, Rector of Trinity Anglican Church; Rev. J. H. Barnes, Rector of St. Peter's Anglican Church; Rev. Dr. R. V. Bingham, President of the Sudan Interior Mission, and of the Evangelical Publishers, Toronto; Rev. William Thomas, Minister of Cooke's Presbyterian Church; Rev. J. B. Thomson, Minister of Dufferin Street Presbyterian Church; Rev. Eric de Pendleton, Minister of the Reformed Episcopal Church; Rev. E. J. Taylor, Proprietor of North Toronto Bible House; Rev. W. Gordon Brown, and the Pastor of Jarvis Street Church.

Jarvis Street Church was filled in every part for the first service, and when a programme of resolutions to be proposed and supported by the foregoing ministers, was announced, practically the entire congregation remained. Following the adoption of the resolutions, the

service concluded with the singing of the National Anthem, and the benediction by Rev. J. H. Barnes, at about twenty minutes past ten o'clock. While not all were able to remain to the end there was still a large congregation present at the close.

Following are the resolutions proposed, together with a stenographic report of the speeches delivered in their support.

RESOLUTION ON THE APOSTOLIC DELEGATE

1. WHEREAS *The Canadian Freeman*, an official Roman Catholic organ, which carries on its masthead, to the right of its name, the words, “Catholic Press is My Voice—Pope Pius XI.”, and is published at Kingston, Ontario, in its issue of September 25th, 1941, on the front page, and at the bottom of the sixth and seventh columns, contained an account of what it calls, “Vibrant appeals given by His Excellency Archbishop Antoniutti, Apostolic Delegate to Canada and Newfoundland to a large audience attending the Semaine Sociale in Quebec”; and

2. WHEREAS the report of the said address by the said Apostolic Delegate, as printed in *The Canadian Freeman*, consists of four paragraphs, each of which paragraphs begins and ends with quotation marks, thus indicating that this official Roman Catholic paper intends that the said four paragraphs shall be taken as a correct report of the actual words spoken by the Apostolic Delegate to Canada, His Excellency, Archbishop Antoniutti; and

3. WHEREAS the four paragraphs from the said address are in the following terms:

Individualism Enemy of Christianity and Civilization

“The great enemy of Christianity and of all that we call Christian civilization, has always been and is yet, individualism which is in open opposition to charity which from the point of view of morality should direct the activities of concrete beings and act as a rule of life for collective entities.

“Individualism in religion has resulted in the divisions of the Christian family by a ‘reformation’ which has made the individual, master of his ‘credo’ consequently of all his errors.

“In the social order, individualism has opened the way to all extremes which conduce directly or indirectly to liberalism as a social programme opposed to the Church.

“In order to combat these errors and disasters caused by individualism, we exhort all Catholics to rally under the directions of the hierarchy and collaborate closely and intimately with it, in the defence of their heritage against all innovations and dangerous deviations and to organize and consolidate a social order in full accord with the doctrine and directions of the Church.”

4. AND WHEREAS the Apostolic Delegate in the first paragraph calls the individualism which is the just pride of all free democracies, “the great enemy of Christianity, and of all that we call Christian civilization”, and magnifies, as the opposite of democratic individualism, what he calls “a rule of life for collective entities”; and

5. WHEREAS in the second paragraph of the said address “individualism in religion” is decried as making for such “divisions” as were caused by the Protestant “Reformation”, and by his condemnation of the individualism which makes a man “master of his ‘credo’, consequently of his errors”, the Apostolic Delegate implicitly also condemns individual liberty in religion; and, contradistinctively, that the individual cannot be allowed to formulate his own creed and believe as he will; and thereby advocates an intolerable soul-bondage; and

6. WHEREAS in his third paragraph the Delegate inveighs against an individualism which effects a social order which fosters “liberalism as a social programme opposed to the Church”, thus advocating a social order in complete subjection to the Church—by which, of course, is meant the Roman Hierarchy; and

7. WHEREAS in his fourth paragraph this Italian representative of an Italian Church “exhorts all Catholics”—by which we must understand all Canadian Catholics—to “combat” the errors “caused by individualism”, by rallying “under the directions of the hierarchy and collaborating closely and intimately with it”; and

8. WHEREAS by such exhortation the said Apostolic Delegate requires "all Catholics" to become combatants against a social order founded on individualism—by which inescapably we must understand individual liberty in thought, and speech, and action, and worship—and would thus array "all Catholics" against such social order as inheres in the Canadian Constitution; and

9. WHEREAS in the exhortation which summons "all Catholics" "to combat", and "defend", and thus "to organize and consolidate a social order in full accord with the doctrine and directions of the Church", the Apostolic Delegate plainly seeks to set up a social order in Canada different from, and in opposition to, such order and institutions as are guaranteed to us by our Constitution, and by all our British traditions; and

10. WHEREAS the "vibrant appeal" of the Apostolic Delegate is a setting forth in clear but condensed terms of the basic philosophy of a Fascist, totalitarian state subject to Papal sovereignty; and constitutes therefore a recommendation for adoption by "all Catholics" in Canada the very principles against which we are at war with Fascist Italy and Nazi Germany; and

11. WHEREAS Archbishop Antoniutti's speech is subversive to the last degree in that it recommends courses which would overturn and destroy from the very foundations this Canadian Commonwealth, as it would also the foundations of that association of free nations composed of free individuals which we call the British Commonwealth of Nations; and

12. WHEREAS the public utterance of such views constitutes a grave diplomatic indiscretion; and

13. WHEREAS the said speech, and any such like influence emanating from the same source, must be a menace to the security of the state, and a threat to the supreme authority of the Crown; and

14. WHEREAS for offences far less dangerous, for association with a Fascism far less articulate, and less dangerous to the State, some are now in Canadian internment camps—and, as we believe, justly so;

15. THEREFORE BE IT RESOLVED; That we convey to the Government of Canada this expression of our united judgment, that the usefulness of His Excellency, Archbishop Antoniutti, as Apostolic Delegate to this free Democracy of Canada is ended; and that he ought to be handed his passports forthwith; and that his departure from Canada should be facilitated without delay.

Rev. R. F. Widdows, Rector, Trinity Church

In moving the adoption of the foregoing Resolution, Rev. R. F. Widdows, Pastor of Trinity Anglican Church, Toronto, spoke as follows:

"Dr. Shields and brethren: Speaking as Rector of one of the Anglican churches in the City of Toronto, I should like to take this opportunity of thanking Dr. Shields for the way in which he has led us to take some action in respect to the preservation of our liberties, which, to me, seem in danger of being taken from from us.

"I was down in Quebec this summer helping in one of our churches. In the house where we were staying we listened to the broadcast of Her Majesty, the Queen. There were two Roman Catholic girls present, maids in the home, and three others who came in to listen to the broadcast. When the National Anthem was played over the radio, following the address, these girls did not stand until we asked them to, and then they told us they did not know that what was being played was the National Anthem.

"We owe a debt of gratitude to Dr. Shields who has wakened us out of our apathy. Things have been going on in this country of which some of us have had a rather hazy idea. There seems to have been on the part of the Protestant Church a spirit which is detrimental, not only to our religion, but to our country—the spirit of apathy. One does hope and pray that, as a result of the leadership of Dr. Shields, and through the formation of a league or alliance, the Protestantism of the Dominion of Canada will be wakened from this apathy, and will march on, as we have just sung, as soldiers—real soldiers—to defend the rights and liberties of the gospel of Jesus Christ.

"I have great pleasure in moving this resolution, and in seeking your earnest support thereof."

Rev. J. B. Thomson, Dufferin St. Presbyterian Church

"Rev. J. B. Thomson, Pastor of Dufferin Street Presbyterian Church, seconded the motion, and in doing so, spoke in the following terms:

"Dr. Shields and Christian friends: This is an amazing document. I believe the Roman Catholic Church would like to make men as Henry Ford makes motor-cars, all in one mould; all of a standard size, all exactly alike—men and women who will not think for themselves, nor act for themselves, but do as they are told. A Roman Catholic remarked to me that Roman Catholicism is a very easy and comfortable religion; all you have to do is to go to the Pope or his representatives, and get absolution for your sin.

"I believe in individualism. God made men to differ from each other. Every man is unique, different from his fellows. I believe individualism has made the British Empire. Men have been able to exercise their minds, realize their ambitions, go forward to do the things they wanted to do, knowing they had freedom of action.

"What is the meaning of this speech of the Apostolic Delegate to Canada? Men are to be denied freedom of thought, freedom of expression. They must not read the Bible for themselves. Men must take the interpretation of the Word of God offered to them by the Roman Catholic Church.

"I am a Presbyterian—and I know why I am a Presbyterian. I have studied the Word, and I am prepared to give anyone an argument as to my reasons for being a Presbyterian. I am a Christian man because I believe in Jesus Christ as the only Saviour of mankind. I believe that He is the great High Priest; and it is to Him, and to Him alone, I go for forgiveness of sin.

"I do not think this resolution goes far enough!—that we convey to the Government of Canada this expression of our united judgment, that the usefulness of His Excellency, Archbishop Antoniutti as Apostolic Delegate to this free Democracy of Canada is ended'. Can anyone tell me when his usefulness began? I do not know that I can say much more, but when I get on a platform like this I bubble over, and feel like 'letting go'. (Dr. Shields: 'Then let go!')

"I never came into close touch with the Church of Rome until I came to Canada, but one is forced to realize this: we are fighting Hitler and Mussolini for our own and others' religious and civil liberties—and Rome is doing the work that Hitler and Mussolini are doing, right here in Canada. If Rome got her way in this Dominion, we should be no better off than we should

be under Hitler. It is time we awoke to that fact, and realized that we must fight this evil and defend our rights. I get tired of hearing men call themselves Covenanters, and Orangemen, and Black Knights, and being content with names only while this evil goes on about us. We must get into the battle, and realize this is a fight to the death.

"I, too, would like to add a word of appreciation of the work of Dr. Shields. I have been in Toronto for some time, and the most I knew of Dr. Shields was that he was 'a bigot', that he was narrow-minded, and several other things. But I am glad to know there is a minister in a great downtown church like Jarvis Street Baptist Church, who can stand four-square for the gospel and for Protestantism. From what I now know of Dr. Shields, I do not think he is afraid of the Devil, or the Pope, or the Pope's great ally, the Mackenzie King Government. We all pray that God will spare him in health and strength to lead this great campaign of the Protestant Church against the wiles of the Papacy, and in saying to the Roman Catholic Church, This is a British country, we are a British people, we are going to stand for British principles; and neither Mussolini nor any other Italian is going to rule Canada while we live in this Dominion.

"I have great pleasure in seconding this resolution."

Dr. Shields: The phrase to which Mr. Thomson referred is an historic one. The great Sir John A. Macdonald once had a man on his hands with whom he did not know what to do. He therefore, on one occasion, moved in the Canadian House of Commons that this man's "usefulness was ended". That was a good way of letting him out. I do not care how this man is let out, so long as he goes.

Rev. Eric B. de Pendleton

The resolution was further supported by Rev. Eric B. de Pendleton, of the Reformed Episcopal Church, in the following speech:

"I am very glad indeed to have the privilege and opportunity of supporting this resolution. Canada is involved in war, war which is rapidly threatening to spread to every corner of the earth, a total war. I verily believe from statements made by the heads of the Roman Catholic Church that they have as their aim and object, not only the destruction of Great Britain and the subjugation of this vast Empire, but the bringing of men and women under the totalitarian régime headed by the dictators, and having been plotted by the religious Hierarchy of Rome.

"From the statements which have been made, I am definitely convinced that Rome is working to-day in Canada, to undermine the Constitution of the Dominion. The tragedy of this hour is that we have in Canada exactly the same condition as obtained in Norway, Czechoslovakia, Belgium, France, and other European countries; and it is with great dread one looks into the future. I desire to go on record as stating that as these countries have had their Lavals, their Quislings, their Forsters, their Seyss-Inquarts, their Leopolds, we in Canada to-day have their counterparts in high places, whom I would class with those who betrayed their countries so that they would come under the control of Hitlerism.

"I should like to make a quotation, taken from a Roman Catholic in the United States, to show that Rome is definitely committed to a Hitler victory:

'As we go to press Germany declares war on Russian Bolshevism, and Churchill representing Capitalistic Class grabs at the straw to 'kill' his mortal enemy Hitler. Germany never used Russian Communism as its tool, although she negotiated peace to avoid being stabbed in the back.

'Probably England uses the power of gold to bribe Russia, and perchance has diverted two or three billions from such political use in America.'

"This is the statement we emphasize—

'All we can hope is that Hitler's prayer, May God help us, especially in this fight, be answered. Ever more sharply is distinguishable the moral basis of this war to free man from the power of gold in the hands of the godless. On the one side is English Class using Protestantism and Russian Communism as tools; and on the other Socialistic leadership, more in accord with the teachings of the Christian Church, with a greater sense of brotherhood and comradeship than exists in Class-ruled countries.

'Christ's words to Peter and his successors, when He established spiritual leadership 'to thee shall I give the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven'. We choose Christian leadership as the most exalted of all mortal leadership, and abhor leadership which derives its power from the misuse of gold.

'The betrayal of mankind by class and internationalists unalterably confirms our opinion that America should not become involved in England's war. Semitic England and godless Russia fight Christian Germany, France, and Italy. Semitic New York and Washington want war: Americanism in the Christian West wants no war.'

"That means that the Roman Catholic Church in the Western Hemisphere desires to see the United States isolate herself until such a time as Britain should be beaten, and they would then hand over the country to those taking their instructions from the Vatican.

"The time has come when Protestants of all denominations must rise as one man, and wage a warfare against a godless, blasphemous, and infamous institution that preys on the souls of men. I support with great heartiness this resolution that calls for the expulsion of the Apostolic Delegate from the shores of our beloved Dominion."

Rev. William Thomas, Cooke's Presbyterian Church

Rev. William Thomas, Pastor of Cooke's Presbyterian Church, spoke as follows:

"I either say too much or too little! I am happy to stand with Dr. Shields and these brethren in support of this resolution. Our cause is not merely the cause of Protestantism: it is the cause of Christianity and Christ. I would not be here to-night if I did not know that I was standing by men who have yielded their lives to the Lord Jesus Christ, and who, by God's gracious endowment of the Holy Spirit, are determined to fight this present evil.

"I am horror-stricken to read this deliverance of the Apostolic Delegate to Canada, although I suppose we ought not to be surprised at anything that Rome does. We should soon get past the stage of irritation, and get to the place where patience would seem no longer to be a virtue, and do something really worth while against this evil. When Queen Victoria was asked on one occasion if she would consent to become the patroness of some society—I think it was in connection with a society called the N.S.P.C.C.—National Society

for Prevention of Cruelty to Children, she said something like this: 'However great and glorious may be the pages of our history, it is a sad thing, it is a reprovable thing, that there is still necessity in England for such a society as this'.

"I heard someone say on this platform at our recent Protest Meeting that he hoped the outcome of our protest would be the formation of a Canadian Protestant League; and I am going to do all in my power to bring it to pass. I am horrified that after four hundred years of Christian history we now have to face this reproach in the Dominion of Canada, that we actually have to begin to contend again for the preservation of our inherent rights, rights purchased for us by the blood of the Reformers.

"But whatever may be the outcome of this meeting, I hope we shall learn that the gentleman in question has been handed his passports."

Dr. Shields: "I heard the other day of a Catholic woman who said, 'That man in Jarvis Street is an awful man, and the worst of it is that he has two other men with him as bad as he is, Rev. W. G. Brown, and Rev. W. S. Whitcombe.' We shall now hear from Mr. Brown."

Rev. W. Gordon Brown

"I am very happy that I am a Canadian, of Canadian parentage for generations back, not only because I love the country, but because it is a country, thank God, of British heritage of freedom—freedom of thought, freedom of movement, freedom in business, freedom in religion. And because this is a country of freedom, we are at war with countries that are not countries of freedom, with the totalitarian states of Germany and Italy where there is no freedom but that of agreeing with the powers that be.

"Why, then, should we, as a freedom-loving country, suffer as an Ambassador one who is a delegate, not only of a system that is itself the opposite of freedom, but one who is by national heritage and training—and I suppose by personal conviction—opposed to the freedom for which we fight? I was not surprised when Dr. Shields showed me the article in *The Canadian Freeman*, containing the 'stuff' quoted in this resolution. This man Antoniutti was once Apostolic Delegate to Spain. I was told he was engaged in certain undercover activities in Ottawa. My informant saw Mr. Lapointe himself, and complained of a certain Fascist priest, and what he was doing to propagate Fascism in this country. But Mr. Lapointe only said, 'Can we lay hands on the Church?'

"Mr. Lapointe, that Church is laying hands on our country!

"Let us send this gentleman back to see how he likes the bread ration to which Fascism has reduced his native land."

Rev. Dr. R. V. Bingham

The second resolution of the evening was presented by Dr. R. V. Bingham, head of the Sudan Interior Mission, and of Evangelical Publishers, who said:

"I have great pleasure in bringing this matter before you in the form of a resolution, although it relates a sad story in a free country like Canada:

RESOLUTION ON FORBIDDEN MAIL

1. WHEREAS a book-selling concern known as the North Toronto Bible House, 2721 Yonge St., Toronto, on enquiring

at the Toronto Post Office, the reason for the non-receipt of parcels expected by mail, was informed by an official that the Toronto Post Office had received an order from Ottawa forbidding the delivery of mail to the said concern, at the said address; and forbidding also the transmission of mail from the said concern elsewhere; and

2. WHEREAS the Evangelical Publishers, 366 Bay Street, Toronto, report that a book-parcel stamped with the label of the Evangelical Publishers, and addressed:

"North Toronto Bible House,
2721 Yonge St.,
Toronto",

and bearing a five- and a two-cent stamp—the prescribed cost of postage, seven cents—having been posted and committed to His Majesty's mail, was returned to the said Evangelical Publishers, bearing the impression of a rubber stamp reading,

"MAIL FOR THIS ADDRESS PROHIBITED";

and

3. WHEREAS the North Toronto Bible House is an Evangelical Book Shop, and a seller of Protestant books and periodicals, and Protestant literature in general—all lawful publications, and passing freely through the mails elsewhere, and, until now, also in Canada; and

4. WHEREAS the proprietor of the said North Toronto Bible House, never having been informed of his unwittingly or otherwise having violated any postal regulation, was given no reason by the Toronto Post Office for the Ottawa order forbidding him the use of His Majesty's mail; and

5. WHEREAS, being uninformed and unaware of any violation of any postal regulation, the said North Toronto Bible House and Evangelical Book Shop can only conclude that the distinctively Protestant character of its wares must be displeasing to some person or persons controlling the mails; and

6. WHEREAS such unwarranted and arbitrary and unexplained action on the part of the Post Office officials is an utterly unjustifiable infringement upon the rights and liberty of Canadian citizens which is absolutely intolerable in a free country in which religious liberty is one of our most prized possessions;

7. THEREFORE IT IS RESOLVED, that we most vigorously and determinedly object to this high-handed, un-British, and anti-democratic action of the Post Office authorities at Ottawa, and hereby register our solemn determination to protest, and to continue to protest, against this most glaring exemplification of the Nazi principle against which Canada is at war;

8. And that a copy of this Resolution be forwarded to the Prime Minister for his information, in order to the institution of such measures as are necessary to rectify this intolerable injustice to free Canadian citizens.

"I have great pleasure in moving this resolution, but if we stop at resolutions, Rome will keep quiet for a few weeks, and then I should fully expect a similar ban on the mail addressed to 366 Bay Street. Our mail comes from all parts of the world, and it would be going back to the senders stamped with a rubber stamp, 'Mail for this address prohibited'.

"We make the cause of our brother of North Toronto our cause. If this is what we face in Canada, it is time we should do something.

"We know that Rome is opposed to our testimony, and wants to suppress it. And at the same time they are putting on in Canada a Bible campaign! I have been away from home, and I thought to myself, I will get some of those Roman Catholic Bibles. I sent to purchase some at the Roman Catholic House, and, if you please, was informed there that they were not prepared to fill the order. They talk about the Bible,

about Bible study, about a Bible Society: they need to come to a Protestant Bible Society to learn how to do it, how the British and Foreign Bible Society keeps the Bible the best seller in the world. It will not be done by Bible Societies with the Pope at their head. Why? They may talk about its circulation. When I display the envelope we sent North Toronto Bible House in the window of our book shop, I am going to put the words of a Pope in the window in which he exhorts his people to read the Bible fifteen minutes a day—and for that, they will get many days' indulgence. When you read your Bible, you will not find "indulgences" taught there. But he is offering that!

"In the last three or four years, in the United States, they actually printed a Bible which is a translation from the old Greek manuscripts, getting back beyond the Latin to the Greek. It is a splendid translation; I should like to put it into the hands of every Roman Catholic. They would find there the way of salvation made plain. They have dropped the idea, 'Do penance', they got out of the Latin version, and have translated it, as it should be, 'Repent' the strong word—and profess to want to give that to their people. I went to purchase my copy, and for a New Testament, cloth-edition, the price was four dollars and a half. They will not get many millions to read them at that price. I wonder how much of that four dollars and a half goes for royalties,—the man who translated it died before it was printed. If they would give me a chance to get that New Testament out, I would guarantee to produce it for one dollar a copy, with as clear print, and put it out in a wide way. They do not want the circulation of Scripture or of scriptural literature. That is why they have stopped mail going to and from this evangelical book shop. They do not want the evangel spread—but in this latest act they have gone too far, and they will have to back up on this.

"If Protestantism is not stirred by this kind of action, I do not know where we are as Protestants. Suppose your mail were stopped to-morrow? No reason was given for the stopping of Mr. Taylor's mail; no chance for a man to stand before a judge; and no evidence that there had been wrong-doing was forthcoming—mail simply cut off; a man cut off from the world, for His Majesty's mail is the only means we have to reach the world. Cut a man off without any reason or justification? What are we coming to? Are we going to submit to that?

"I am sure if you have the salvation of our Lord Jesus Christ, and if you know His Book, you are, with all your heart and soul, not only against this outrage, but that you will cry out for justice, demanding that the man who is responsible shall not be given a passport, but shall be literally kicked out of his office as unworthy. Do that in Canada? What are we fighting for? Tonight, with all my soul, I say, let us not only vote for this resolution, but let us go out to use every power within our means, every ounce of our influence, against this tyranny.

"When I raised in our Book Shop a testimony against Mussolini and that terrible massacre of the Ethiopian people, and put pictures of Mussolini and Haile Selassie side by side, and the saying of the one against the other, in our window, some organizations plastered our Book Shop windows at 366 Bay Street. They gave us a great mess to clean up. I was up at Keswick at the time, and

my office telephoned me to see what they ought to do. I said, 'Put it all back in the window.' We will let them do it a hundred times. We will stand against this enemy of all British liberty—and stand against it to the end'.

"I think there are some things for which we must get out and fight. When Quebec is turning its guns on Ontario, let's give it back to him in Quebec. When they drove us out from Ethiopia, I made up my mind that every dollar upon which I could lay my hands for evangelization, I would use to evangelize Roman Catholics. When they killed our young doctor and his wife out in the Egyptian Sudan last year, the cowards knew it was a mission station, with no one with a gun to fight. They flew over and bombed the station with fifty or sixty bombs, then flew around and came back with machine-guns and turned them on the mission, killing that doctor and his wife, wounding two others—four out of the five were victims of that cowardly attack. They tried to say the planes were British! Did you ever know a Britisher that would fly over a little bit of a mission compound where were a few naked natives, with five workers trying to evangelize them, and drop loads of bombs? My revenge is getting after them more than ever with the gospel; and in standing for principles of British liberty, principles that tend to the enlightenment and uplift of its people."

Rev. E. J. Taylor, North Toronto Bible House

The resolution was seconded by Rev. E. J. Taylor, Proprietor of the North Toronto Bible House, whose mail has been discontinued by the postal authorities, in the following speech:

"It gives me greater pleasure than it could give anyone else, to second this resolution—which is absolutely according to fact. Fortunately—and I say, fortunately, for I enjoy a fight though I am not Irish like Brother Thomas—I am the victim of this action. Nor do I want sympathy. Neither does my dear wife, who is wholeheartedly with me in our stand as protesting Christians, anxious to see the Italian black hand removed from the throat of this dear Canada of ours.

"Incidentally, I have heard it said that Italy is one of the enemies with whom we are at war! Yet we allow an enemy to interfere with our personal liberties.

"I am sure that no charge of subversive action can be laid at my door, for I am a loyal subject of his Majesty, King George VI., and an Englishman—and proud of it. I served in the last war for nearly four years. I am an active A.R.P. worker under the police to-day—and operate the only store in North Toronto that flies the dear old Union Jack, which has flown constantly since the beginning of the war.

"But I am the agent for Canada, for the Protestant Truth Society of England, and, as such, have trouble often in clearing goods from his Majesty's Canadian Customs. One clerk there said to me, 'As long as you get this stuff in, you will have trouble'. So I have been expecting trouble on and off—and it is on now.

"Priests have visited me, and invariably they go out angrier than when they entered, banging the door, and suggesting that I get on with my calumnious lying. To one priest I said, 'Do you think that the Roman Church in England, who watch John Kensit as a cat watches a mouse, would let him tell lies and get away with it?'

Until now there have been no libel actions, so I think there is a fair amount of truth in every one of these booklets'.

"I believe that because I had the temerity to display *Protestant Action*—of which I am an enthusiastic booster—in my window, together with the advertisement of the Protest Meeting held in this church, as it appeared in *The Toronto Telegram*, and a letterhead announcing that the following resolutions were passed at the meeting—with copies of those resolutions. This attracted much attention. On Thursday, September 18th, a man, looking pretty angry about something, entered the store and demanded a copy of *Protestant Action*. This had to be refused, as we had no copies to spare. On Saturday, September 20th, our mail failed to appear, but during the following week, two personally-addressed letters were received. All we thought of the matter was that it was a dry period—they come sometimes, but never as dry as now!

"On September eighteenth we had ordered a book which we wanted at once, from the Evangelical Publishers; and they promised delivery on Saturday. Saturday came, no book; Tuesday came, no book. We rang the Evangelical Publishers, and they said they were sure it had been posted, and asked us to enquire of the postal authorities. This we did, but they knew nothing. We ordered other things, which were declared posted; but were never received.

"Last Friday, Evangelical Publishers called us on the telephone—by the way, we may still use the telephone—and said the book had been returned to them, marked, 'Mail to this address prohibited'. And I thought it was such an inoffensive address! Mrs. Taylor again rang the Post Office, and they said they would look into the matter, and let her know the following day. The day came, but no telephone message. My wife rang again, and eventually was put in touch with Mr. Milner, who read a letter to her, sent from Ottawa, to the effect that all mail addressed to or from the North Toronto Bible House was prohibited delivery. (As it happened there was a small parcel of Protestant literature in the mail for Rev. W. S. Whitcombe of this church. I rang and told him that he was not likely to receive the parcel, and gave him the reason—but the parcel did reach him.)

"My wife and I talked the matter over, and went down to see Mr. Milner, who, because of departmental rules could not show me the letter, but said that because of our enquiry he had asked Ottawa for an explanation. I told him I thought Germany was the only country that acted after that fashion, being authoritarian.

"Beloved, I am astounded at the possibilities that open up to one's imagination. It may be that after I have finished my window display this week, my friends from Italy—or Rome, if you prefer it—will arrange for me a trip to a concentration camp. I am ready, if that be the outcome of being faithful to my principles as a humble follower of the Lord Jesus Christ, and the seeking to serve Him by making known the way of salvation, and of warning others of spurious paths, and enemies, blood-suckers, and racketeers, that lie in wait for the unwary.

"Christian brethren, I ask you to waken and get into the fight to save our Canada. It is still our Canada—eight million Protestants to three million followers of the Italian-controlled machine. I have much pleasure in seconding this resolution."

Rev. J. H. Barnes, Rector of St. Peter's Church

The last speaker was Rev. J. H. Barnes, Rector of St. Peter's Anglican Church, who spoke in support of the resolution in the following terms:

"I spent some years in the old City of Quebec, and tried to live patiently and sympathetically. I do not like controversy, but at the same time I would never compromise on the truth. We cannot remain silent any longer; to do so would be very dangerous. It is at a time like this when the Government is busy—I sympathize with men who have responsibility, and are over-worked—and they must be at Ottawa. The Prime Minister is worried out of his wits with the amount of responsibility on his mind—I say, it is when we have our minds fixed on one thing, when danger besets us and we are doing our utmost to face it, that this insidious thing strikes. It is the meanest and most contemptible thing that could be done. But what can you expect from the nation that would do, as Mr. Roosevelt expressed it, what they did—put a dagger through the back of a neighbour when he was down?

"A country is what its religion, its churches make it; and unless we stand some time, where shall we be? We shall be more and more put upon as time goes on.

"In our church we are reminded of the evil work of Rome. I never stand in my church, and take my prayer-book in my hand, without knowing that every man who had any part in the compilation of the prayer-book, was burned at the stake. That testifies to what extent Rome loves our prayer-book. I am sorry that for the sake of peace we modify our attitude toward these people. It was at a time of great danger to our Mother Land, when she was threatened by invasion inspired by the Roman power, that the then King of England, Henry VIII., went to the Archbishop and said, 'These are hard and dangerous times. Could you not give us some prayers by which we can bring to our help the good hand of God?' There was no such thing known in those days in England as a prayer-book. The King appealed to the Archbishop of Canterbury, and he responded; and we had the first prayer-book in English now called, 'The Litany', and in the Litany was a petition to this effect: 'From the Pope of Rome, and all his detestable enormities'—and the response from the people, 'Good Lord, deliver us'; some years ago, that petition was taken out, but ought to be put back in.

"I spoke along this line this morning. We always sing the first verse of the National Anthem, but to my amazement the people spontaneously began to sing the second verse,

'O Lord, our God, arise,
Scatter his enemies,
And make them fall:
Confound their politics,
Frustrate their knavish tricks,
On Thee our hopes we fix,
God save us all.'

"I supposed the day was past for the singing of that verse—but we must sing it to-day.

"I want to thank Dr. Shields—and the Church of Italy perhaps—for such a meeting as this. Between them, they are gradually and assuredly closing our ranks. We have come to realize that we stand for the same things, we have the same Master, we believe the same truths—which are the essentials of the gospel; and to be disunited and divided is far too dangerous ground for Protestants to-day. There will be far more of my

denomination gathering to support this motion. It has come too rapidly, and we have not been able to get them together. Speaking to one of our Bishops—our church is democratic, and I was not quite sure how the heads of the church would think of it; I do not speak of Archbishop Owen at the moment—without my saying a word, the Bishop said, 'I am glad you had your name supporting that protest meeting'. After a while we will have many more. We have to thank this present situation for bringing us closer together; I believe it will bring us still closer, and make us feel that we are brothers—and make us more united in the Master.

"I am a next-door neighbour of Dr. Shields, and I have watched a long time this abuse—I must say he thrives on it, a typical Englishman: the more you bomb them, the more determined they are."

Both Resolutions were carried unanimously. The meeting was dismissed with the benediction by Rev. J. H. Barnes, and the singing of the National Anthem in its entirety.

Bible School Lesson Outline

Vol. 5 Fourth Quarter Lesson 41 October 12, 1941

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

THE COVENANT BETWEEN DAVID AND JONATHAN

Lesson Text: 1 Samuel 18.

Golden Text: "And David behaved himself wisely in all his way; and the Lord was with him"—1 Samuel 18:14.

I. Jonathan's Love Toward David—verses 1 to 7.

Jonathan, the King's son, was present when David was presented at the court after winning by faith his marvellous victory over the giant, Goliath. The courage, simplicity, uprightness and manliness of the young hero made him beloved in the eyes of Jonathan, and the two kindred souls were knit together in a strong and lasting friendship (2 Sam. 1:26). A Christian friend is a most precious gift (Prov. 17:17; 27:17,19). Deep and abiding as was the love between David and Jonathan, it was as nothing compared to the love of the Lord Jesus Christ to the souls whom He has redeemed (Prov. 18:24; Jer. 31:3; John 13:1).

The love which existed between David and Jonathan prompted them to enter into a covenant the one with the other. We are not told the terms of this bond of fellowship, but doubtless these two solemnly promised to be true to one another, no matter what trials they should experience. Their covenant of lasting love and faithfulness reminds us of the covenant which our God has made with the believer, in which He enters into a holy agreement never to forsake the one upon whom He has set His love (Heb. 6:14-20; 13:5, 6).

David was conducted by the king into the palace, that there he might continue to dwell. It is the Father's will that those who have entered into a covenant with His Son should dwell forever with Him (John 14:3; 17:24).

Jonathan clothed David with his own royal robes and armour. Surely this act illustrates the blessed truth that our Saviour adorns His children with His own righteousness and glory, so that they may have worthy apparel in which to appear before His Father (John 17:22; Rom. 8:3, 4; Eph. 5:27).

David had shown himself worthy to be placed in a responsible position. Our training in this life will prepare us to serve the Lord perfectly when we live with Him in His Father's house (1 Cor. 4:17, 18; Rev. 22:3, 4).

II. Saul's Jealousy Toward David—verses 8 to 30.

The same courage and prowess on the part of David which had won for him the love of Jonathan brought him into dis-

favour with the king. The attitude of the heart is the all-important thing; the outward circumstances of life do not matter so much. The same sun which melts the wax hardens the clay. Let us guard well the inner citadel of the soul (Prov. 4:23; 23:7, 26).

Saul could not endure to hear young David praised and he allowed himself to be mastered by bitter feelings of jealousy (Song of Sol. 8:6; Mk. 7:21-23; Tit. 3:3; 1 Pet. 2:1). So swiftly can one descend the path of evil toward destruction. Saul had at first loved David (1 Sam. 16:21), but now he eyed him (verse 9), then feared him (verses 12, 15, 29) and finally became his enemy (verse 29).

Once the heart is yielded to the influences of Satan, our Adversary soon provides opportunities for wicked thoughts to be crystallized into evil actions. Saul could not withstand the temptation to hurl his javelin twice at the unoffending young warrior.

Once having conceived the desire to rid himself of the presence of the one whose goodness rebuked his evil passions, Saul attempted by various means to thrust David out of his way. When the javelin missed its mark he determined to put David in the place of danger (2 Sam. 11:14-17). Next, he tried to bribe David to go into battle by pretending to offer him his daughter Merab in marriage (verses 17-19). But David loved Michal, and the scheming king thought to make even this love a snare. He requested that David bring evidence that he had slain a thousand Philistines (verses 20-27), for Saul secretly hoped that David himself would be slain.

But David was Divinely protected from all the evil designs of the king (Psa. 31:20; 124:7; Rom. 8:31). The secret of David's safety, as well as the secret of his success, is found in verse 14. If we will but trust God and do our best at all times, He will be with us and work on our behalf (Psa. 57:2; 138:8; John 10:4; Rom. 8:28). David behaved himself wisely (verses 5, 14, 15), and the Lord was present with him to protect him and to bless him. (Psa. 90:17; Isa. 26:12; Matt. 28:20).

Saul recognized at last that all his plans against David would fail since the Lord was with the son of Jesse. It is possible for us to conduct ourselves before men in such a way that they will be compelled to admit that the Lord is with us and that their enmity cannot really harm us (Prov. 16:7; Matt. 5:10-12; 1 Pet. 2:15-20; 3:13-17). Let us endeavour always to have a good testimony before men.

BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man" ..	\$1.00
"Other Little Ships"	1.00
"The Plot That Failed"	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 pages10
20 copies	1.00
War Sermons from "A Sword Bathed in Heaven" to the Sermon in this issue—postpaid, individual sermons, each05
The Gospel Witness, published weekly, per annum	2.00

Address: THE GOSPEL WITNESS,

130 Gerrard St. East, Toronto, Can.

Reply to Archbishop McGuigan

We print on this page a letter from Archbishop McGuigan, Roman Catholic Archbishop of Toronto, which appeared in *The Globe and Mail* of September 29th. We have reproduced the letter, heading and all, just as it appeared in *The Globe and Mail*.

Incidentally, this is only confirmatory of our contention that *The Globe and Mail* columns are always open to Roman apologists: they are open to any who criticize the Church only as advertisements are paid for.

We desire now to reply to the Archbishop. It is to us exceedingly gratifying that that Archbishop should feel his letter to be necessary. Evidently we have touched Rome in a tender spot! The Archbishop's letter is itself a proof of the effectiveness of our advertisement.

It is almost amusing to note that the Archbishop has "every desire to be forbearing". Every non-Romanist of any discernment must recognize that the Archbishop's Church is taking full advantage of "this time of national crisis" to further its interests throughout this country, and the world at large. It is not necessary for us to enumerate here the many indications that the Roman Church in Canada, and throughout the world, is just now acting like an organized band of looters, and is taking advantage of the world's agony in an endeavour to profit itself by fair means or foul.

The Archbishop seems to be quite unconscious that his reference to Rome "as the historic centre of Christianity" is itself an insult to millions of Canadians. On the contrary, students of history know that Rome is the "historic centre" of the most anti-Christian influences and actions which have cursed the human race. That President Roosevelt sent "a special personal envoy to Vatican City" does not necessarily imply confidence in the good will of the Vatican. Everyone knows that politicians recognize and fear the worldwide intrigues of the Papacy; and, mistakenly as we think, endeavour by a policy of appeasement to mitigate the evil.

Archbishop McGuigan Protests Rev. Dr. Shields' Advertisement

To the Editor of *The Globe and Mail*:
With every desire to be forbearing and to avoid fruitless controversy at this time of national crisis, I feel bound to protest most indignantly against the insertion in your columns on Saturday of an advertisement carrying in heavy type the caption: "Why the Italian Apostolic Delegate to Canada, Archbishop Antoniutti, Should Be Expelled for Subversive Activities."

No country in the world during this war has contemplated such an insult to the historic centre of Christendom as your advertisement demands. President Roosevelt, whose effective good-will to the cause for which Canada is fighting will not be questioned, has sent a special personal envoy to Vatican City. Great Britain, we may be sure, would be horrified at the suggestion of such an offense given by any British group to the highest and most potent moral authority in the world. Only

our enemies could and would rejoice at a disagreement between a British country and the Holy See at this crucial time. Only Nazi propagandists will delight in the religious feelings and disunity caused by such an insult to the representative of Pope Pius XII.

It is not because I think that the policy demanded in your advertisement would be given a moment's consideration in Canada by any responsible authority that I make this protest, but because it is due in loyalty to Archbishop Antoniutti, the gracious representative of Pope Pius XII in Canada, who notwithstanding the loyalty and affection he has always manifested toward our country, its people and its institutions, is thus grossly insulted, and because the most sacred feelings of every Catholic of this Province have been outraged.

James C. McGuigan,
Archbishop of Toronto.

From *The Globe and Mail*, September 29th

Last Saturday's Advertisement in *The Globe and Mail*

Why the Italian Apostolic Delegate to Canada, Archbishop Antoniutti, Should Be Expelled From Canada for Subversive Activities

Will be the Evening Subject of

DR. SHIELDS in JARVIS STREET

IN THIS ADDRESS Dr. Shields will attempt the operose task of illuminating THE EDITORIAL INTELLIGENCE-BLACKOUT OF THE GLOBE AND MAIL, and will supply overwhelming proof of "the wisdom of the intolerant fulminations of Rev. Dr. T. T. Shields"; and will justify his so-called "bigotry"; and answer the enquiring "wonder" of the credulous chancicleer who crows in the editorial coop of "Canada's National Newspaper". Guns of loud report will be heard above the alternating religious and political snores emanating from an editorial sanctum at King and York Streets. A VERBATIM REPORT OF THIS ADDRESS will be obtainable at the Church Office, or by mail, in THE GOSPEL WITNESS, Thursday afternoon; also copies of the Protest Meeting number, and other issues which seem to have disturbed the slumber of the Sleeping Beauty of King Street.

9.45 a.m.—Bible School with classes for all.

11.00—DR. SHIELDS WILL PREACH.

THURSDAY, 8 p.m.—DR. SHIELDS WILL PREACH.

To-night, 8.00—Greenway Hall. Service of intercession for victory.

All invited.

Great Britain, we are absolutely certain, would not, as a whole, "be horrified" at the subject of our advertisement. On the contrary, many millions in Great Britain, could they see it, would be full of thankfulness that such an advertisement had been framed and published.

Again the Archbishop seems to be naively unconscious of having made any preposterous claim for the Papacy in calling it "the highest and most potent moral authority in the world." That it is very high, especially in its own estimation, no one will doubt; that it is very potent, no one will question; that it exercises great authority, no one will deny; and that all these adjectives are indicative of a certain moral quality, this writer at least readily admits. But the word, "moral", may be used in both a good and an evil sense, as denominating the realm of morals whether good or bad. We offer no apology for saying that it is our deepest conviction that the Papacy is "the highest and most potent . . . authority in the world" for evil.

As to there being "a disagreement between a British country and the Holy

See at this crucial time", it need only be said that it is historically indisputable that the Holy See has always been, and still is, the greatest enemy of all British countries and of all free institutions; and by its own admission and proud boast, the "subjugation" of Great Britain is its supreme object. Our "enemies" can only rejoice while British people everywhere remain ignorant of the devices of Rome.

The letter of the Archbishop itself is proof that there is nothing of which the "Holy See", and its agents, are more afraid than having light thrown on its nefarious machinations. The Archbishop contends that our advertisement was an "insult to the representative of Pope Pius XII." We reply that the very existence of Pope Pius XII—or of any Pope, with his blasphemous pretensions—is an insult to the biblical intelligence of millions of people who regard the Papacy as the greatest enemy of Christianity.

The Archbishop has no fear that any responsible authority would give a moment's consideration to the policy our advertisement demanded. To that, we reply that we have little hope that the present Canadian Government, dominated by the minions of the Papacy, will give consideration to our demand. But we make it none the less emphatically on that account. And we make our demand for the information of thousands of people who do not know that the Apostolic Delegate to Canada is a veritable Italian Quisling, doing the work of an enemy country with which Canada is at war.

We note that the Archbishop is supremely anxious to be loyal to Archbishop Antoniutti. Of course, that is the very essence of the Roman system. Romanist officials always put loyalty to the Pope, and those who constitute the Hierarchy, before loyalty to Christ. The moment they give pre-eminence to Christ, in the nature of the case, they cease to be Romanists.

We have nothing to say about the Papal Delegate's being a "gracious representative of Pope Pius XII." So he may seem in outward guise. But the Archbishop speaks of the "loyalty and affection" he has "always manifested toward our country, its people, and its institutions." Let our readers turn again to the text of his speech in Quebec, his "vibrant appeal" to a large audience in the Semaine Sociale in Quebec, and see whether there is any "loyalty and affection" manifested there toward "our country, its people, and its institutions." We can scarcely conceive of the cleverest brain packing more dynamite into so small a compass than the Archbishop packed into those words. Should his counsel be heeded, and his command obeyed, it would mean the utter overthrow, the destruction, of "our country, its people and its institutions", as we now know them.

If it be true that "the most sacred feelings of every Catholic of this province have been outraged" by our advertisement, we are very sorry—not sorry we framed and published the advertisement, but only sorry that "every Catholic of this province" should be capable of such "feelings" as can be "outraged" by the effort to save Canadians from becoming infected with the Fascist poison contained in the speech of the Apostolic Delegate delivered in Quebec.

We have no apology to offer to Archbishop McGuigan. If in our advertisement we have been offensive either to the Apostolic Delegate or to Archbishop McGuigan—or to the Catholics of this Province—we can only say that if such pronouncements constitute an offence, we are determined to be more offensive than ever to the Papal enemies

of this country, of its institutions, and of its sacred British liberties.

The Evening Telegram

The Evening Telegram of October 1st published the same letter from Archbishop McGuigan which appeared in *The Globe and Mail*, but, with this Editorial note:

Editor's Note—Space is cheerfully accorded Archbishop McGuigan to register his protest against the advertisement in *The Evening Telegram* announcing the subject of Rev. Dr. Shields' discourse, headed, "Why the Italian Apostolic Delegate to Canada, Archbishop Antoniutti, Should be Expelled from Canada."

While we do not necessarily subscribe to Dr. Shields' views, we recognize his right to voice them and to advertise them, providing he keeps within the limits of the law of libel and the bounds of decency. The advertisement as it appeared in *The Telegram* contained no offensive word.

It is regrettable that at such a time there should be anything in the nature of religious controversy, but offenses are not all on one side. It is not long since that a Roman Catholic member of Parliament staged a vicious attack on Dr. Shields in the House of Commons and urged that he be interned.

Another View of the Roman Catholic Menace

A monthly magazine published in Los Angeles, California, quotes Dr. F. W. Pitt, the Editor of *Advent Witness* as follows:

"But the greatest and most sinister of all the enemies of the Church and the nation is Romanism, which Byron called 'a comfortable religion'. He meant that a man can be a good Catholic without being a good man. Be that as it may, Popery's motto is 'Semper Eadem'. She never changes, and she will not change her determination to subjugate Protestant England. She has nearly done it! Including the National Church, there is no branch of the National life which is not infiltrated by Rome's agents. It is too serious and sad a subject to be dismissed in a few sentences. The Yellow Peril is great, the Nazi peril is greater, but the Roman peril is greatest! May God open the eyes of Britain before it is too late!"

The True Church

By J. C. RYLE, Bishop of Liverpool

I want you to belong to the one true Church: to the Church outside of which there is no salvation. I do not ask where you go on a Sunday; I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention, and I will provide you with some answers.

The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church of which all the members have the same marks. They are all born again of the Spirit; they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions;

some worship with a form of prayer, and some with none; some worship kneeling; and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great centre—that is Jesus Christ. They all even now can say with one heart, "Hallelujah;" and they can all respond with one heart and voice, Amen and Amen.

It is a Church *which is dependent upon no ministers upon earth*, however much it values those who preach the gospel to its members. The life of its members does not hang upon Church-membership, or baptism, or the Lord's Supper—although they highly value these things, when they are to be had. But it has only one Great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it. It has often been driven into the wilderness, or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the scriptural *titles* of present honor and privilege, and the *promises* of future glory especially belong; this is the Body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostles' Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises "the gates of hell shall not prevail against it", and to which He says, "I am with you always, even unto the end of the world" (Matt. 16:18; 28:20).

This is the only Church which possesses true *unity*. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and

necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points: you will find them all of one judgment.

This is the only Church which possesses true *sanctity*. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly *catholic*. It is not the Church of any one nation or people: its members are to be found in every part of the world where the gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly *apostolic*. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church *which is certain to endure unto the end*. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Pharaohs, the Herods, the Neros, the Bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all, and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet is not consumed.

This is the only Church *of which no one member can perish*. Once enrolled in the lists of this Church, sinners are safe for eternity; they are never cast away. The election of God the Father, the continual intercession of God the Son; the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical Body shall ever be broken; not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church *which does the work of Christ upon earth*. Its members are a little flock, and few in numbers, compared with the children of the world: one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a

country, the shield, the defence, the stay, and the support of any nation to which they belong.

This is the Church *which shall be truly glorious at the end*. When all earthly glory is passed away then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; dignities, and offices, and endowments shall all pass away; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, Episcopacy, and Presbyterianism, and Congregationalism will not be mentioned; one Church only will be named, and that is the Church of the elect.

Reader, *this is the true Church to which a man must belong, if he would be saved*. Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you have not got the substance and the life. Yes; you may have countless outward privileges: you may enjoy great light, and knowledge—but if you do not belong to the Body of Christ, your light and knowledge, and privileges, will not save your soul. Alas, for the ignorance that prevails on this point! Men fancy if they join this church or that church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion, it is a gross mistake. All were not Israel who were called Israel, and all are not members of Christ's Body who profess themselves Christian. *Take notice*; you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

The above article in tract form, 16 pages 4½ x 3 inches, may be obtained from Loizeaux Brothers, Publishers, 19 W. 21st St., New York—Two cents each.

The tract bears this foot-note:

This edition is now printed with the earnest desire that God may be pleased to use its message with even a greater measure of blessing to many readers than He graciously vouchsafed on the occasion of its first edition. If therefore you approve its teaching please pass it on.

What Really is "Catholic Action"?

By L. H. LEHMANN

Everyone has heard or read of *Catholic Action*, which was founded by the late Pope Pius XI coincident with the rise of Fascism in Europe. What many Americans, Protestant and Catholic alike, do not realize, however, is that Catholic Action was instituted within the Catholic church as a parallel movement with Fascism, to align total Catholic activity with the "new order" of the authoritarian dictatorships, which were even then expected by Vatican authorities to come to power in Europe, if not throughout the whole world. It was, on the one hand, the repudiation of all "purely voluntary, desultory and occasional assistance rendered to priests and bishops by Catholic laymen", and, on the other, the organic mobilization of all Catholic lay activity under the direct control of the pope and the hierarchy.

Catholic Action is accurately described and fully explained in two articles in the Jesuit periodical, *The Catholic Mind*, for February 22, 1939, from which quotations in this article are taken. Therein it is pointed out, before everything else, that *Catholic Action* must not be confused with ordinary *Catholic activity*, "which", it says, "has always existed in the Church Militant". That kind of Catholic activity is described as that "purely voluntary, desultory, and occasional assistance rendered to priests and bishops by Catholic laymen", and which was in keeping with the political institutions of free, democratic countries. What Pope Pius XI instituted, and formally incorporated into the Catholic church, was the concentration of all political, social and religious activity of the total Catholic body in the hands of the hierarchy. The bishops and archbishops of the United States, at their general meeting in Washington, D.C., on November 14, 1935, called attention to the difference between Catholic Action and Catholic activity in the following pronouncement:

"The bishops of the National Catholic Welfare Conference in their general meeting in Washington, D.C., November 14, 1935, call attention to all Catholic groups in the United States to the distinction between Catholic activity and Catholic Action. The bishops remind all groups, according to the instruction of our Holy Father, Pope Pius XI, that there is no such thing as Catholic Action unless there is an episcopal Commission. For a diocese, there must be a commission from a diocese; for a province, from the bishops of the province; for a country, from the bishops of the United States. Only the Holy Father can give a commission for the universal church on Catholic Action. When His Holiness does so, he communicates with the bishops."

Here we have the corporative, hierarchical structure of Nazi-Fascism applied to the whole Catholic world. It is the integration of all Catholic activity in the hands of the hierarchy. In the words of Pope Pius XI himself, "Catholic Action is an integrating and integral part of the sacerdotal ministry". Nothing, therefore, in Catholic life can now be instituted and carried on except under the direct authority of the bishops who, in turn, act for and under the pope.

This set-up, of course, was traditional among the grades of the sacerdotal hierarchy of the Catholic church, especially since the imposition of the dogma of the personal infallibility of the pope by the Vatican Council of 1870. But it is the first time that all Catholic activity has been coordinated after the *Gleichaltung* pattern of Fascism and Nazism. It means the abolition of all free activity of Catholic political and social groups, which heretofore worked quasi-independently of the Vatican and endeavored to bring the Catholic church into line with democratic institutions. Catholic Action has been set up to work the other way around, namely, to bring democratic systems of government into line with the corporative, hierarchical structure of Catholicism and Fascism. It began with the disbanding of Catholic "popular" lay political parties in Italy and Germany, thereby enabling Mussolini and Hitler to overcome the last obstacle to seizure of absolute power in their respective countries.

Pope Pius XI gave the definition of Catholic Action as follows:

1. "Catholic Action is the participation of the laity in the apostolate of the hierarchy.

¹ *Op. cit.* pp. 567-8.

2. "Catholic Action consists not merely of the pursuit of personal Christian perfection, but also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."²

In other words, the Catholic laity are now to be "mobilized for action", and are to be "official lay units under the leadership of their bishops and priest". Catholic Action is built upon the "cell system" of all totalitarian movements. It is described thus:

"We come together in a small group. We recruit for that group. When we have recruited enough, we split into two groups, and each of these groups then recruits, until each can split again. The process is a process of natural growth; as living cells multiply by growth and division, maintaining each with each an organic unity, so the cells of Catholic Action should grow; for the cells of Catholic Action are cells of a living body, the Mystical Body of Christ."³

Although Catholic Action has the parish for its base, it is carefully pointed out that "Catholic Action is not parochial action". The main aim of Catholic Action is to take control from the laity and the lower clergy in their parishes and vest it totally in the higher clergy. There are "parish sections", and these contain smaller groups called ASU's, "Active Service Units", described as "little groups of militant and ordinary members who work together in the same factory or office".⁴

In order to understand why the Vatican thus changed to what it calls this "new historic mission of the church", it is necessary to go back a little in history, to the beginning of last century when, after the American example, democratic tendencies were spreading throughout the nations of Europe. Prior to that, the Catholic church had had no need to be concerned about the wishes or activities of its laity, for in most countries its power was securely allied with authoritarian states under kings in the medieval union of the priesthood and monarchy. Between them the policies of church and state were then arranged above the heads of the people. But the revolutionary movements of the 18th and 19th centuries, the infiltration of Protestant teaching, the efforts of the Freemasons, especially the *Carbonari* in Italy, took the power from the kings and placed it in the hands of people's governments or constitutional monarchies. Condemning this seizure of power by the people and rule by people's governments, Leo XIII (*Humanum Genus*, April 20, 1884) complains as follows:

"They teach that men have all the same rights, and are perfectly equal in condition; that every man is naturally free; that no one has the right to command others; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence the people are sovereign; those who rule have no authority but by the commission and concession of the people, so that they can be deposed, willing or unwilling, according to the wishes of the people. The origin of all rights and civil duties is in the people or in the state, which is ruled according to the new principles of liberty. They hold that the State must not be united to religion, that there is no reason why one religion ought to be preferred to another, and that all must be held in the same esteem."

² *Op. cit.* p. 567.

³ *Op. cit.* p. 558.

⁴ It was one of these ASU's, the National Catholic Youth Syndicate of Aluminum Workers, that was recently accused by the Canadian Government of "enemy sabotage" at Arvida, Quebec, as a result of which four weeks' production of aluminum was lost to Canada's war effort. See the CONVERTED CATHOLIC, Sept., 1941, p. 171.

At first the Catholic church in Europe refused to allow its people to take any part in these representative governments, and forbade Catholics to vote for or belong to any political parties. It went so far that it refused to allow its people to conform to the civil law in the celebration of marriage. As a result, numbers of Catholics were married only by priests according to canon law without any civil ceremony, and thus were unable to dispose of their inheritance since they were not regarded as legally married by the state. Pope Pius IX refused Vatican collaboration with the parliamentary government of Italy and established the "Prisoner of the Vatican" policy.

But Leo XIII, who followed him, realizing that this was a suicidal policy, decided that Catholics, with certain reservations, should take some part in parliamentary government. He went so far as to concede that, "it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained as to the origin of power" (*Encycl. Libertas*). He therefore advised the formation of Catholic political parties by the laity, who would at least voice the church's wishes in the parliaments, and eventually, perhaps, obtain control of them. Thus were formed, among others, the German Centre Party, the Bavarian Popular Party and, later, the Italian *Partito Popolare* of the now-exiled priest Don Sturzo. In England and the United States such exclusively Catholic political parties never succeeded, although the over-whelming immigrant vote in large metropolitan centers like New York, Boston and Philadelphia, enabled Catholic influence to become effective through its control of party voting machines.

But in Europe, lay Catholic political parties proved a keen disappointment to the Vatican. Instead of serving the ends of total Catholic control, these parties became themselves infected with liberal principles, and were forced, in their rôle of go-betweens, or "center" parties between conservatives and liberals, to foster the spirit of tolerance and liberty, and often to ally themselves with Protestant groups. This was especially the case with German Catholicism, which the historian Friedrich Heiler styled "a particular kind of Catholicism, due to the fact that it has been subject, continually if not visibly, to the influence of the reformed churches of Christendom." Thus these Catholic political parties, unwittingly, came to be numbered among those hateful "liberal groups" which Mussolini and Hitler had to destroy along with all other democratic influences.

Pope Pius XI came on the scene at the same time as Mussolini, and although it took them seven years to get together as allies in setting up an authoritarian, fascist "new order" in state and church, from the beginning they had much in common. Pius XI saw that parliamentary government was also leading the Catholic church irrevocably away from its established traditional policy of the union of the priesthood and the monarchy, away from the upholding of the Catholic church as a God-ordained supra-national entity, and that it was fast becoming just another church group "represented" in the parliaments of the world by elected deputies—at best by groups of tolerant, liberal, and half-Protestant laymen who spoke for the church because they were voted into office, and who were either ignorant of the real aims of the Vatican or unwilling to have them recognized. In his Encyclical *Quadragesimo Anno* he says: "We lay down the principle, long since clearly

established by Leo XIII, that it is our (the pope's) right and duty to deal authoritatively with social and economic problems."

It was obvious to Pius XI, soon after his accession to the Pontificate in 1922, that parallel movement to Fascism would have to be instituted within the church. Power would have to be taken from the people, in religion as well as politics, and vested in authoritarian leadership. Fascism restored to the State the principle of "authority tied to a Leader"; his Catholic Action would do the same for the church. His new policy also served to give the impression that the Catholic church was no longer interfering in politics, for Catholic Action is stated not to be a political but a religious movement. This is true, of course, in so far as there can be no political activity now on the part of the laity as such, since they must follow the dictates of the pope and the bishops in everything. The pope will henceforth do all the necessary political maneuvering by means of concordats with the fascist dictators. Formerly bishops could make concordats with civil rulers; now only the pope may do so. To quote again from *The Catholic Mind* (p. 562):

"The Catholic laity are no longer to exercise their zeal, as it were, privately and unofficially; they are no longer to be considered as occasional auxiliaries behind the battle-lines. Now they are to be mobilized for action, and are to be official lay units under the leadership of the bishops and priests. The apostolate of the lay Catholic is integrated with the pastoral ministry of the Catholic clergy and is organically a part of Catholic life."

Integralism, organic, hierarchical, are all key words from the fascist vocabulary for the new set-up of church and state in "Neuropea" under the dictatorships.

Instructing Cardinal Bertram of Breslau on Catholic Action, Pope Pius XI (Nov. 18, 1928) commanded: "Party politics must be carefully ignored, but Catholic Action will not necessarily exclude its members from taking part in public life", that is, by supplying leaders to the state.

One aspect still remains to be explained, namely, the apparent conflicts between the Vatican and Hitler—and even Mussolini. As an activist partner in the setting up of the "new order" in Europe, Catholic Action has not been allowed to play the full part expected of it in Germany and Italy. Exigencies of war in those countries have even forced the dictators to acts that seem hostile to their ecclesiastical partner. This has called forth some severe protests from the Vatican and from some German bishops who, while pledging allegiance to Hitler's regime, have recently lamented Nazi interference with their Catholic kindergarten schools. Pope Pius XI himself almost came to an open rift with Mussolini in 1938 over certain "vexations" against Catholic Action in Italy. There have even been threats of the formation of a Latin-fascist Catholic block of nations, comprising Italy, Spain, Portugal and Vichy France, to force Hitler to adhere more closely to the terms of his concordat with the Vatican in 1933.

In the United States, Catholic spokesmen make it seem as if full Catholic support can only be given to what they pretend are the "lesser Fascisms" of Franco's Spain, Salazar's Portugal, Pétain's France, Degrelle's

Belgium, Tiso's Slovakia*, etc., where total agreement with Catholic Action and full adherence to the terms of Vatican concordats are confidently expected. This serves also to allay the fears of the defenders of democracy as to the extent of Vatican coöperation with the actual parent dictatorships of Germany and Italy. But points of difference with these have so far only concerned the application of the terms of agreement between the Vatican and Hitler and Mussolini, not the principles of Fascism itself, on which the Vatican and the Nazi-fascist dictators in all countries are in full agreement.

Catholic Pressure on the Press and Radio

Heywood Broun, renowned newspaper columnist who submitted to the Roman Catholic church shortly before he died, once wrote the following about the power of that church over the press:

"Still more precarious is the position of the New York newspaper man who ventures any criticism of the Catholic church. There is not a single New York editor who does not live in mortal terror of the power of this group. It is not a case of numbers but of organization. Of course, if anybody dared, nothing in the world would happen. If the church can bluff its way into a preferred position, the fault lies not with the Catholics, but with the editors."

A sample of this much-desired courageous attitude was recently demonstrated by the editor of the highly esteemed *Courier-Journal* of Louisville, Kentucky. Because its editor—who is a Catholic of the liberal school—rejected a demand that he apologize for printing a birth control ad, the paper was boycotted on May 27, by eighty-five Catholics of New Haven, Ky., who in a joint letter cancelled their subscriptions.

The original threat was made on April 22, at which time the paper was given one month to apologize by 102 readers.

The *Courier-Journal* replied editorially to the demand, explaining its attitude toward birth control and declining to change an opinion because of a group threat.

The New Haven letter stopping the *Courier-Journal* went from eighty-five homes.

To this, the editor of the *Courier-Journal* replied to the effect that it is no crime for a newspaper to express opinions that some Catholics do not like, and that "it is no more wicked for a newspaper to disagree with an Archbishop than to disagree with the President of the United States."

Despite the thunderous threat from this group of Catholics directed by an Archbishop and his priests, the *Courier-Journal* and its associated newspapers in Louisville suffered little or no loss in circulation. In answer to a letter of inquiry from one of its readers asking for the net result of the boycott, the editor on July 11, stated as follows:

"One hundred and fifty-nine persons gave the birth control advertisement as their reason for stopping the papers. Checking the list, we discovered that only thirty-nine actually were subscribers, and of the thirty-nine, five immediately renewed their subscriptions. Certainly the incident had no noticeable effect on circulation, because the *Courier-Journal's* circulation is the highest in its history despite the fact that all newspaper circulations are supposed to slump in the summer."

*in *Bingen un die Kirche*, p. 174.

* The "Leaders" in all these countries, as in Germany and Italy, are Roman Catholics. President Tiso of Slovakia is a Roman Catholic priest.

Rules for Catholic Press Boycott

The following instructions telling Catholics what to do with newspapers that offend the Catholic church were issued by the Jesuit magazine *America* in its issue of February 11, 1928:

1. Do not attack a magazine or newspaper through its editorial department, but act through its business office.
2. When a magazine or newspaper is attacking your religion, write to the business manager and inform him that you will not buy the offending periodical again, and mean it.
3. Call the attention of your friends to the insult and request them to call the attention to their friends. They, too, should write, and pledge themselves not to buy any offending paper, and mean it.
4. Call the attention of the merchants with whom you deal to the insults and tell them that as long as they advertise in any offending paper, you will not buy their goods, and mean it.
5. Call the attention of your pastor to the insults and suggest that he have his people pledge themselves never to buy any magazine or newspaper that insults the Faith, and never to deal with merchants who advertise in such periodicals, and mean it.
6. Tell your newsdealer that as long as you see a magazine or newspaper on his stand an open insult to you, you will not buy from him, and mean it.
7. Call the attention of your local Catholic paper to the insult, but suggest to the editors not to give free publicity by naming the offender, rather to sound the slogan, "We will never buy a paper or magazine that insults our Faith. We mean it!"

An Illustration of the Foregoing

AT THE MONASTERY OF THE PRECIOUS BLOOD
CONFRATERNITY OF THE PRECIOUS BLOOD

5300 Fort Hamilton Parkway, Brooklyn, N.Y.
REVEREND JOSEPH F. STEDMAN DIRECTOR

July 29, 1937

Station W N Y C.
New York City,
New York,

Gentlemen:

It is not very often that I have an opportunity to listen to one of your morning programs. Yesterday, however, (Wednesday, July 28th) I was literally bewildered and grieved that a Municipal Station had been turned over to a most obvious kind of propaganda, in the name of "The Struggle for Democracy". Constantly throughout it all there was a sneer at the motives and purpose of General Franco's struggles. How can speakers be allowed to deplore religious persecution in Germany and, at the same time, condone it in Spain. How can Russian support for the loyalists be construed as an aid to democracy. Is this the kind of democracy that Mr. Gannet or Mr. Emil Soanso of the Daily Worker would try to foist upon this country?

I can well understand that they have a right to their views, but if it is to be a public forum over a Municipal Station, then why not invite exponents of the democratic principles for which the Spanish insurgents are making so many sacrifices.

Furthermore, the dialogue was ridiculous.

I intend to send this letter to our Catholic papers in an effort to find out what kind of mind is presently being championed by W N Y C.

Very truly yours,

(Signed) JOSEPH F. STEDMAN.

Facsimile of letter from Rev. Joseph F. Stedman, threatening New York City's Municipal radio station, WNYC, because of its defense of democracy in Spain.

Sample of Hundreds of Letters Received

Letters are pouring into THE GOSPEL WITNESS approving the formation of a Canadian Protestant League. The Baptist Pastor who writes sets a worthy example in thus enlisting for this war and by assisting in distribution of information. Hundreds of others are doing likewise. We have omitted the writer's name, and the names of places to avoid giving information to the enemy.—ED. G. W.

Man.,
September 23, 1941.

Dear Dr. Shields:

This morning I received the thrill of my life when I opened THE GOSPEL WITNESS and learned of the great mass meeting in your Church to register a protest against the encroachments of the Roman Hierarchy. It seems too good to be true!

I hasten to express my approval of this action by ordering a goodly supply of this issue of your paper. During the course of to-day I shall see several friends with a view to obtaining financial help from them that we may cover our whole membership, also my many outlying preaching appointments on my field. Thus I shall place my order at the bottom of the letter.

I take it for granted that the Protestant League will be formed, as I am confident that many thousands of people are waiting for this very thing. I am enclosing my application for membership, as taken from the WITNESS.

With the copies of your paper I herewith order, I shall cover in addition to _____ and district, the towns of _____ and _____, reaching some three hundred miles to the north of here. I mention this to show just the spiritual fire you have put across the country.

It is good to read the resolution of Mr. Thomas, affirming our loyalty to the Word of God, and to pray for a great Evangelical Revival. Let us pray that this may sweep away every vestige of the iniquitous system of Rome.

And Dr. Shields, may God richly bless you and keep you in this glorious work for many years to come, you who are "called to the kingdom for such a time as this".

Anticipating rapid action with reference to the proposed league.

Yours for Revival,

Baptist Pastor.

Enclosed please find \$3.00 for which please send me 100 copies of THE GOSPEL WITNESS of Sept. 18 issue. Would you also add to your list the name of Pastor _____.

"Why I Am Not A Roman Catholic"

A large number of requests have been received for the number of THE GOSPEL WITNESS containing Dr. Shields' sermon, "Why I am not a Roman Catholic", but the stock has been exhausted for some time. A young man in the North felt the need for this message so strongly that he printed his own edition of it, and has sent us a number of copies which we shall be glad to forward on receipt of five cents, the usual cost of a copy of THE GOSPEL WITNESS. A limited number of the French translation of this sermon are also available at the same price. This was the sermon that was discussed in the House of Commons at Ottawa and in the Legislative Assembly of Ontario, as well as in a number of French Roman Catholic newspapers in Quebec. We have heard of much good that has been done by this sermon in both languages, and invite the co-operation of all in distributing as widely as possible.—W.S.W.

Subscribe for The
Gospel Witness

Dr. L. H. Lehmann, Convention Speaker

The Fourteenth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, which will be held in Jarvis Street Church next week, Tuesday, Wednesday, and Thursday, will be of an unusual character. The general theme of the Convention will be, "The Menace of Romanism in Canada." While all the matters which form a part of our work as a Convention of Baptist churches will receive due attention, special emphasis will be laid upon the necessity of evangelizing Roman Catholics; and in order to lay the foundation for such a work, there must be a thorough understanding of what Roman Catholicism really is, and why, therefore, Roman Catholics should be evangelized.

The President of the Convention will endeavour to sound a keynote in his address on Tuesday evening on, "The Basic Principles of Roman Catholicism"; but, believing that we need a specially authoritative voice to speak on these questions, the Executive Committee feel we have been very fortunate in securing as our special speaker, Dr. L. H. Lehmann of New York.

Facts About Our Special Speaker

For the information of our constituency we set out a few facts about our special speaker. We begin by quoting one paragraph from Dr. Lehmann's book, "The Soul of a Priest":

"Dressed in crimson robes, I have ridden with cardinals in their luxurious limousines past the Swiss Guards at salute through the Damascus gate of the Vatican leading to the Pontiff's private apartments. I have watched while a Pope died, saw him buried and his successor elected and crowned. I stood beside the present Pope while Pope Benedict XV made him a cardinal by placing the quaint pancake hat on his head, myself holding up the long crimson train of another newly made cardinal. I have studied the piety and the blasphemies of the people in many Capitals of Europe. I have ministered as a priest, not only in magnificent cathedrals of Europe, but also in Dutch farm houses on the wide African veldt and in tumble-down shacks of churches in the backwoods of Florida. I made my bed at night behind the Mass altar of one such shack till a Florida hurricane came and swept the framework from its foundations, hurtling it several feet through the air."

Dr. Lehmann Born in Ireland

Dr. Lehmann was born "at the close of the year 1895, in the little seaside suburb then called Kingstown on the south fringe of Dublin Bay." He says:

"In its delicately spired church I was baptized and registered as a child of the Roman Catholic religion.

"I found, however, as I grew up and played about with other boys that there was some noticeable difference between myself and my companions, due to my mixed ancestry. My father was a native of the German Schwartzwald, or Black Forest, and had become a naturalized British subject in London before coming to Dublin where he met and married my mother. She, on her side, was of the Anglo-Irish family of the Rainsfords and had turned Roman Catholic in her girlhood. These Anglo-Irish have been always known in Irish history as 'more Irish than the Irish themselves', though not always belonging to the Roman Catholic religion."

Primary Education in Ireland

Dr. Lehmann's primary education was entirely from the nuns and Christian brothers. His boyhood days were spent in Catholic Ireland. Following his primary education with the Catholic brothers, and his decision to enter the priesthood, he spent several years in Mungret College. In 1918 he went to study theology in the missionary seminary di Propaganda Fide, in Rome, arriving in Rome the day of the Armistice, November 11th, 1918. Dr. Lehmann tells of hearing lectures from the Pope himself in those days:

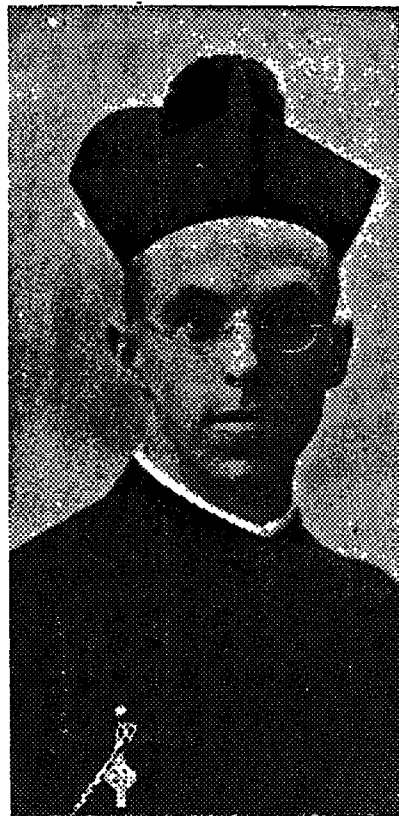
Dr. Lehmann's Studies in Rome

"Pope Benedict XV gesticulated wildly and piously before us missionary students in fervent appeals to go forth and preach the gospel to the heathen and to Protestant heretics. He pictured to us the sad plight of the *poveri negri*, 'the poor negroes', the lost Hindus, and the misguided Protestants. Pope Benedict XV was a tiny man, with a hawklike face, and was noted for his oratorical powers. When he spoke, however, he had an annoying, nervous habit of licking his lips. Paddy O'D—our Irish wit, used to horrify us by a perfect mimicry of the Pope's gestures, including the pronounced licking of his lips. *Voi siete apostoli* . . . 'You are Apostles!' the Pope cried out to us; 'You will go forth to carry the light of the gospel to the heathen and the heretic; to those who sit in darkness and in the shadow of death!' Into our credulous minds the thought would enter of the seventy thousand priests in Italy, and of the tens of thousands of Godless Roman citizens living under the very shadow of the Vatican. A Roman parish priest once told me that in his parish alone there were two thousand babies who were not even baptized!"

Dr. Lehmann's Ordination in Rome

Dr. Lehmann tells the story of his ordination in the following words:

"I had little sense of any spiritual exaltation on my ordination day. There was the usual splendour of ritual, gorgeous vestments, jewelled chalices, exquisite music, and abundance of incense and flowers. The ordaining prelate was the Vicar of Rome, Cardinal Basilio Pompili. The ordination ceremony took place in St. John Lateran—the 'Mother Church of the World'—the Pope's own church and



DR. L. H. LEHMANN
As a Roman Priest.

parish. It is situated now in a slum quarter of Rome. In this parish of the Pope there are comparatively few practicing Catholics. Thousands of couples live together without either church or civil sanction; thousands of its children are not even baptized. Pope Pius IV is entombed in this church, but his body was carried thither for burial secretly, in the dead of night, for fear of the Roman rabble."

As Missionary-Priest in South Africa

Dr. Lehmann was chosen to be sent to South Africa as a missionary-priest, and arrived in Cape Town in January, 1922. He tells us further:

"After three years and a half my work as a priest in Cape Town was interrupted. I was recalled to Rome in order to continue the negotiations with the Vatican Courts in which I had been engaged as a student in Rome on behalf of many bishops and clergy, in connection with the 'Mungret College Case' against the Jesuits. While in Rome I had conducted this legal matter to a seemingly successful conclusion. A final decree of ten cardinals, approved by Pope Benedict XV had been issued against the Jesuits

perience at the *di Propaganda Fide*, Rome, having greatly disturbed his confidence in the Roman Church.

Having told of a woman who was excommunicated for circulating Dr. Lehmann's book, "Ex-priest and the Riddle of Religion", our special speaker says:

"As Priest-in-charge of that district, I had gathered funds, and helped with my own hands to design and build that pretty little church in the pinewoods of Florida from which this friend was ejected; the former building had been carried away by a cyclone. On Christmas night, 1929, shortly after I had relinquished my duties as a priest, I happened to be visiting in those parts and planned to worship in that little church. But a prominent Catholic family, in collusion with the bishop, had the deputy sheriff stationed at the door with a gun to keep me out! . . .

"And thus did living as a Roman Catholic finally reveal to me the startling fact that, not only was I out of place as a priest, but that all priests are out of place in Christianity. Nowhere in the New Testament is there found any warrant whatsoever for the continuance of a sacrificial priesthood. There is as little provision in the New Testament for popes and priests as there is for kings, princes, and peers in the Constitution of the United States."

From what we have here reported, our friends may well expect a great Convention. Dr. Lehmann, who has an intimate acquaintance with the problems of Europe, will speak on the following subjects:

Wednesday, October 8th: Afternoon: "The Conversion of Roman Catholics".

Evening: "Relationship of Catholicism and Nazi-Fascism".

October 9th: Afternoon: "Rome's Corruption of Christianity".

Evening: "Catholic Action and Hitler's New Order".

We hope many within reach of Toronto will avail themselves of this opportunity of hearing an authoritative voice speak on the Romish question. Let all your friends know about it. Obtain additional copies of this week's issue of THE GOSPEL WITNESS to send to them, so that they may have their appetites whetted to hear Dr. Lehmann.



REV. DR. L. H. LEHMANN
Editor of *The Converted Catholic*

before I departed as a priest for South Africa . . .

"After a year of negotiations, after which I returned to Africa, these bishops decided that I could best serve their cause if transferred to a diocese in the United States. The bishop in Cape Town, fearful of the power of the Jesuits, agreed as he was reluctant to sanction my continued activity against this ubiquitous Order."

Dr. Lehmann Comes to America

Dr. Lehmann was transferred to the United States in 1927, and was appointed by the Bishop of Florida as pastor of Gainesville, the university city of Florida. Dr. Lehmann's mind had long been uneasy, his early ex-

United Church Presbytery

We print below an item from *Toronto Daily Star* of September 30th. In the advertisements of the Protest Meeting of September 18th it was clearly stated that speakers and sponsors "belonged" to various denominations. No man claimed to be representing any one but himself. The cheap gibes of Dr. Stanley Russell and Dr. J. R. P. Sclater, that the protesters "hated" anybody, were unworthy of sane men. Were Luther, or Wycliffe, or Knox, or other reformers, haters of their fellows? Were the millions who were burned at the stake for their faith because they would not submit to the Pope haters of others or lovers of Christ and His Gospel? A prominent member of Dr. Russell's church, who is also rather a distinguished scholar remarked, rather contemptuously, of Dr. Russell: "The trouble with my minister is that he hasn't any brains". We thought it rather a severe criticism at the time, but we fear the criticism was quite just:

PRESBYTERY TABLES CENSURE OF RUSSELL

Not Action on Motion to Rebuke Pastor for Criticism of Others

Toronto East United Church presbytery today tabled a motion of censure on Rev. Stanley Russell of Deer Park United church for his remarks in criticism of ministers who attended the "protest meeting" recently organized by Rev. T. T. Shields.

The meeting, held in Jarvis Street Baptist church, protested permission being given the Roman Catholic church to hold a "reconsecration" service on Parliament Hill, Ottawa, including the celebration of the mass.

Rev. A. M. Dallas of Dentonia Park church, raised the issue. He quoted a newspaper report of Dr. Russell's Sunday sermon: "Those fanatics who recently signed a protest against a Roman Catholic service on Parliament Hill in Ottawa, and who evidently care more about hating their fellow-Christians than uniting against the greatest menace in history to our common faith, might read 'The Keys of the Kingdom' to advantage."

"I don't like to do this," said Mr. Dallas, "and I don't mind so much the reference to fanatics, but I do deplore the suggestion that the clergymen at that meeting, hated their fellow-Christians."

"This is a reflection on a number of respected ministers and I think we as a presbytery should express our regret that such a statement should have been made," Mr. Dallas continued. "I was not at that meeting, and if I were there I would not have voted for the resolution," he added.

Rev. J. R. P. Sclater, in his sermon at Old St. Andrew's on Sunday, made a passing reference to the same protest meeting. He said that he could have "only one good hate at a time" and at present it was Hitler. Others could wait.

Protestant Church Federation Suggested

The Globe and Mail for October 1st, under a two-column heading reading, "Protestant Church Federation Under Advisement, Says Tuttle", published the following despatch:

Ottawa, Sept. 30 (CP).—A movement is on foot toward the establishment of some sort of federation of all Christian Protestant Churches through which the Church generally may speak with the authority of a united front, Right Rev. A. S. Tuttle of Toronto, Moderator of the United Church of Canada, told members of the United Church Ministerial Association of Ottawa and district today.

The Moderator gave no details of what has already been accomplished toward this end and said he felt it was too early to make any specific announcement.

He indicated that Archbishop D. T. Owen of Toronto, Primate of the Church of England, was aware of the movement, and the subject may be discussed at the next meeting of the House of Bishops.

We are delighted to hear of such a move. This is the first intimation we have had of it. Elsewhere we publish an account of a United Church Presbytery where the question of our protest meeting was raised. It is encouraging to know that there were some who disapproved of the remarks of Dr. Stanley Russell and Dr. Sclater, although declaring they would not have voted for our resolutions of protest.

Many people have to go halfway before they go all the way. There is, however, danger in movements that are born of mere sentiment, and do not grow out of heartfelt convictions of truth. That some kind of Protestant action is necessary to preserve our liberties by doing battle with Catholic Action, there can be no doubt. But a federation of Protestant churches, dominated or even largely influenced by such minds as those of Dr. Stanley Russell or Dr. J. R. P. Sclater, would make it nothing better than an organization of non-Romanist nursemaids, to sing sweet lullabies to Protestant churches, and so rock such churches into a deeper sleep than ever.

But a federation of churches that are really Protestant, that recognize the dangerous character of Romanism, and its menace to our civil and religious life, would prove an organization of inestimable value.

Send For Extra Numbers of This And The Protest Meeting Issues

We are anxious, so far as possible, to put copies of this week's number, and the issue of Sept. 18th containing an account of the Protest Meeting, into the hands of men and women in key positions. Of course, we want everyone to read them; but we especially desire to have them read by men and women who will convey their message to others.

We suggest therefore that our readers make a list of those they desire to read the message of these issues. The type of these issues is still standing, and should it be necessary, we will put it back on the press and print thousands more. But to make it possible for us to do all this, we make this proposal: that the reader of THE GOSPEL WITNESS in any given place make himself or herself a convener of a Canadian Protestant League, make a list of all the people in your community whom you know are awake to the menace of Romanism in Canada; call them together in your house; then, when together, make a list of the influential people of the community. Send a list of the names to us, and if possible, with the names, a sum of money equal to 5c for each copy of THE WITNESS you ask us to mail. Perhaps you could secure the necessary amount by a collection taken among the group you call together in your house. But in doing that, *send us the list of interested persons apart from the list of those we have named, "influential persons";* and if all the persons named are agreed, you could put the names and addresses on one piece of paper, with something like this at the head of it: "The persons named below will be glad to enroll as members of a Canadian Protestant League if and when such a League is organized."

In addition to the foregoing suggestion—or quite apart from it—it may be there are people in isolated places who would find such a procedure as that we have proposed above, impossible, but who could send us a list of names of people to whom they would like to have copies of these issues of THE GOSPEL WITNESS sent, and if possible, a covering amount.

And further: talk about it to all your friends.

We reprint what we have said before about sending THE GOSPEL WITNESS in quantities:

"Single copy05
10 copies40
25 or more03 each

May we venture respectfully to suggest to ministers and other Christian leaders who may have read this and the Protest issues, that if they find them according to their mind, and feel that they ought to be more freely circulated, they might perhaps send for a quantity that could be distributed in church or Bible class, or in other ways.

**SEND FOR EXTRA NUMBERS
OF THIS ISSUE**