

# The Gospel Witness and Protestant Advocate

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## Our Reply to "The Globe and Mail"

We call special attention to this matter as included in section four of the address published in this issue, because the attitude of that paper is representative of the attitude of the Press in general. It seems to us there cannot be a man of any intelligence in Canada who does not know that Canada's ball and chain is the Roman Catholic Church. Every man in business; every journalist of whatever position; every educationist; every man in political life; practically every officer in the armed services; and especially every one in the civil services in this country, know that Canada is like a house infested with a plague of cockroaches—the plague being Roman Catholicism. They get in everywhere, and into everything; and pollute everything they touch.

This is known to people of intelligence everywhere. Canada is like a large family, one member of which is suffering from cancer. The family physician has said so, and every specialist who has been consulted has confirmed his diagnosis. Every member of the family knows it. But they have all agreed that one word is to be excluded absolutely from the family vocabulary. Under no circumstances whatsoever is that word ever to be pronounced. That word is *cancer*. But will that conspiracy of silence ease the patient's pain, or prevent the ultimately fatal issue?

That is a picture of the situation in Canada. As real, and quite as deadly, as the plague of Hitlerism that has spread over Europe, the plague of Roman Catholicism threatens the welfare of the Dominion as a whole, and the civil and religious freedom of every man, woman and child, making up its population.

THE GOSPEL WITNESS has never laid claim to superior knowledge of this matter: it differs from other periodicals in one particular only, and that is, that it has dared for many years to say what it knows to be incontrovertibly true.

### Quebec Paper Substantiates Our Contention

*The Globe and Mail* says that by telling the truth about Quebec, Premier Godbout has "played into the hands of Dr. T. T. Shields," whose campaign it "detests"! And now only to-day—and since the address contained in this article was put in print—we have received a copy of *The Quebec Chronicle-Telegraph* of October 19th. In a leading editorial, on the front page—the first article—which we reproduce on page fourteen in this paper, the Editor of this *Quebec Chronicle-Telegraph* of Quebec City quotes *The Globe and Mail* editorial, and says that they also "detest" Dr. Shields' campaign—but says once more that the Hierarchy have played into our hands.

Objective, factual truth always, in the end, supports the position of those who tell the truth. We are inclined to think the day is not far distant when THE GOSPEL WITNESS will have to retire from its position as soloist, and be content with being only one voice in a great chorus. We shall, of course, welcome that day. We shall not be jealous of those who belatedly expound the thesis we have been reiterating for years.

And now *The Quebec Chronicle-Telegraph*, on the same front page, has an article entitled, "By-Law Termed Disgrace to City Aimed at Jews". The article says members of the Protestant clergy were determined to oppose the by-law; that they had not been consulted; and that they thought of holding "a protest meeting". Think of a Protestant protest meeting in the City of Quebec! Would they dare to give this Editor an invitation to be one of their speakers? Perhaps not yet; but they may some day. When they do we shall accept it with alacrity.

### Quebec City Protestant Ministers to Protest

The article says that the Right Reverend Philip Carlington, Lord Bishop of Quebec, when interviewed said he was "greatly amazed that such an action should have

been taken. I was certainly not consulted." The Dean of the Cathedral, the Rector of St. Matthews, the Rector of Trinity Church, and a number of others, are quoted as being outspoken in their protest. Then follows this paragraph:

"Reports from each of the local ministers with regards to the holding of a Protest Meeting in the very near future, established that 100% of the clergy were in favour of it and volunteered to help organize the rally 'in the cause of Justice'.

"They said that a meeting of some kind was definitely in order and that something must be done immediately 'if we are to preserve our constitutional rights!'"

We differ from our brethren only in having long-since recognized the fact that this aggressive malignant thing called Romanism cannot be appeased. It is folly to attempt it. It is of the devil; and the only way to deal with the devil is the scriptural way: "Resist the devil, and he will flee from you."

#### Dictator Villeneuve to "Settle"

We now quote two paragraphs which appear in black type at the head of the report to which we have here referred. They read as follows:

#### Cardinal to Consider Solution to Problem

"Mayor Lucien Borne announced late this afternoon that he had 'seen' His Eminence, Rodrigue Cardinal Villeneuve earlier to-day and that he had been authorized to 'announce immediately that the Archbishop of Quebec will assume the responsibility of settling this whole matter from the religious and parish points of view.'

"The statement followed the recent request of delegations from the two Roman Catholic parishes of St. Dominique and St. Coeur de Marie to have the matter submitted to the Cardinal."

The city council passed a by-law; Protestant ministers, apparently of all denominations, express their opposition; then the Mayor, who is supposed to be the chief magistrate of the City of Quebec, sees his Eminence, Cardinal Villeneuve, and makes the amazing statement that he has been authorized to "announce immediately that the Archbishop of Quebec will assume the responsibility of settling this whole matter from the religious and parish points of view."

There you have it! Not even the city council—or the Mayor is the ruler of Quebec City. The Protestant clergy are of no consequence: the Roman Catholic Cardinal "will assume the responsibility of settling the whole matter." This is the man who has been recently honoured by Queen's University. It seems to us that if the devil himself would only appear in the robes of a cardinal—and it must be admitted that in this Cardinal he has an excellent representative—universities, city councils, Canadian Clubs and Empire Clubs, the Dominion Cabinet, and the Canadian Premier himself, would all bow down to him.

It may be—to resort to our never-failing and absolutely true analogy—the roots of the tentacles of this far-reaching thing will have to wrap themselves around other organs of the Dominion body politic. It may be, indeed, that they will have to sever some vital arteries, and produce a few bloody hemorrhages, before some people will be willing to admit that this thing which is all-pervasive in the life of Canada, is really a cancer after all. Then perhaps some others will say that such hemorrhages "play into the hands of Dr. T. T. Shields".

#### Life Magazine Speaks Like The Gospel Witness

But we have further confirmation. We have before

us a copy of *Life* of October 19th. Beginning on page one hundred and three there is a profusely-illustrated article on French Canada, entitled, "The War Makes Trouble for Catholic Quebec". A friend called our attention to a summary of the article which appeared in *The Toronto Evening Telegram* of October 20th, with the remark that one might almost have supposed that the writer of the *Life* article had been reading THE GOSPEL WITNESS. Not because we are shut up to scissors and paste, but in order that our readers may see Quebec through the medium of this article in *Life* magazine, and the further medium of its interpretation by the Washington correspondent of *The Evening Telegram*, Mr. Chester A. Bloom, we publish the summary on page 13 in this issue, under the title, "U.S. Magazine Says Quebec Admirer of Pétain's France—Charges R.C. Church Rules."

In our reply to *The Globe and Mail*, which as we have said, was already in type before these articles came to our attention, we said that Cardinal Villeneuve—and really Pope Pius XII. through him—is the virtual ruler of Canada. The *Life* article says that Cardinal Villeneuve "is probably the most powerful man in Quebec." What we have quoted above about the Cardinal's "settling" a matter in Quebec City confirms that view.

#### The R.C. Church's Two Voices

But here we quote from *Life's* article on page one hundred and twelve, which says:

"Whereas the low clergy of Quebec oppose the war, Cardinal Villeneuve undertakes to support the war, thus placate the Ottawa Government."

What *Life* magazine fails to recognize is that dissimulation, deceit of every sort, is a regulating principle of Roman Hierarchical policy; and while Cardinal Villeneuve publicly speaks perhaps in favour of the war, "thus placating the Ottawa Government", through his bishops and priests he gives orders exactly to the contrary. How anyone can be so simple as to believe that the priests of Quebec absolutely disobey the voice of the Cardinal, and oppose the policy of the Hierarchical clergy surpasses our understanding.

*Life* says: "This naturally makes for confusion in Quebec." Not at all. Quebec listens to the voice of the priests, and the mass of the people do exactly as they are told. But to know the true inwardness of the Cardinal's mind, it should be enough to make these further quotations from *Life's* article:

"In his early days, he spoke of 'the break-up of that great and ostentatious empire' (Britain), of 'the covetousness of the neighbouring Ogre' (the U.S.), and 'the wild, lying, atheistic democracy which reigns to-day in almost all the countries of the world.' But he has courageously faced the fact that Hitler is even worse and that the war must be fought by French-Canadians far from Quebec. His moral position on individual freedom was expressed in 1938: 'It is never permitted . . . to grant freedom of thought, writing or teaching, and the undifferentiated freedom of religions, as so many rights which Nature has given to Man.'"

That is Roman Catholicism—as deadly a poison to the individual, to the family, to Evangelical Christianity, and to the state—indeed a more deadly poison than the germ of typhus, or tuberculosis, or smallpox, or leprosy, or the black plague. We think our readers will recognize that now many witnesses are rising up to confirm the truth, and hence the value to home and church and state of the testimony of THE GOSPEL WITNESS.

# The Jarvis Street Pulpit

## WHY OTTAWA BANS THE COMMUNIST PARTY AND JEHOVAH'S WITNESSES: ALSO A REPLY TO A "GLOBE AND MAIL" EDITORIAL

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 18th, 1942

(Stenographically Reported)

"A man was famous according as he had lifted up axes upon the thick trees.  
"But now they break down the carved work thereof at once with axes and hammers.  
"They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground."—Psalm 74:5-7.

You must have observed as we read this Psalm this evening; that it is descriptive of a state of great religious declension in Israel, when the name of the Lord was blasphemed among the heathen, when there was "no more any prophet, nor anyone among the people who could tell them how long." It was, indeed, a very dark day. This inspired singer looks back to the past, and recalls that there was a day when "a man was famous according as he had lifted up axes upon the thick trees", as he went through the forest and hewed down the thick cedars and fir trees for the building of the house of the Lord. That was a period of progress and of religious construction, when men were famous as they contributed to the extension of those interests which were identical with the name of the Lord. But now, said the Psalmist, they use their axes for another purpose. They come into the house built with such labour, and with axes and hammers they destroy its beauty, even its carved figures of pomegranates and lily-work and cherubim. Not content with that, "they have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground." In other words, the Psalmist said there was a day when men were famous for what they did for God, but that now they are famous for what they do against Him.

How true that is of our day! There was a day when religious men, if they were famous at all, were famous for the proclamation of God's truth, for the exposition of the great mysteries of divine grace, for the proclamation of the principles of righteousness and truth; but now we have fallen upon days when those who would lift up their axes upon the thick trees to build a house for God are no longer famous but infamous, they are fanatical, narrow-minded, bigoted, far behind the times. If a man would be famous, he must use his axe to destroy what his fathers built, and to cast fire into that which preceding generations believed, and upon which they rested their souls for comfort and salvation here and hereafter.

Have we not come to a day when one can scarcely find a prophet who will proclaim the name of the Lord? I believe the war is no accident. There are scriptures which I frequently read, and which make me to tremble, scriptures which predict that God will go forth against the blasphemous heathen, and will "make a full end"; and in the process He says His own people shall not escape punishment. They will pay the price of their backsliding, of their religious declension. Yet, he adds in mercy, "But I will not make a full end of you."

I do not believe that we of the democracies have sinned against Germany—unless it be in being too lenient, too long-suffering and forbearing. Toward our enemies in this conflict, I believe we are quite guiltless; but we are none of us guiltless toward God. Neither this country, nor Britain—nor the United States, nor any of the United Nations—deserves a cheap or easy victory. I think we shall not have it. Before we achieve victory, we shall pay a terrible price. The war perhaps will serve to consume the artificialities of life, the superficial, external things; and may bring us back to basic realities, to life's essentials, to the great principles of divine revelation which underlie, not alone the salvation of the individual, but the welfare of the state, and of the world at large.

Frequently I have called your attention to the spiritual blindness of many men in our day who are in positions of prominence. It seems impossible to get some men to see the truth. One reads a great deal which fills him with amazement—one stands aghast when men of supposed intelligence speak as they do. But you will remember some of the lessons of history. Perhaps some of you would say, "Do you know more than the Prime Minister?" I could scarcely know less! "Can you see farther than the Prime Minister?" I should be stone-blind if I could not! "Have you any greater wisdom than he?" Yes, a thousandfold. "Would you set yourself and your judgment against the judgment of men learned in the law?" I used to have many in this church among whom were some of the most eminent lawyers in this country, and my observation and experience of their mentality do not inspire me with any sense of awe of the legal profession.

What is the explanation of the cross of Christ? If the Christian religion means anything, it means that He was the supreme and ultimate Light: "In him are hid all the treasures of wisdom and knowledge." "It pleased the Father that in him should all fulness dwell." "In him dwelleth all the fulness of the Godhead bodily." What was the response of the religious world to Incarnate Deity? The cross, at the place called Calvary! What was the explanation of it? Jesus Christ said, "Father, forgive them; for they know not what they do." He knew that they were ignorant of the spiritual import of His mission; and equally ignorant of His identity. The Apostle Paul, by divine inspiration, declared that he preached "the wisdom of God in a mystery even the hidden wisdom," and then added, "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of

glory." They were blind. They did not know Who He was. They had no spiritual faculty for the discernment of the great principles of righteousness which He had come to release into the lives of individuals and of human society. They crucified Him, and buried Him in a grave.

The Apostle Peter on the day of Pentecost, speaking to the multitude, dared to say, "I wot that through ignorance ye did it, as did also your rulers." We are to-day afflicted with ignorance in high places, in editorial chairs, in ministerial positions—yes, and in so-called Christian pulpits—to the great things that are coming—coming—coming—inevitably coming! They cannot see; and will not see. The extinguishing of this light, the light of this holy Book, which was the basis and dynamic of the Protestant Reformation and the foundation of the greatness of Britain and America—and of all truly democratic countries—the light of this Book where it is not extinguished in our churches, is shaded and dimmed; and now men use their axes and hammers to destroy what it teaches.

You have heard the anti-Bible collegiate and ecclesiastical rantings, as I have; but I am not disturbed. They say this Church is a conventicle of fanaticism, because we believe and teach substantially with Wycliffe, and Knox, and Calvin, and Luther. The axes and hammers of Modernism have accomplished almost a complete spiritual "black-out" of biblical religion. I know—I know that people still sing the hymns of Zion. I know they profess and call themselves Christians. I know that many preachers of prominence take a text from the Bible. They are like a coloured man of whom I heard. He announced his text, and said, "My brethren, I shall first of all advance to the text, then I shall go roundabout the text, then I shall go over the text, and then I shall go under the text, and then I shall go through the text, and then I shall go away from the text." And the congregation said that he was most expert in going away from the text. Darkness is stealing gradually over the people in respect to these great spiritual verities, and threatening a complete eclipse of gospel light.

#### I.

I propose to mention two or three matters of present public interest; first, THE MATTER OF COMMUNISM. I have no brief for it. As I understand it, it is essentially anti-Christian. Someone will say, "Was there not a community of interests in the New Testament on one occasion, when men sold what they had, and divided to every man according to his need?" I have no objection to that kind of communism. You may start it tonight: divide up what you have with someone who has nothing. But the communism that violently interferes with all individual rights and liberties, which submerges the individual in the mass, and substitutes collectivism for individualism, is an astronomical distance from the simple principles of the Christian religion. A communism of grace, of essential voluntarism, is as light to darkness in comparison with a communism which is essentially a philosophy of force.

As an economic system I have no sympathy with Communism. I am positive that it is anti-Christian. But such philosophies must be viewed in the light of their origin, and in the light of the circumstances which gave them birth. Russia was one of the most benighted places in the world. It was one of the "dark places of the earth"; and it was "full of the habitations of cruelty." It

was marked by a greater proportion of illiteracy and immorality and illegitimacy than any country in the world.

Russia was a land that was cursed by religion, blighted by a religion that masqueraded under a Christian name. Greek Orthodoxy was fostered and furthered by Czarism, and those who lived under it lived in serfdom. Such a soil is sure to prove hospitable to any sort of extreme theory. The Russian Revolution, and the Communism which accompanied it, were the inevitable results of Russia's corruption and bureaucratic tyranny.

So of the French Revolution. No one can excuse or justify the horrors, the iniquities, the fearful cruelties that accompanied that mighty upheaval. Yet, to understand it, one must project himself into the history of the time. The French Revolution was the inevitable consequence of these twins, Bourbonism and Roman Catholicism. It was a country ruled and tyrannized by despotic powers until at last, in sheer desperation, believing that things could not be worse and might be better, they went to every kind of extreme. William Pitt described the French Revolution as the very worst affliction that had been permitted by Providence to visit the earth. The excesses of the French Revolution were scarcely surpassed by the excesses of the Russian Revolution. Yet the principles of the French Revolution were ultimately modified; the tide receded from its flood proportions; and France became at last one of the pioneers of Democracy.

It is not fair to judge a man, an individual, by an occasional outburst of temper under some special provocation. A man may ordinarily be a very even-tempered man, and of fine character; yet under special provocation he may behave after a fashion that no one could possibly justify. On examination, we should find there were extenuating circumstances. Sometimes men have been charged even with murder, who were quite respectable people up to that time; and thereafter a jury has returned a verdict of "justifiable homicide", on the principle that provocation was so great that it was not within the power of human nature to resist.

I do not justify the excesses, the horrors of the Russian Revolution—far from it. They were terrible in the extreme. But I can understand them. I can understand how men may be so oppressed that at last, according to the proverbial saying, "the worm will turn". I believe on a small scale it is beginning to happen in the reported ferment in all European countries—and I have no doubt it will increase as people at last come to say, "We may lose our lives, but better be dead than live like this." In the extremity of the situation, it is impossible to predict what horrors we shall witness when once the vengeance of an enslaved populace shall be loosed upon the oppressor.

Personally, I do not think there is much profit in making out-lists of criminals to be judged after the war. I would leave that until the war is over. In all probability, not very many of those criminals will survive the war: the people themselves will attend to that.

But do not go away and say that I plead for Communism, or justify it: I am merely asking you to maintain a sense of historical perspective and proportion, and interpret these things in the light of the occurrences of the last fifty years or more. You have often said of some individual, "I know he did wrong, I wish he had not done it; but after all, I am compelled to recognize he was terribly provoked." That is the philosophy of the

reaction from the terrible serfdom of the Russian Empire. We do not want Communism in this country. I do not believe the soil of this country, except perhaps in a few sour patches, would prove hospitable to such a doctrine. And certainly we want no system, economic or political—or both—which seeks to further its aims by means of violence.

Yet I do not believe that you can safely punish a man for his opinions. When you begin punishing men for their opinions, you make individual thought and reasoning impossible. Let a man be punished for his overt acts. I know the danger of erroneous opinions, yet it is one of the essentials of individual liberty that a man must be allowed to do his own thinking in all these matters, even though his thinking be wrong. He must have freedom.

## II

Consider the other matter to which I have referred. **RUSSELLISM IS DEFINITELY AN ANTI-CHRISTIAN CULT.** "Jehovah's Witnesses" deny everything that is essentially Christian: the Deity of Christ, His real resurrection, His atonement, future retribution—they deny every basic principle of Christian faith. Furthermore, it is the cult of the crassly, grossly ignorant. I am amazed that anyone of intelligence could ever imbibe, much less entertain the absurdities of Russellism. Probably no man in this country has said more against it than I. I published a book exposing its fallacies and absurdities, that has circulated by the thousand here and in the United States. I say that to make it clear that I offer no defense of such a religious, not to say, mental aberration as Russellism.

The spread of that strange cult is a sad but striking illustration of the credulity of human nature. One wonders how Hitlerism spread as it did: I wonder equally how Russellism spread. On religious grounds, I have no sympathy with it.

## III.

**BUT WHY ARE THESE TWO SYSTEMS BANNED BY OTTAWA?** Communism is certainly anti-democratic; and as a theory, it is subversive to the last degree of Canadianism, and all that belongs to British citizenship. Russellism says that the British Empire is Satan's creation. Russellism is seditious, but it does not advocate violence as Communism does. There are many things with which we do not agree, but are we therefore to ban them? I would fight for the freedom of the Communist, or the Russellite, or the Hindu, or the Mohammedan, or the Roman Catholic, as earnestly as I would fight for my own freedom. I believe in the absolute freedom of the human soul. Though many of these things are wrong, as we believe, men are not to be converted by compulsion, but by information and persuasion.

Was the Communist party banned for its economic theory? I do not believe so. I can find you utterances in the French press in the Province of Quebec that are as seditious as anything written by any Communist in Canada. Had I time, I could quote to you many passages where civil war and bloody revolution have been advocated in Quebec. Chaloult! If I had said anything like he said, I should have expected to be put in a concentration camp. And I should have deserved it. And I should have been! But here was a man who advocated rebellion against the Constitution of this country, and

a judge in Quebec says he was all wrong, but his motives were right! Then they had a great banquet to celebrate his acquittal—and the Minister of Justice of the Dominion refused to appeal against the judgment. What authority can he have after that?

Why was the Communist party banned? For one reason only: because it is anti-Roman Catholic. A priest, I believe, in Ottawa—it was in one of the French language papers—said that Communism ought to be banned because it was opposed to the Roman Catholic Church, just as Dr. Shields was! And they ought both to be banned! Exactly: I am pleading a religious issue, and I defy the Minister of Justice to close my lips on any religious issue. Call me as wrong as you like, but I have a right to be wrong if I want to be.

I learned last week that in every meeting Mr. Martin and I held in our trip across the Continent—Winnipeg, Calgary, Vancouver, Victoria, Edmonton, Saskatoon, Regina, Fort William—the Royal Canadian Mounted Police took a record of what was said. They were there. I expect one is here to-night. (I hope you are a stenographer, Mountie: put it down.) I have great respect for the R.C.M.P.—but as yet Ontario is a free country; and God helping us, we are going to keep it free (Loud applause).

*Why were the Russellites banned?* Perhaps a case might be made out for their curbing on a question of sanity. Judge Rutherford said that the use of barbed-wire is one of the signs of the millennium! and T.N.T.! Of all the ridiculous things men believe, I can find nothing more ridiculous, more utterly silly than the tenets of Russellism. Poor Pastor Russell in his time was exposed by *The Brooklyn Eagle*, and a minister who had more courage than discretion ventured to quote *The Brooklyn Eagle* at length. Pastor Russell sued him for libel in Hamilton, and Mrs. Russell came to be the guest of the minister waiting to be called as a witness against her husband. Russell based his system upon his own translation of Greek and Hebrew words, declaring that the Authorized Version and all others were entirely wrong; yet on the witness stand it was proved to a demonstration that he did not know the alphabet of either the Greek or Hebrew languages—the languages he pretended to translate and interpret. Notwithstanding, Russellism has some millions of devotees.

But that is not why they were banned. They were not banned for their seditious teaching, save as a pretext; Protestants might just as well have asked to have them banned. According to them, every minister is a consummate hypocrite; he preaches only for his salary; he does not believe even what he preaches; in short, every clergyman is a hypocrite and a humbug, especially Roman Catholic priests. Russellites went everywhere in Quebec, and did great damage among the people—not converting them to Christ, but denouncing the priests and the church. It was because of its anti-Roman Catholic character that Russellism was banned. And though we abhor the doctrines of "Jehovah's Witnesses", we insist they ought not to be banned on religious grounds, although that is precisely why they were banned; but their grotesque attribution of a Satanic character to all human governments afforded the Roman Hierarchy the opportunity to invoke the Defense of Canada Regulations against them, without disclosing the real reason for demanding that they be declared illegal. On the ground of the anti-Canadianism, or anti-

British attitude of "Jehovah's Witnesses" they no more deserved to be banned than Chaloult, or other Quebec political leaders, or, than practically all the Roman Catholic priests.

I do not say that the ban on the Communist party should be lifted. I think it is a very dangerous thing to have men at large who advocate violence. And if and while they advocate doctrines of violence, the ban should remain. Let us reason in respect to our differences; let us inform each other's minds as rational creatures. But the moment anyone proposes to use violence for the conversion of others to their ideas, he becomes a menace to society. If the Communist Party has so revised its system as to be nothing more than a system of opinions, however wrong they may be, they have a right to be heard. I am not complaining that they have been let out of jail, but when Mr. St. Laurent replied to the appeal for the lifting of the ban on the Party, he said, "I am still convinced that the differences between international Communism and the constitutional setup and Christian civilization of our country are fundamental," on his lips, "Christian civilization" means only Roman Catholic civilization.

I have been trying to tell you for years that the one bar to national unity in this country is the Roman Catholic Church. It is a divisive organization. Its Separate School system, its linguistic-barriers, its marriage laws—everything about it is designed to divide. It is the most intolerant and devious thing on earth; and will submit to nothing, but rather demands submission to the "sovereign pontiff" of Rome.

#### IV.

Now a word about our friend, THE GLOBE AND MAIL.

On Friday last it had an editorial, in which it took Premier Godbout to task. I shall read part of the editorial, two paragraphs of which I put in our Saturday advertisement in *The Evening Telegram—The Toronto Star* would not print the quotation from *The Globe and Mail*—I can only assume because Roman Catholics were mentioned therein. I thought even *The Star* did not object to controversy with *The Globe and Mail*. Surely we can have controversy without being hostile to each other. Here is the editorial excerpt:

On Friday, Oct. 9, *Le Devoir* carried a report of a speech made by Premier Adelard Godbout in Quebec City to the Women's Liberal Association of Quebec. The report was from *Le Devoir's* own correspondent in Quebec City. Here is what Mr. Godbout said, according to that report:

"The head of the Government pointed out that Mr. King had resisted those of his language and of his religion to maintain our point of view, and that, despite all the Tories, we have not yet conscription. We will not have it, said he, as long as Mr. King remains in power."

And further in the news report in *Le Devoir* this appears: "The Prime Minister remarked that Mr. King, without being of our language or of our religion, does not fear to resist a sometimes menacing majority to sustain our point of view. He and Lapointe have marched in politics as twins. We owe them a great deal."

There could hardly be a series of statements more calculated to set ablaze smouldering religious animosities than those of Mr. Godbout. For his own reasons he drives the wedge deeper not only in political disagreement, but also in religious and language differences.

It long has been understood, and made abundantly clear after the majority was ignored in the plebiscite vote, that Mr. King refused to have conscription for service anywhere because he did not want to lose votes in Quebec, where he

had been elected on his twenty years of promising that there never would be conscription. But no responsible public man has ever suggested before, let alone said bluntly, as has Premier Godbout, that Mr. King's actions were dictated by the wishes of Roman Catholics and against the wishes of Protestants.

When Premier Godbout says that Mr. King, English-speaking and Protestant, resisted those of his own language and his own religion to keep the point of view of the French-speaking Catholics, he shows himself as a man unfit to be Premier of a Province. He puts himself in the class of Dr. T. T. Shields, who has been trying to stir the Protestants of this country to hatred of Catholics and the Roman Catholic Church. Premier Godbout plays right into the hands of people like Dr. Shields, whose campaign we detest. When a man holding the position of Premier of a Province talks like a religious fanatic and divisionist he takes himself beyond the pale of decent men.

It is false to say that Roman Catholics are all opposed to conscription for overseas service. Thousands upon thousands of Roman Catholics throughout the nation voted with their brothers of other faiths for conscription. Not only have they offered their sons to Canada's Army, to Canada's Navy, to Canada's Air Force, but they have demanded conscription. They have demanded total war.

Men of ill will have tried to set one religion against another, to fan hatred between Catholics and Protestants. But to have a man holding the high post of a Provincial Premiership to play their game makes good Canadians shudder at what the outcome might be.

If Protestants thought the will of the majority were ignored for the reasons Premier Godbout gave, there would be the kind of outcry in the nation that would do serious harm to our fight against the enemy. Religious hatred is the food that Hitler feeds upon. Religious dissension is the manna of the Axis Powers. Canada must have none of it. Not only must Premier Godbout make an apology for that speech, but he must immediately end statements fit only for a low type of irresponsible charlatan.

Premier Godbout, of Quebec, is the man who came to Toronto and urged the necessity of "national unity"—and of course, was lauded for so doing. I tried to tell *The Globe and Mail* about two years ago that this same Godbout, while he talked about "national unity" here, in Quebec said,

"A little handful of French-Canadians led by M. Ernest Lapointe dictated its will to the country."

He said that two or three years ago, but it appeared in no English-language paper in the Dominion of Canada until it was printed in THE GOSPEL WITNESS as a translation. Then a number of daily papers used it as the text of editorials. THE GOSPEL WITNESS is a really useful paper—you had better subscribe for it! So ought all the editors of Canada's daily papers.

"Dr. T. T. Shields has been trying to stir the Protestants of this country to hatred of Catholics and the Roman Catholic Church."

That is not true. You who come here know that I never speak on the subject without saying that I have no quarrel with Roman Catholics as individuals: I always distinguish between individual Roman Catholics and the Roman Hierarchy. My quarrel is with the official Hierarchy of the church—and that, as representative of the Papacy—which, in my view, is the worst curse that ever visited the earth, and is the author of our confusion. But no one ever heard me suggest that Protestants should hate Roman Catholics. On the contrary, I have said far more than *The Globe and Mail* has said in praise of French-Canadians as a race, and of Roman Catholics as individuals. I have insisted and still contend that, left to themselves they would be as loyal as any.

*The Globe and Mail* says:

"When a man holding the position of Premier of a Province talks like a religious fanatic and divisionist he takes himself beyond the pale of decent men."

The poor uninformed man who wrote that editorial does not know that Premier Godbout has been saying that all the time. The Editor of *The Globe and Mail* must be a Christian Scientist—although perhaps he does not know it. Christian Science says that the way to get rid of evil is to deny that it exists. Some man runs into a stone wall, is stunned by the blow—then denies there was any wall there. By and by he slips and breaks his leg—and denies that it is fractured!

Mark Twain tells a story to the point. He supposes the case of being in a remote village where he had a fracture of some sort. He had his choice between a Christian Science practitioner and a horse-doctor. He said as between the two, he chose the Christian Science practitioner. She came to dress his fractured limb, and assured him nothing was wrong. As she was pinning on her apron the pin ran into her finger, and she cried, "Ouch". "What is wrong?" said he, "there is no pin—and no pain!" When she submitted her bill he told her she had only to believe she had his cheque, and she would find herself paid.

Where does this Editor of *The Globe and Mail* live that he does not know that behind the unified action in the Province of Quebec is not the intrigues of several political parties but the Roman Catholic Church? If he will read the sayings of Villeneuve with but a modicum of discernment, and take account of the activities of the priests of virtually every parish in Quebec, he will hear but one voice, and that the master's voice.

We know of no one who has said "that Roman Catholics are all opposed to conscription for overseas service." Neither *The Globe and Mail* nor anyone else can say with certitude that "thousands upon thousands of Roman Catholics throughout the nation voted with their brothers of other faiths for conscription." How does *The Globe and Mail* know this to be so? We thought the ballot was secret. We have little doubt some Roman Catholics so voted, but no one can say positively how many. The Editor of *The Globe and Mail* need not work himself up to a frenzy of laudation of French-Canadians and of Roman Catholics in general. No one so far as we know has ever denied that there are French-Canadians, and Roman Catholics of other racial origins in all the armed services. It is Lieutenant-Colonel Dollard Menard, a French-Canadian who said,

"We should have twice as many in the army as we have, especially when there are such excellent opportunities for promotion. But instead of taking these opportunities French-Canadians are staying in their shells."

Everybody knows that that is true. We have said it repeatedly before Colonel Menard came home covered with honours from Dieppe to say it.

*The Globe and Mail* says further:

"Men of ill will have tried to set one religion against another, to fan hatred between Catholics and Protestants."

### Who Are "The Men of Ill Will"?

Where and who are the "men of ill will"? Is a man a person of ill will who cries, "Fire!" when he sees his neighbour's house is ablaze? Are the police "men of ill will" when they publish abroad the portrait and descrip-

tion of a robber or murderer whom they have identified by finger prints as the guilty criminal? Is a physician a man of ill will who, having unmistakably diagnosed a case, plainly declares his patient is suffering from malignant cancer? Is an engineer a man of ill will who, discovering a weakness in some great dam, warns all concerned that unless it is corrected hundreds of homes will be swept away by a resultant flood, and perhaps many lives will be lost? Is the preacher a man of ill will who proclaims the biblical truth, "the wages of sin is death"? In short, *is a person a man of ill will who unmistakably recognizes an indisputable fact because he calls it by its one and only proper name?* Surely at this late day of Quebec's revealed attitude, a man, even an editor, must be seven-eighths of a simpleton, or rather, a simpleton ten times over, who does not know that the root cause of Quebec's disaffection and disloyalty is—not Roman Catholics as individuals—but the fascist, anti-individualist, anti-democratic, authoritarian, totalitarian Roman Catholic Hierarchy? Anyone who denies that sets himself against the testimony of every authoritative mouthpiece of Quebec. By refusing to ignore the history of the Roman Catholic Church throughout the world (of which the Editor of *The Globe and Mail* appears to be entirely ignorant), or of the history of Rome's bedevilment of politics and education in Canada in general, and in Quebec in particular; and by refusing to shut one's eyes to the increasingly patent effect of the pressure of religio-political Romanism, moving like a mighty glacier against the very foundations of our religious and civil liberties, and of the whole structure of the Dominion of Canada, and of the British Commonwealth of Nations, usually called the British Empire—I ask, does a man having a knowledge of history and of current religious and political movements, and the discernment to see their essential and inevitable relation to the freedom of the individual and the welfare and security of the state, show himself to be a "man of ill will" by recognizing and identifying the fact, and by sounding an alarm?

But *The Globe and Mail* says that

"no responsible public man has ever suggested, let alone said bluntly, as has Premier Godbout, that Mr. King's actions were dictated by the wishes of Roman Catholics and against the wishes of Protestants."

### Premier Godbout's Sin

Apparently Premier Godbout's sin in the eyes of *The Globe and Mail* is that he "said bluntly"—what no responsible man had ever "suggested"—notwithstanding, every man of intelligence in Canada, whether belonging to *The Globe and Mail's* category of "responsible" men or not, knows this to be incontrovertibly true. In my opinion it is high time that the truth about Quebec should be "said bluntly".

Once more, our King and York Streets Editor complains:

"For his own reasons he (Godbout) drives the wedge deeper not only in political disagreement, but also in religious and language differences."

Does not our Editor know that "language difference" is one of the most effective weapons of defense in the Roman Catholic armoury? That is the reason—a reason which in but thinly veiled language they themselves admit—that Quebec's educational council, exclusively subject to the Hierarchy, and most of them bishops or

priests, discourage the people of Quebec from learning English. That is the reason for their building up French-speaking settlements and schools and churches in Ontario and elsewhere in Canada. A language barrier is deliberately, designedly erected to segregate Roman Catholics from their English-speaking neighbours, and from any influence which the English language might exert. Does our Editor not know that when the clerical leaders of Quebec reiterate with wearisome monotony their determination to maintain their "French culture" they mean nothing, so far as the scarcely literate and illiterate masses of the people of that province are concerned, but the French language?

But has the Editor of *The Globe and Mail* no wider knowledge of this matter of "language differences", as a Roman Catholic bar to "national unity"? Let him study the recent history of Southern Ireland. How many people of the world speak Erse? To what treasures of literature, or of art, or history, or religion can a knowledge of that language admit? To some, to be sure. But why is the Irish language, a dead language if ever there was one, now revived, or rather resurrected in Ireland? Only as a partition, as a divisive and separatist instrument in Roman Catholic hands.

The Scottish Presbyterians ought to take a leaf out of DeValera's and Cardinal O'Rory's books. Let them insist that their children learn Gaelic only: that will insure their being Presbyterians for ever!

Our ultra unionistic (sometimes) Editor says:

"When a man holding the position of Premier of a Province talks like a religious fanatic and divisionist he takes himself beyond the pale of decent men."

That sort of pontifical vapidity inclines one to break a lance in Premier Godbout's defense. It surely is not "fanatical" for a man to have religious convictions? Is he necessarily "a divisionist" because he has the courage to tell the truth? Was it really indecent for Premier Godbout to tell the truth about Quebec and Mr. William Lyon Mackenzie King?

"In the Class of Dr. T. T. Shields"

But, says our national unity, anti-fanatic, anti-divisionist, anti-"blunt"-speaking, lovely spirited, gracious, gentle, charitable Editor of *The Globe* (oh, such a little tennis-ball of a sphere!) and *Mail* (from where? to where? what about?):

"He (Godbout) puts himself in the class of Dr. T. T. Shields, who has been trying to stir the Protestants of this country to hatred of Roman Catholics and the Roman Catholic Church. Premier Godbout plays right into the hands of people like Dr. Shields, whose campaign we detest."

I reply to this acme of editorial accuracy that those who have heard or read what I have said and written—and, I may say without exaggeration, there are many, many thousands of them from the Atlantic to the Pacific, are the best judges of the truthfulness of the charge that I have tried "to stir to hatred" either Romanists or Protestants. In one of the Western cities, at the close of one of our meetings, a person came to me and said, "Although I do not agree with all you said, I felt deeply impressed that you had a great love for the Roman Catholic people."

*The Globe and Mail* "Detests"

But our naive tolerationist says Premier Godbout "plays into the hands of people like Dr. Shields whose

campaign we detest." Is not that rather too positive for *The Globe and Mail*? We wonder the linotype did not choke or sputter at this unusual splash of positiveness. Was that kind or gentlemanly—when no one had attacked you? "We detest." Let us go to the dictionary:

**DETEST** (*L. detestari*, curse while calling a deity to witness, execrate, from *de* and *testari*, bear witness, call to witness, from *testis*, a witness). To curse or denounce solemnly; also, to feel abhorrence of; hate; dislike intensely,—*detestare*, to be detested; abominable; execrable; hateful; odious."

That is the category to which our amiable Editor who dislikes to have anything "said bluntly" consigns us. But inherent in the word *detest* is the idea of a basic rationale, for the emotion or attitude described. But our critic adduces no witness to discredit our testimony. He does not even dare to deny the truth of our contention. Apparently he feels justified in "detesting" a campaign of truth-telling.

But perhaps it is too much to expect a busy editor who is "all het up" to bother about etymology; or perhaps he detected in the word *detest* a Latin flavour, and used it as a delicate compliment to his much-abused French-Canadian friends.

I wonder who he is? Perhaps he is the Roman Catholic editorial writer on this essentially terrestrial *Globe*? Saith he, "We detest."

We will try to be more tolerant in spirit and in speech. I read the editorials in *The Globe and Mail* every morning. We are told to gather scraps—even ounces and fractions of ounces. On that principle I peruse the editorial columns of this pontifically oracular "national newspaper" every morning to see if I can find a few scraps of information, or of wisdom there. I am not always unrewarded. Occasionally like the gatherer of rags, bones, and bottles, I get a little junk; sometimes it is rather good gleaning; and when I must travel light from my perusal, I can always find at least some personal enrichment from the exercise of a little pity for a blind man who thinks he sees, and for a writer who at least made a brave attempt at writing something worth reading. I often disagree, but I never "detest."

Premier Godbout Now in the Same "Class"

But Premier Godbout and I are now in the same class! And both of us are "beyond the pale of decent men." What a charmingly charitable exclusive categorization, "Beyond the pale of decent men"!

Let us look at the dictionary again.

**"DECENT** (*L. decens* (*decent*) ppr. of *decere*, be fitting.) Fitting or appropriate; also, comely or handsome; also conforming to the recognized standard of propriety or good taste, as in behaviour or speech; proper with regard to modesty or delicacy; free from indelicacy; also respectable or worthy (as a *decent* family, a *decent* fellow); of seemly appearance; fair, tolerable, or passable."

All these things Premier Godbout and I are not! Poor Premier Godbout! Poor me! We are excommunicated together from the society of "decent" people. We are without the pale! And here am I—the "hater" of Catholics, trying to say a good word for the Roman Catholic, French-Canadian Premier of Quebec! I am sure he will be grateful, or, at least, he ought to be.

Blissfully Unconscious Naivete

And now we come to this bit of blissfully unconscious naivete:

"If Protestants thought the will of the majority were



ignored for the reasons Premier Godbout gave there would be the kind of outcry in the nation that would do serious harm to our fight against the enemy."

*But Protestants by the million not only think, but know that what the Quebec Premier said is true.* And so does the Editor of *The Globe and Mail*, but he dare not agree that it be "said bluntly". You see, the Roman Catholic goblin will get him if he does not watch out! He must write such stuff with his tongue in his cheek unless he is even more dense than this truly half-witted editorial implies.

In proof of what Premier Godbout says one has only to observe how the Roman Catholic Hierarchy is allowed to dictate in Canada's growing monetary, postal, and radio bilingualism; how it dictates in the Broadcasting Corporation, the Department of Information, in the Customs, in the Post Office, in the Justice Department, in all the Armed Services, in the Chaplain Services, and throughout the Civil Service, and even in the Royal Canadian Mounted Police, and above all, in the no-conscription for overseas policy of the Government.

#### If Protestants Should Wake Up

If Protestants should wake up sufficiently to make such an "outcry" as *The Globe and Mail* fears, it would not "do serious harm to our fight against the enemy"; but it would be a day of judgment to the most partisan inequitable administration that has inflicted itself upon any country in time of war.

The Communist Party—and I repeat, I abhor their doctrines, "Jehovah's Witnesses", are banned at the behest of Prime Minister King's masters, the Roman Hierarchy; nor will the ban be lifted until the Hierarchy consents. Chaloult was acquitted and féted notwithstanding his illegal and seditious speech through the same influence. The almost treasonable judgment was allowed to stand because the Roman Catholic advocate and minister of justice refused to appeal it. M. René Ristelheuber, the Vichy representative, is retained at Ottawa because the Roman Hierarchy has decreed he must remain. That was publicly admitted, or at least that he was retained in consideration of the susceptibilities of French-Canadian Catholics, when Britain broke with Vichy. And finally, even *The Globe and Mail* is by no means immune to Roman Catholic pressure and influence.

Premier King is a professed Protestant. But he is not in any true sense a Protestant. If he had been the black Pope, the general of the Jesuit Order, he could scarcely have served the interests of the Roman Catholic Church in Canada more effectively.

#### Premier Godbout "Must"

But listen to our journalistic oracle once more:

"Not only must Premier Godbout make an apology for that speech, but he must immediately end statements fit only for a low type of irresponsible charlatan."

Premier Godbout "must"! Who is this speaking? Has Hitler arrived without our hearing of it? Who is this little journalistic "side-kick" of the dictators? And since Mr. Godbout is "in the same class as Dr. T. T. Shields" presumably I "must" do something too? And all this in the column headed by the saying from one of my best literary friends, the anonymous and incomparable Junius—who fortunately for his peace of mind and the occasional repose of his pen never heard of *The Globe and Mail*, much less of its Editor. Here is Junius:

"The subject who is truly loyal to the Chief Magistrate will neither advise nor submit to arbitrary measures."

But Premier Godbout "must"! And, again, inferentially, I "must"! What is the appropriate and expressive colloquialism for such a situation? I think it runs something like this: "Not on your life." Of course, Premier Godbout, with *The Globe and Mail's* permission "must" or may speak for himself.

But what "must" he do? "Make an apology." To whom? For what? Telling the truth as he sees it? Oh, yes, he "must". Who is going to make him? Will the thunderous voice of "Canada's National Newspaper" enforce the "must"?

One might almost imagine that this opinionated arbiter of oratorical or rhetorical expression was inspired by some spirit with or without the indefinite article. Tremble all ye speakers and writers who dare to believe that anything should be "said bluntly"! The journalistic pontiff has said it—"Premier Godbout . . . must immediately end statements." Did I hear someone say, something about free speech? Impossible! The Premier of Quebec is commanded, he

#### "MUST IMMEDIATELY END STATEMENTS".

We had better speak softly when we pass the corner of King and York Streets. The Pontiff might be listening, and then, we "must immediately end statements" he does not like.

"Must" Premier Godbout and I speak only from manuscript in future, and then only from such manuscript as this oracular censor has approved?

#### What if Premier Godbout Won't?

But now that the decree is published, "Premier Godbout must make apology", and "must immediately end statements". What if Premier Godbout decides to do neither? As he has put himself in the same class with me I am inclined to think he will neither apologize nor allow his speech in future to be dictated by *The Globe and Mail*. And if he ignores *The Globe and Mail's* "must", what will *The Globe and Mail* do? If Premier Godbout should prove the "immovable object" will our King Street journalistic regulator of speeches develop "an irresistible force"? And if not, will *The Globe and Mail* editor-premier-censor-admiral-generalissimo "retire to a prepared position"? We shall see. And what we shall see will not be tragic, but very funny. Watch for your silent funny strip on the editorial page of "Canada's National Newspaper". Look out for Premier Godbout's apology, and his promise that he will as he "must immediately end statements" of a certain order.

But Mr. Godbout's statements—and mine by inference, are

#### "FIT ONLY FOR A LOW TYPE OF IRRESPONSIBLE CHARLATAN."

Quebec's Premier will surely not be able to hold his head up after that—"a low type". Why so "low"? Suppose he were mistaken in his judgment and incautious in his speech, is he necessarily "a low type"? I once heard Billy Sunday say there were some people so low they would need an aeroplane to get into hell. I have no knowledge that "Billy" had ever heard of the editorial writer under review. Obviously he fancies he lives on a very lofty plane when he describes Mr. Godbout as having spoken in a way "fit only for a low type", as also, inferentially, have I.

But the Quebec Premier has dropped to the low level of

#### "AN IRRESPONSIBLE CHARLATAN".

I know what the word means, but let me quote the dictionary again:

"CHARLATAN—one who pretends to more knowledge and skill than he possesses, especially in medicine; a quack; a pretentious impostor."

There you are Mr. Godbout, no, there *we* are! "Pretentious impostors"—"One who pretends to more knowledge and skill than he possesses." Could that possibly have any reference to this "must"-y gentleman of *The Globe and Mail*?

What an inspiring spectacle! *The Roman Catholic French-Canadian Premier of Quebec, and the Baptist Pastor of Jarvis Street Church, who is of English birth, compelled to stand together in mutual self-defense against the mighty editorial pea-shooter of "The Globe and Mail"!* Ah! Eureka! Here is "National Unity" at last! And achieved by *The Globe and Mail!* It ought to be made a duke!

But before I leave the dear editor to rest, in peace I must refer to another screed of his which appeared yesterday morning:

### A Brave Man Speaks Out

Lieutenant-Colonel Dollard Menard has the right to speak bluntly if any man has. It was he who led his French-Canadian unit, Les Fusiliers Mont-Royal, in the Dieppe attack. It was he who, at the head of his men, was wounded several times. It was he who was awarded the Distinguished Service Order for bravery. It was he who shed blood for all Canada.

Then all the more meaning have these words of his spoken to the press at Montreal: "What the hell is the matter with French-Canadians? We should have twice as many in the army as we have, especially when there are such excellent opportunities for promotion. But, instead of taking these opportunities, French-Canadians are staying in their shells. A great mission has been thrust upon us, and we must take up our just share of the battle."

We can tell Colonel Menard what is wrong with the French-Canadians. There is nothing wrong with them. We have repeated that time and time again. But things have been happening while Colonel Menard was training his unit in Britain. The leaders of his people have been misleading them. They have played to prejudices. They have appealed to the worst elements among French-Canadians. They have bewildered them with talk of this war not being any business of the French-Canadians. They have turned them against the rest of the nation while you, Colonel Menard, were storming Dieppe with your band of brave men of the racial line the politicians, for their own good, have been leading down the path of disruption.

The French-Canadians are a generous, good-hearted people. They were deliberately fooled by men in public life who have ridden their backs for twenty-five years. They have been isolated from the rest of Canada to keep them a voting block.

And if you will want to know immediately what is wrong with the French-Canadians, Colonel Menard, then read the report of *The Canadian Press* which appeared in this newspaper on the same day as your manly and honest words were spoken:

Quebec, Oct. 15 (CP).—Mrs. Pierre F. Casgrain, in a message to electors of Charlevoix-Saguenay constituency, where she will run as an Independent Liberal in a Federal by-election Nov. 30, said today that she was "opposed to compulsory military service if its object is to send our youths, against their will, to fight in a foreign country.

"In the plebiscite I voted negatively, as did the majority of my fellow-citizens, because I wanted nothing changed in the promises that political chiefs had made to our Province before the war and even in the general elections in 1940 on the conscription question."

That, Colonel Menard, is what has been happening to the French-Canadians. Poisonous stuff like Mrs. Casgrain's which refers to fighting the enemy where he is, as you and your men have done, as fighting "in a foreign country." That is the kind of misleading stuff that is being fed French-Canadians.

And it isn't that Madame Casgrain couldn't know better if she wished. She is an educated woman whose husband was for twenty-four years a member of the House of Commons. He was its Speaker, and, until he was recently appointed to the Superior Court Bench of Quebec, was Secretary of State in Mr. King's Cabinet. And that same Pierre Casgrain is, of all things, an honorary member of your regiment, Les Fusiliers Mont-Royal.

For political gain politicians have been playing that sort of dangerous game. But it is not Madame Casgrain alone. It has been Mr. St. Laurent who said that it is no obligation of citizenship to fight beyond the shores of Canada. It has been all the host of partisans of French-Canadian race who have befuddled your people with talk of this being a British war, an "imperialist war", not Canada's war. You, Colonel Menard, have shown that you know what kind of war it is. By your wounds you have proof that French-Canadians can fight, and do fight, for freedom.

And while you were fighting for them and us, the Raymonds, the Chaloults, the Duplessis, the Cardins have done their ill service until you, in honest wrath, wonder what is wrong. But not alone are the French-Canadian politicians to blame. Others, English-speaking, have been willing to get the benefit of keeping French-Canadians a voting block, war or no war, danger or no danger. All the English-speaking Cabinet Ministers have benefited by the campaign of segregating the French-Canadians from the rest of Canada. And why? Just to keep the political formula, so carefully worked out by Mr. King, of insisting since the last war that isolationism is a good thing; that conscription is hateful; that total war is not for us; that all participation in the war should be moderate and voluntary.

Colonel Menard, all Canada is proud of your heroism. Be not worried about the worth of the members of your race. Remember that evil men have misled them.

We agree with all that. That is exactly what we have been saying all the time. "The leaders of his people have been misleading them." That is no compliment to the intelligence of the French-Canadians. But who are "the leaders"?—"the Raymonds, the Chaloults, the Duplessis, the Cardins"? They are all Roman Catholics numbered among "the faithful". Has any one of them been repudiated by the Hierarchy? It is true that there is nothing wrong with French-Canadians—except their upbringing under the strict surveillance of the Roman Catholic Church.

Dare we quote Colonel Menard again? He is reported in the chaste and highly respectable, and responsible columns of *The Globe and Mail* as having said,

"WHAT THE HELL IS THE MATTER WITH FRENCH-CANADIANS."

I do not like to hear that word "hell", of such solemn and truly terrible significance, used flippantly. But I answer Colonel Menard by remarking that had he asked:

"WHAT THE PURGATORY IS WRONG WITH FRENCH-CANADIANS?"

he would implicitly have answered his own question.

### Premier Godbout Must Know Quebec

What then is the conclusion of the whole Godbout matter? It was with the assistance of the late M. Lapointe and his French-Canadian colleagues in the Cabinet that Godbout achieved office in Quebec. The men who helped him knew the mind of their chief, Mackenzie

King. Can anyone reasonably suppose that Mr. Godbout did not know what he was talking about when he said in effect, as *The Globe and Mail* reports, that

"Mr. King's actions were dictated by the wishes of Roman Catholics and against the wishes of Protestants."

Unquestionably Premier Godbout knows the facts of the case. What motive could he, a Roman Catholic, have for any degree of prevarication in such a case? It is nothing more than he said in Plessisville, Quebec, two years ago—I quote again,

"A LITTLE HANDFUL OF FRENCH-CANADIANS LED BY M. ERNEST LAPOINTE DICTATED THEIR WILL TO THE COUNTRY."

Mr. Godbout spoke the truth then, and he spoke the truth again in the speech for which *The Globe and Mail* demands he "make apology". Nor does our rather vicious critic deny that Mr. Godbout spoke the truth. It knows better than that. The real gravamen of its complaint is that Mr. Godbout "said bluntly", that the Roman Catholic Church was dictating the policies of the present government. And for saying that, Premier Godbout is charged with having put himself "in the class of Dr. T. T. Shields", and with "playing right into the hands of people like Dr. Shields."

At this point our critic is right. *Premier Godbout in this matter said exactly what I have been saying by voice and pen for more than two years. And we have, both told the truth. Here at last an authoritative voice confirms the truth of my contention. The real ruler of Canada at this hour is Pope Pius XII., through Cardinal Villeneuve and the Hierarchy.*

#### The Only Real Solution

There is only one solution of this problem, and that is "the hidden wisdom" which resides objectively in the Bible, and the anointing and illumination of the Holy Spirit, that will enable us to see and understand spiritual truth. Then shall we know that man does not—and cannot—live by bread alone, but "by every word that proceedeth out of the mouth of God." The best initial contribution that anyone out of Christ can make to the war effort, is to get right with God himself and He will give you light. If and when through the medium of God's revealed Word we read the newspaper and the events of our time, we shall discover that God is right up-to-date, and has anticipated everything in His word. I do not mean that one may find in the prophetic scriptures a blueprint of the political map of the world as it will be after the war; but the principles and precepts, and promises of the Bible will be found to be the best explanation of the past, the best light on the present, and the safest—the only safe—prognosticator of the future.

"A glory gilds the sacred page  
Majestic as the sun;  
It gives a light to every age,  
It gives, but borrows none.

"The hand that gave it still supplies  
The gracious light and heat;  
Its truths upon the nations rise;  
They rise, but never set."

"The Lord reigneth: let the earth rejoice." Let us pray:

O Lord, make us all men and women who have understanding of the times, that we may know what we ought to do. Bless our meditation. May it have the effect of opening our minds and stabilizing our faith in Thee. If there are any here who have no personal knowledge of Him Who is the Light of the world, the Incarnation of all wisdom, make them to know Him to-night. For His name's sake, Amen.

#### "Be Not Ashamed - - of Me His Prisoner"

On the occasion of the recent visit of Rev. Carl McIntire, Collingswood, New Jersey, to the Union Convention, in one of his addresses he quoted this passage: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." Of course it was not new to us, but his quotation of it struck us with singular force.

How many people there are who are by no means irreligious—some of whom even professing to be Christians—who seem to be "ashamed of the testimony of our Lord"! The Apostle Paul was not ashamed of the gospel of Christ. There was a time when Peter was "ashamed of the testimony of our Lord", and denied that he knew anything of Him. But after Pentecost their enemies observed "the boldness of Peter and John". So ought we all to be bold, not only in coming to the throne of grace, but in testifying to our relationship to Christ.

And further, Paul admonished Timothy: "Be thou partaker of the afflictions of the gospel." It has never been easy to be absolutely loyal to revealed truth: it is not easy now. And to proclaim the gospel, with all its implications, without fear or favour, inevitably requires a man to be partaker of the afflictions of the gospel. And this is quite impossible apart from the power of God. We need divine grace, and the indwelling of the Holy Ghost if we are to continue constantly true to the testimony of our Lord.

But in the verse we have quoted there is one pathetic phrase, "Be not thou therefore ashamed . . . of me his prisoner." Paul was a prisoner for the gospel's sake. Doubtless at such times as the great apostle enjoyed popular favour, there would be many who would not be ashamed to be found in his train; but when he became a prisoner for the sake of the gospel, that was another story, and obviously there were some who were ashamed to acknowledge any acquaintance with him. Probably not a few of his friends would say that the Apostle ought to have been more reserved, more politic, less militant; and that by so doing or being, he might have avoided imprisonment, or even apprehension.

Here is another biographical line in Paul's writings: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."

"He was not ashamed of my chain." Of how few that can be said in our day! How many there are who are ashamed of those who wear a chain for Christ's sake, who bear the opprobrium, and even hatred, that is heaped upon them just because they believe and preach—or teach—the gospel! It is no compliment to any minister of Christ in our day, if he finds it possible to be "hail fellow, well met", with men of the world. If we are true to Christ, we shall be denounced by a great many of "the best people". We shall be charged with fanaticism and bigotry, narrow-mindedness and ignorance; and with many other unworthy qualities. And because we are so charged, some timorous souls will be ashamed of us. But in Paul's day, he was inseparably identified with the gospel. To be ashamed of him, was to be ashamed of "the testimony of our Lord". It is still

so: to be ashamed of those who seem now to be hated of all men for Christ's sake and the gospel's, is to be ashamed both of the gospel and of Christ.

Some years ago we published a few paragraphs from, *Chronicles of the Schonberg-Cotta Family*, by Mrs. Charles Rundle, which we repeat here:

"We do indeed many of us wonder that Dr. Luther should use such fierce and harsh words against the Pope's servants. Yet St. Paul 'even could have wished that those were cut off' that troubled his flock; and the very lips of Divine love launched woes against hypocrites and false shepherds severer than any that the Baptist or Elijah ever uttered in their denunciations from the wilderness. It seems to me that the hearts which are tenderest towards the wandering sheep will ever be severest against the seducing shepherds who lead them astray. Only we need always to remember that these very false shepherds themselves are, after all, but wretched lost sheep driven hither and thither by the great robber of the fold."—Page 223, October, 1520.

"It seems that Dr. Luther attacks the old methods of teaching in the universities, which makes the old professors look on him as a dangerous innovator, while the young delight in him as a hero fighting their battles. And yet the authorities Dr. Luther wishes to re-instate are older than those he attacks. He demands that nothing shall be received as the standard of theological truth except the Scriptures. I cannot understand why there should be so much conflict about this, because I thought all we believed was founded upon the Holy Scriptures. I suppose it is not; but if not; on whose authority?"—Page 173, Sept., 1513.

"But now to confess Luther seemed to me to have become identical with confessing Christ. It is the truth which is assailed in any age which tests our fidelity. It is to confess we are called, not merely to profess. If I profess with the loudest voice and the clearest exposition every portion of the truth of God except precisely that little point which the world, and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christianity. Where the battle rages the loyalty of the soldier is proved; and to be steady on all the battlefield besides is mere flight and disgrace to him if he finches at that one point.

"It seems to me also that, practically, the contest in every age of conflict ranges usually round the person of one faithful God-sent man whom to follow loyally is fidelity to God. In the days of the first Judaizing assault on the early church that man was Paul. In the great Arian battle this man was Athanasius—'Athanasius Contra Mundum'. In our days, in our land, I believe it is Luther; and to deny Luther would be for me, who learned the truth from his lips, to deny Christ. Luther, I believe, is the man whom God has given to His Church in Germany in this age. Luther, therefore, I will follow—not as a perfect example, but as a God-appointed leader. Men can never be neutral in great religious contests; and if, because of the little wrong in the right cause, of the little evil in the good man, we refuse to take the side of right, we are, by that very act, taking the side of wrong."—Page 234, April 2, 1526.

We need only remark that these principles still apply, and everyone identified with the CANADIAN PROTESTANT LEAGUE will very probably find them illustrated in their own experience.

**Subscribe for  
The Gospel Witness**

### Our Name Extension

This week we have added to our name of about twenty-one years' standing—THE GOSPEL WITNESS, another name, PROTESTANT ADVOCATE. This paper has been a Protestant advocate from the beginning, and its Editor has been such for years before the paper was born; but the special circumstances of our time, and the uncompromising witness the paper has borne to the gospel as involving all the great doctrines of Protestantism, and the witness it has borne against the Romanist perversions of the gospel, make it desirable that it should include its protest in its name, and fly its flag, which it has never furled, at its masthead. Notwithstanding, our name, THE GOSPEL WITNESS proclaims our primary purpose and the method of our warfare.

Let us know how you like it.

### Premier Hepburn Resigns

By radio it was announced this evening, Wednesday, that Premier Mitchell Hepburn had resigned, and that the Lieutenant-Governor had called upon the Attorney-General, Mr. Conant, to form a Government.

The newspapers, being called by telephone, declined to give any further information as to the reason for the resignation. Whether it has any relation to his sponsorship of the meeting in Maple Leaf Gardens, which was shared by others, including the Communist leader, Tim Buck, we do not know. All we are concerned about is that Mr. Hepburn has resigned. And that is good news!

Throughout his regime, the Province of Ontario has been governed by the worst elements in the Province. Probably Canada has never had such an agile political acrobat as Mr. Hepburn has shown himself to be. He inveighed against the iniquity of the Administration which preceded his, for its Hydro-Electric policy. He cancelled contracts by the wholesale, and long before the war he had to reverse himself completely. Ontario not only needed all the power provided for, but very much more. Now of course in war time we have nothing like power enough.

Mr. Hepburn opposed the C.I.O.—and that was about the only thing he ever did for which we ourselves could and did commend him. But he completely reversed himself in that matter, and recently declared that only labor could properly govern the world. He was responsible for the iniquitous amendment to the Assessment Act, designed to give more money to Roman Catholic schools—then reversed himself on that, although in other ways he contrived to give the Roman Catholic Church more money than ever. The only one of his policies, so far as we know, that Mr. Hepburn has not changed is the one that was the worst of all: his liquor policy. He made the Government really an agent for the liquor business, and apparently sought to flood the country with it.

What reason prompted his resignation, we do not know; but he has resigned. Mitchell F. Hepburn is no longer Premier of Ontario. For that fact, the whole Province ought to hold a thanksgiving service. Whether or not he will now retire from public life, we do not know; but if and when he does, we feel sure that, unless perhaps it may be among the baser elements of the Ontario population, Mr. Hepburn will depart "unwept, unhonoured, and unsung".

### Letters From the Minister of Justice

In our issue of August 13th, we published a letter to the Minister of Justice respecting the escape of Peter Krug from an internment camp. We received an acknowledgment with a promise to investigate the case. We received a second letter dated August 31st reporting the result of the investigation, but as it was marked "personal" we did not feel free to publish it. Following many enquiries as to whether a reply had been received we wrote the Minister on October 16th asking whether he would have any objection to my answering the enquiries by publishing his letter of August 31st. We publish below the Minister's reply together with the letter of August 31st.

Office of The Minister of Justice,  
Ottawa, Canada

October 19th, 1942.

Personal

Reverend T. T. Shields,  
130 Gerrard Street East,  
Toronto 2, Ontario.

Dear Sir:

I have your letter of October 16th, in which you inform me that you have had many inquiries as to whether you have received from me a reply to your letter of August 13th concerning the escape of one Peter Krug from an internment camp and in which you ask my consent to publish the reply I made to you on August 31st.

I see no objection to your making use of the information contained in my answer nor even to your publishing this answer if you see fit.

Yours truly,  
LOUIS S. ST. LAURENT.

Office of The Minister of Justice,  
Ottawa, Canada

August 31st, 1942.

Personal

Dr. Thomas T. Shields,  
130 Gerrard Street East,  
Toronto 2, Ont.

Dear Sir:

On receipt of your letter dated August 13th, I asked the Royal Canadian Mounted Police for a report on the incident referred to, and the report I have received is as follows:

"The manner in which Peter Krug obtained facilities in Toronto shows considerable ingenuity on his part. Krug went to the Union Station on the morning of April 16th and approached a gateman, George Billings, 227 Lauder Avenue, telling Billings that he had just arrived from New York where he was a carpenter on the S. S. Normandie, that he had a job in Windsor, Ont., but lacked funds to get there. As Krug produced falsified documents to support this story, Billings was convinced and directed Krug to Lance-Corporal Pearce of Number 12 Provost Co., who was on duty at the Station. Pearce responded to the appeal and telephoned the City Welfare Department. They recommended that Krug get in touch with a Catholic priest, M. J. McGrath of the Catholic Adjustment Bureau, 67 Bond Street. Krug went to this office, where McGrath examined his falsified documents and listened to his story after which he furnished Krug with a requisition for a bus ticket to Windsor and \$1.25 in cash to purchase his meals en route. Krug left for Windsor the same afternoon. There is no evidence that any of the three above-mentioned persons had any idea that they were dealing with an escaped German prisoner."

It would appear from this report that it was the City Welfare Department that recommended that Krug get in touch with the Catholic Adjustment Bureau in Toronto.

Yours very truly,  
LOUIS S. ST. LAURENT.

### U.S. Magazine Says Quebec Admirer of Petain's France Charges R.C. Church Rules

By CHESTER A. BLOOM  
Telegram Washington Correspondent

Washington, D.C., Oct. 20—Under the title of "French Canada" in its issue of October 19th, Life magazine, weekly picture periodical, has undoubtedly provided an article, with pictures, dealing with the Quebec conscription situation which may start an even greater controversy than the publication's recent editorial warning Britons America is not fighting to save the British Empire.

"The war," says the article, "makes trouble for Catholic Quebec." One might reasonably add that the article itself will make some trouble in Quebec, for the Dominion government, and finally for the new information service which Canada is on the point of setting up in the United States. Official Canada, undoubtedly will find some of Life's assertions hard to answer.

#### Charge Church Rule

For example, after saying "the French-Canadians are among the nicest people in the world, sweet-tempered, amiable, virtuous, frugal, industrious and honest" the article adds that they are dominated by the farm and the church, that Quebec is the most unprogressive of the settled provinces of Canada, that it has a high infant mortality rate; that Trois Rivieres has an infant mortality rate higher than Bombay's and Quebec City's mortality rate is the highest in the world.

After saying that Quebec voted last April against conscription by over 70 per cent. the article charges that "actually rural Quebec is run by the Catholic church"; that the church exacts a 4 per cent. tithe on all grain harvests, non-payment of which "brings seizure of property." The Catholic church, says the article, controls education in Quebec, only the bishop may permit youths to attend a non-Catholic school, that girls may not attend movies until they are 16 but may marry at 14.

#### Village Dissected

After having dealt thus with Quebec Province as a whole, the article proceeds to dissect (with text and pictures) the small village of Saint-Fidele on the St. Lawrence River as a kind of guinea pig, adding that all the pictures were taken with the help of the village cure, L'Abbe Thomas Louis Imbeault. A picture of the cure carries the explanation that he "may" be consulted on whether to marry, whether to go to a doctor, how to vote, how to answer a summons for conscription.

The people of Saint-Fidele, so the article charges, feel it is their sacred duty to combat "Communism or Bolshevism" which may include anything from state allowances for mothers to American atheism; that they are more than a little troubled by a world war being fought by Russian Bolsheviks, Chinese Buddhists and English-speaking Protestants against, among other places, Rome, the home of the Church. Of Saint-Fidele's 1,100 people, says the article, only two have enlisted, three have been conscripted for service inside Canada, a total of .04 per cent.

This reluctance is explained on the ground that the Quebecois are held together by the lasting fear of the Church for English-speaking Canadians and "rambunctious" Americans; that they are of Norman descent, stemming from Catholicism of the 16th century; that Quebec despised the France of the French revolution and of the Third Republic; that its youth now admire the France of Petain; that Quebec objections to "fighting Great Britain's war" go back to the Boer War and the First Great War, and adds: "But whenever Britain was fighting the U.S. French Canada fought the U.S. too, often with great gallantry, usually in exchange for more concessions to the Church in Quebec" such as the Quebec Act of 1774, and further remarks that "the ancestors of these Normans fought the English from 1066 to 1763, usually with success."

#### Godbout Praised

The article praises Premier Adelard Godbout for urging that Canada has a stake in the current world war, should give full co-operation; also for his proposal that English be taught in the Quebec public schools "to help French-Canadians to qualify for jobs in modern English-speaking civilization," adding, "above all, he is remorselessly against Hitler." The article somewhat pointlessly adds that Mr. Godbout

probably represents the "true sentiments of most French-Canadians who, in a straw poll last August, voted Canada's Liberal Prime Minister Mackenzie King the greatest living Canadian by a vote of 50 per cent. against 4 per cent. for the Cardinal." The periodical publishes a full page picture of Cardinal Villeneuve as "probably the most powerful man in Quebec," says that whereas "the low clergy of Quebec oppose the war, Cardinal Villeneuve undertakes to support the war, thus placate the Ottawa government".

#### Prelate Quoted

Cardinal Villeneuve is quoted as having referred in the early days of the war to "the break-up of that great and ostentatious empire" (Britain) to "the covetousness of the neighboring 'ogre'" (the U.S.) and "the wild, living atheistic democracy which reigns to-day in almost all the countries of the world." But the article adds that the Cardinal now faces the fact that Hitler is even worse and the war must be fought by French-Canadians far from Quebec. It quotes him, however, as having said in 1938: "It is never permitted to grant freedom of thought, writing or teaching and the undifferentiated freedom of religions as so many rights which nature has given to man."

A page of pictures and text also is devoted to the numerous religious, social and labor organizations cultivated by the Catholic Church in Quebec to combat "the swelling forces of the modern world, as more and more Quebec youths go to the cities and hear radio broadcasts, see U.S. movies, join labor unions and lose touch with village cures." Not even the clergy can entirely keep out these influences, it says.

#### Big Families Pictured

The article charges, on a page of sample pictures of big Quebec families, that "the French-Canadians really expect some day to be the vast majority in Canada"; that Canada to-day is 45 per cent. Catholic, 37 per cent. French; that the Church forbids birth control and "out of Quebec's 3,500,000, it has an impressive total of 3,000,000 regular church members."

The Dominion government, says Life, has put a French-Canadian, Major-General LaFleche, in charge of getting soldiers for all Canada, being "realistic." The test of Britain's tolerance, says the article, has come to-day in Quebec's contribution to a world war for all free men everywhere.

There is no question of the powerful effect on American minds that this article will have by such a widely-circulated periodical as Life. Whether there is any connection between the editorial in the preceding issue which warned Britons that America would not fight to save the British Empire, and this week's article which implies that the British policy of religious and political and linguistic tolerance in Quebec has failed, readers must judge for themselves.

—The Evening Telegram, October 20, 1942.

### City Council Tramples on Freedom of Worship Front-Page Editorial in the Quebec Chronicle- Telegraph, October 19, 1942

The non-Roman Catholic minority in this city is anxious to live on good terms with the majority in the community and to avoid matters of racial and religious controversy as far as possible. In a general way they mind their own business, accepting particular conditions that do not fit into their own way of life without serious protest, ignoring pin-pricks that are irritating, even though not deliberately intended. Perhaps they do not protest often or vigorously enough for their own good: at all events their peaceable behavior seems to have encouraged the City Council to believe that, not merely their minority rights but their very rights as free and equal Canadian citizens can be done violence to with impunity. As Winston Churchill once exclaimed with regard to humiliations offered to the British by the Japanese: "What kind of people do they think we are?" Do Mayor and Aldermen think we are devoid of sensibilities or inferior beings who will accept injustice and discrimination submissively?

Commenting upon a recent speech by the Premier of Quebec, the Toronto Globe and Mail said a few days ago: "When Premier Godbout says that Mr. King, English-speaking and Protestant, resisted those of his own language and his own religion to support the point of view of the French-speaking Catholics, . . . he puts himself in the class of Dr. T. T. Shields,

who has been trying to stir the Protestants of this country to hatred of Catholics and the Roman Catholic Church. Premier Godbout plays right into the hands of people like Dr. Shields, whose campaign we detest." And that is exactly our position with regard to the acts of increasing aggression on the part of the majority in Quebec towards the minority. We, too, detest the campaign of Dr. Shields and have done our best to combat it but we are left without a leg to stand on when our City Council plays straight into his hands; enabling him to tour the English-speaking Provinces proclaiming that Protestants no longer enjoy freedom of worship in the City of Quebec.

As our readers will have seen in last Saturday's issue, the Council has just adopted the extraordinary by-law that no more churches of any denomination whatsoever may be erected in Montcalm Ward, the chief residential district of the city. One rubs one's eyes in amazement and finds difficulty in crediting so fantastic a statement. Yet it is an actual fact, so tangled is the web men weave when they set themselves to practise deceit: A public body, wholly Roman Catholic in its membership—adherents one and all of the Roman Catholic Church which erects more religious institutions than any other—has decided in its wisdom that churches are as undesirable as garages, filling stations, stores or undertaking parlors in a residential district. It is true that this action is supported by the contention that the Catholics now have all the churches they need in Montcalm Ward and that the Protestants neither need nor wish to have any churches there. But if this is true, where is the necessity and what is the purpose of so remarkable a regulation?

A few years back a similar by-law was adopted covering that part of the ward west of Maple Avenue, in order to prevent our Jewish citizens from building a synagogue on property they had acquired as a site. At present the Jews have a permit to build on another site they have purchased in the ward, this time east of Maple Avenue, and retroactive legislation is unconstitutional. But if the new by-law is not designed to block the synagogue project a second time, it is obvious that it must be aimed specifically at the Protestant Churches, since the possibility that either the Jews or the Irish Catholics will find need for additional Churches in Montcalm is remote, to say the least.

With respect to the pretense—for that is all it is—that the Protestant Churches neither need nor wish to build in the ward, we have been at pains to inquire and have discovered, as we expected, that none of them were ever consulted as they ought to have been in a matter affecting them so directly, even if only as a matter of courtesy and consideration for the minority. It is true, we believe, that none of the Protestant Churches organized here contemplate building new churches anywhere in the city within the immediate future and the Baptist Church is already situated in the ward, although near its eastern limits. But to say that none of them need or wish to build in Montcalm is inaccurate on its face. English-speaking Protestants were among the earliest residents of Montcalm and since its annexation they have been gravitating there more and more from the old section of the Upper Town in which, with one or two exceptions, their various churches stand.

Because of the westward trend of Protestant population, the congregations, in a great majority, find themselves at a considerable distance—often a matter of a mile and more—from the churches they attend. The Roman Catholics, by contrast, have conveniently-situated churches in every parish. And we do not hesitate to say that they would not be satisfied with any other arrangement. Therefore, in important respects, it would be to the advantage of St. Andrew's Church, the Cathedral of the Holy Trinity, Trinity Church, Chalmers-Wesley Church and even St. Matthew's Church, the most westerly situated, if a move could be made to Montcalm Ward. For this to be possible, of course, the existing churches would have to be disposed of and there is always reluctance to take so drastic a step. Yet Chalmers-Wesley Church has owned a site in Montcalm Ward for a number of years now and the Rectory of St. Matthew's Church is well within its limits.

Certainly no one responsible for any of the non-Roman Catholic Churches would dream of committing himself to the proposition that his congregation will never wish to build in the ward and, in any case, the principle involved is vicious, objectionable and humiliating. In effect, a minority to whom freedom of worship is guaranteed by the British North America Act, a respectable group of free and equal Canadian citizens who wish to worship the same God as the Roman Catholics, are told, indirectly, that they may build sacred edifices in which to conduct their worship only where and if the majority choose to permit them to do so.

That is a negation of democracy and a violation of citizenship to which the English-speaking minority in this city will never consent as a matter of principle, so long as any means of obtaining redress is open to them. In our confident opinion, an unconstitutional by-law of this character is not worth the paper it is written on and will fall to the ground the first time it is challenged before the Courts. We are aware, too, that determined protests are to be forthcoming that will not improbably assume a united form but our regret is that the Council should have been weak enough to place itself in so false and so discreditable a position to begin with. We realize that this is a move made on the eve of the municipal elections in the hope, if not as the price of acclamations for the Mayor and certain of the Aldermen but one has to be irresponsible or desperate indeed to buy office at such a shameful price.

Just now, Canadians have enough to do to fight for their lives and freedom against dangerous foreign enemies without quarreling among themselves, and for the sake of the internal concord of this country that is so perilously threatened from without, we sincerely hope one of the first acts of the Council to be elected one week from to-day, will be to rescind a by-law that should never have sullied the pages of the City's statute books. Otherwise the retiring Mayor and Aldermen will have raised an issue certain to have repercussions far beyond Quebec—an issue absolutely indefensible on grounds of Justice, Democracy or Christianity—as a wholesale electoral bribe.

## Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 44 November 1, 1942

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

### CHRIST BEFORE PILATE

Lesson Test: Luke 23:1-26.

Golden Text: "I find no fault in this man."—Luke 23:4.

#### I. The First Trial before Pilate—verses 1 to 5.

Parallel passages: Matt. 27:2, 11-14; Mk. 15:1-5; John 18:28-38.

The Jewish religious trial of Christ was in three stages; (1) the preliminary trial before Annas, the ex-High Priest (John 18:12-14, 19-23), (2) the informal trial before Caiaphas and the Sanhedrin, probably before dawn (Matt. 26:57-68), (3) the formal trial after dawn (Matt. 27:1; Lk. 22:66-71). The Roman civil trial consisted of three parts also; (1) the first appearance before Pilate, the Roman Governor of the Kingdom of Judaea, (2) the appearance before Herod Antipas, the tetrarch or native ruler of the province of Galilee, (3) the final trial before Pilate.

The Jewish religious courts did not have the authority to condemn a man to death (John 18:31); that power rested solely with the civil courts. The Jews were compelled, therefore, to bring their case before the Roman Governor. They desired that Pilate should confirm their judgment at once, and declare the Holy One guilty of death without further investigation, but Pilate knew that "for envy they had delivered him" and he determined to enquire into the matter (Matt. 27:18). It is ever the custom of Satan to hurry wicked men who would commit crimes, while the Spirit of God would restrain them, and cause them to think upon their ways (Prov. 4:26; 5:3-6).

The charge made against Christ in the religious trial had been that of blasphemy, laid against Him because He had

claimed to be God (Matt. 26:63-66). Had He not been God, that charge would have been just (Lev. 24:16).

In the civil court Christ was charged on four counts; (1) perverting the nation (verses 2, 14). But far from injuring the state, our Lord was making the highest possible contribution to the good of the country by turning men's hearts from their evil ways. It was said that He was stirring up the people. The word which Christ preached does arouse the consciences of men and bring about divisions, but the effect is salutary, for the good must ever separate themselves from the evil, if they would remain pure (Matt. 10:34-38; Lk. 14:25-27). (2) Forbidding the giving of tribute. On the other hand, there was evidence to the contrary (Matt. 17:24-27; Lk. 20:25). (3) Setting up a rival Kingdom (Matt. 2:2, 3; John 6:15). Pilate himself evidently understood that Christ did not claim to be a King in the political sense (John 18:33-37).

This trial was a farce, since Christ was without sin (Heb. 4:15; 7:26). Only on the evidence of false witnesses could any charge against Him be sustained (Psa. 27:12). In reality the judges themselves were on trial, since their own words would condemn them (Matt. 12:37).

#### II. The Brief Trial before Herod—verses 6 to 12.

Herod of Galilee happened to be in Jerusalem at that time, probably to attend the Feast of the Passover. The chance reference to Galilee on the part of a spokesman for the people suggested to Pilate a way of escape from the necessity of passing judgment upon Christ. The Roman Governor sought to evade the issue. It takes courage to face the truth; the majority hold down the truth by their unrighteousness (Rom. 1:18).

Herod Antipas, who had rejected the testimony of John the Baptist and killed that prophet, displayed curiosity on a former occasion when he heard of the miracles performed by the Saviour (Lk. 9:7-9). He considered the present circumstances as affording a good opportunity for gratifying his desire to see a manifestation of supernatural power, not knowing that signs are granted solely in answer to faith and for the glory of God. Christ was silent before him (Isa. 53:7). The malicious cruelty which Herod displayed was in keeping with his character: he might still be described as "that fox" (Lk. 13:32).

Pilate and Herod were at one in their refusal to release the Christ, and these two enemies became friends (Acts 4:27). Devotion to a common cause frequently heals minor breaches, but Pilate and Herod should have united to see that justice, rather than injustice, was performed.

#### III. The Final Trial before Pilate—verses 13 to 26.

Parallel passages: Matt. 27:15-26; Mk. 15:6-15; John 18:39, 40.

Pilate himself was willing to release Christ. He repeated his judicial finding that the Saviour was innocent of the charges brought against Him, but he made the mistake of attempting to reason with the people. He proposed two alternative courses to the Jews who were clamouring for the crucifixion of Christ; to chastise the Christ by scourging, or to release Him as a pardoned malefactor, according to the custom of the feast. Pilate's honest opinion and his compromising proposals did not agree. He was utterly inconsistent, for either the scourging or the release would imply guilt. Pilate was weak, vacillating and untrue to his convictions.

A man's character is indicated in the choices which he makes. The people, whose hearts were bent upon evil, chose Barabbas, a rebel and a murderer, rather than Christ, the spotless Lamb of God. The incident of the release of Barabbas will afford an illustration of the principle of the vicarious atonement wrought out for us by Christ. Our Saviour took Barabbas' place as a condemned criminal, while the guilty man went free (2 Cor. 5:21).

The voices of the people and the chief priests prevailed with Pilate over his own judgment, (verses 4, 14, 22; Matt. 27:24), the movement of conscience, the advice of his wife (Matt. 27:19) and the testimony of Christ Himself. Pilate followed the multitude to do evil (Exod. 23:2).

The words and actions of Pilate show that it is not easy, in fact it is impossible, to shift responsibility, so far as our relationship to Christ is concerned (Rom. 14:12). The question must be answered, "What then shall I do unto Jesus which is called Christ?" (Matt. 27:22).

## BEHIND the DICTATORS

This is the title of a book by Dr. L. H. Lehmann, an ex-Roman Catholic priest, who is Editor of *The Converted Catholic*, New York City. Dr. Lehmann was born in Ireland, received his early education there, and his theological training in Rome, where he was ordained a priest. He was priest of one of the Roman Catholic churches in Rome, and later went to South Africa, returning again to Rome for a while, and then was transferred to the United States.

Dr. Lehmann knows Roman Catholicism from the inside, and is able to write on the subject with authority. In this book he shows what a large place the Roman Catholic Church has behind the dictators, in fomenting and carrying on the present war. No one who would be informed on the Roman Catholic question throughout the world, and especially as it relates to this conflict, can afford to be without this book. It is a book of sixty-six pages, and is packed full of information which it would be very difficult to obtain elsewhere.

We have published the book at the expense of THE GOSPEL WITNESS, and we offer it to our readers at the very low price of 50c, in order to help defray the cost of publication. Please fill in the order-form at the bottom of this page, and mail it to THE GOSPEL WITNESS, WITH 50c, AND THE BOOK WILL BE SENT YOU. The 2nd Edition of 5,000 copies ordered.

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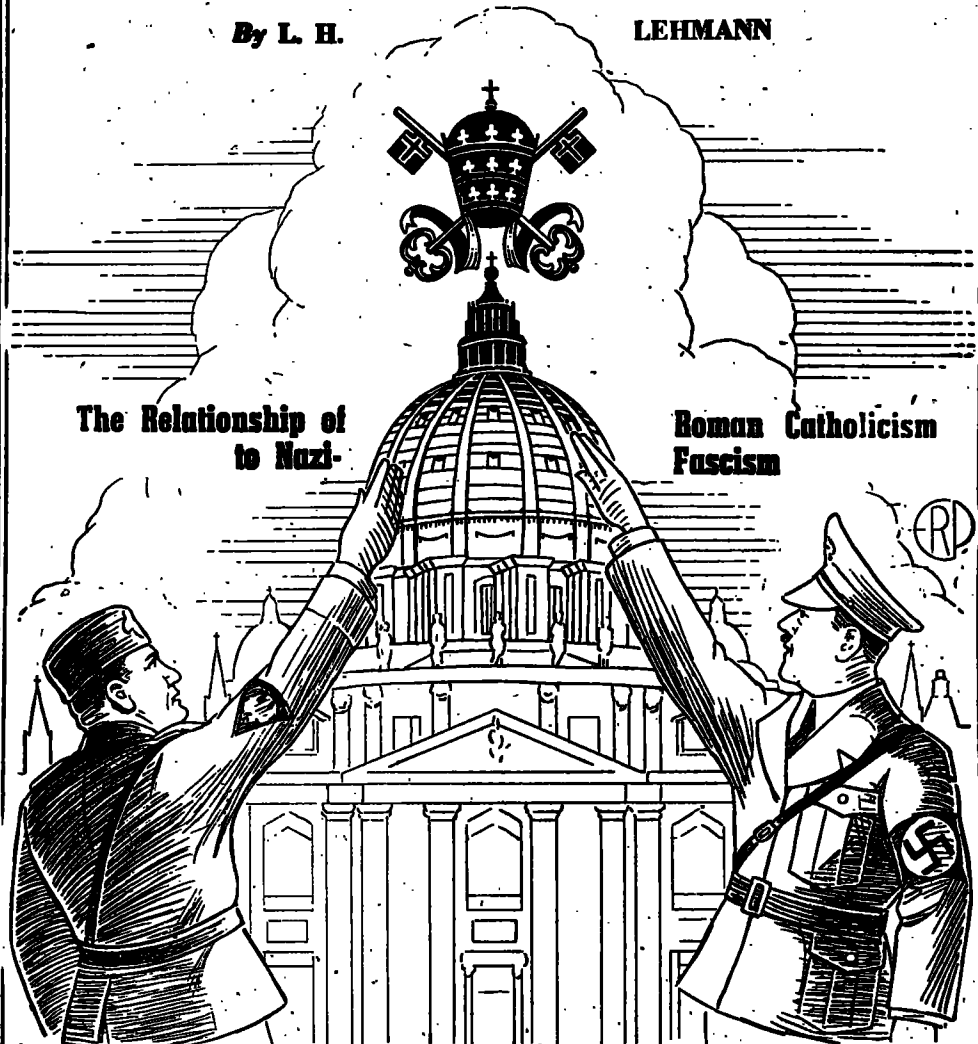
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# BEHIND THE DICTATORS

By L. H.

LEHMANN



The Relationship of  
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