

The Gospel Witness and Protestant Advocate

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A Letter From the Roman Catholic Bishop of Winnipeg to "Dear Catholic Parents"

A Ticket to "Go At Once" to Heaven By-Passing Purgatory for \$40.00!

ARCHBISHOP'S HOUSE
353 ST. MARY'S AVE.

Winnipeg, Man., March 1st, 1944.

My dear Catholic Parents,

I have received from the Pastors of the different Parishes a list of those who have boys overseas. Some time ago, as you are aware, I called on Catholic Mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: "What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear Mother and to those who love him." This has been explained to you, over and over again, from the pulpit and you have been urged to enroll your boys. A few, who have been personally contacted, have answered the appeal, but all the others have maintained a stolid indifference. If I were to conclude that you are indifferent to the safety of your boy, I would be doing you a grave injustice. You are not indifferent. What then can be the reason for the inaction! Some say, in fact many say, that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic Mother. You receive a portion of the boy's pay, and what better use can you make of it. "Oh", you answer, "I am trying to have a nest egg for my boy when he returns." When he returns. Wouldn't it be better to take the best means you know to ensure the boy's return. If he does not return, what good, under heaven, will the "nest egg" be to him. I am not advising you to take the boy's money, I would much prefer that you use your own money. But, if you must take the boy's money, take it as a loan. Surely you will be able to make it up in the years to come. Do you not think, with a little economy and a few less shows, you will be able to set aside one dollar a month,

until the full amount is paid up? It is not necessary to pay the \$40.00 at once. You can pay any sum you wish, by instalments. You can pay, say, \$5.00 a month, or \$10.00 every three months. You can take a year, you can take two years, you can even take three years. Three years, that is almost the equivalent of One Dollar per month. The important thing is to ensure the boy's safety, as far as we can do so,—his safety in time and eternity.

One Catholic Mother in this Archdiocese enrolled her boy on Feb. 20th, paying \$20.00. He was killed on Feb. 22nd. Do you not think that the mother's heart found some consolation in what she had done?

I have placed this matter in the hands of the Franciscan Fathers, at 233 Carlton Street (Tel. 29 136). If you want further explanation, see them or get in touch with them. If time permits, they will probably get in touch with you.

Dear Catholic Parents, we have a chance to do something that will live long in the Annals of the Church in Western Canada, and let us merit God's blessing by doing it.

Yours very devotedly in Xto.,

+ *Alfred A. Simons*
Abp. of Winnipeg

The Gospel Witness and Protestant Advocate

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MORE ABOUT "A CERTAIN MR. QUINN"

IN our issue of August 6th, 1942, our front-page article was entitled, "A Reply to a Certain Mr. Quinn." This Mr. M. J. Quinn had written a letter which was published in *The Windsor Star*, *The London Free Press*, *The Peterboro Examiner*, at least one of the Ottawa papers, and probably in many other daily papers of the country. It was simply a characteristic bit of Roman Catholic abuse which made no attempt to answer any of our arguments, but was inspired by reports which he had read of THE CANADIAN PROTESTANT LEAGUE meetings throughout the country.

It would be beside the point to cover again the ground covered in that article: it is enough to say that Mr. Quinn was the General Chairman of the Catholic Tax-payers' Association in Ontario, and was one of the chief spokesmen for the Roman Catholic Church in urging the legislation which was passed by the Hepburn Government, and which later Mr. Hepburn found it politic to rescind.

No one would charge Mr. Quinn with luke-warmness toward the Roman Catholic Church, nor with a chronic recalcitrancy toward the Hierarchy, which he describes as "the Spiritual Authorities". But there has come to our hands a four-page leaflet over Mr. Quinn's name, in which he takes Archbishop McGuigan and his subordinates severely to task for their campaign to establish Separate Roman Catholic High Schools.

We ask our readers to read carefully Mr. Quinn's pamphlet. We publish it *in extenso* because we want to give Mr. Quinn an opportunity to speak for himself.

Mr. Quinn complains that the laity are entirely ignored, and he seems to think that it is their right to exercise

their own judgments in temporal affairs. 'If we had ventured to say that it was the duty of the laity to be completely in subjection to their "Spiritual Authorities", Mr. Quinn would most likely have taken us to task. But we quote from a combined pastoral letter of all the Bishops of Quebec, as follows:

"When our Lord said to his apostles, 'As my Father has sent me, I send you; go ye, therefore, and teach all nations,' he gave his power and his mission to the bishops; he appointed all the bishops, and all the priests chosen and ordained by them, to continue forever his work and his teachings. In a word, he created in his church different privileges and different rights; its members were divided into two classes perfectly distinct—the priests and the laymen, a division corresponding to the two elements of the social body, the authorities and the people, the rulers and the ruled. In the case of the human family, is one of the sons entitled to command and censure the father? In the state, are the simple citizens called to enact laws and render judgments? In the army, is it the private soldiers who dictate the plan of campaign, and order the charge or the retreat? No. More especially is this true in the case of the church. It behooves the bishops only, whom the Holy Ghost has established, to direct the church. It does not belong to the faithful, however good Catholics they may be, or pretend to be, to trace for the bishops a line of conduct, much less to pass judgment upon or to censure them. In everything concerning piety, morals, or discipline, the priests are in no way subjected to the opinion of men, and have no lessons to receive from those over whom God has appointed them judges and pastors."

In Mr. Quinn's pamphlet he acknowledges that the laity are completely set aside, saying, "This programme leaves to the laity just the two items already mentioned—the performing of the necessary work, and paying the necessary money." But the pamphlet speaks for itself. We congratulate Mr. Quinn on his courageous utterances.

Mr. Quinn is not alone in his opposition to the Roman Catholic High School proposal. We have heard from many who are highly incensed over the Archbishop's proposal that Roman Catholics should turn in their victory bonds for what many consider an unnecessary and ill-advised enterprise. Even Archbishops make mistakes, and the Hierarchy sometimes sits on the safety-valve too long. The French Revolution was one of the results of such procedure. The revolution in Spain, which issued in the establishment of a Republic, was another. In the latter case, there was a counter-attack led by Franco, by means of which the Papacy re-established itself, at the cost of a million lives.

We have reason to believe there are hundreds of thousands of the Roman Catholic laity in Ontario, in Quebec, and doubtless in the other provinces, who, though they have not yet openly repudiated the Church, are in their hearts opposed to Hierarchical dictation.

In the pamphlet following, all the italicized lines are reproduced as being Mr. Quinn's own emphases; but that which is printed in black type in the pamphlet represents our emphasis. We have so printed it to direct the reader's attention particularly to these passages.

The thesis of the whole pamphlet is that the Separate Schools are so poor in respect to their buildings, their equipment, and the quality of their work, that the Hierarchy might be better employed in improving the primary Separate School system than to devote itself to the establishment of High Schools.

Mr. Quinn fears also that "it is almost certain that the new High Schools will not provide anything like the teaching ability, equipment, or cultural surroundings of the Public High Schools that ensure enormous advantages to those having the good fortune to attend them." The whole pamphlet is an acknowledgment that education *per se*, in the whole Roman Catholic scheme is subordinated to the propagation of the distinctive principles of Roman Catholicism.

Mr. Quinn quotes one pulpit as having said:

"As soon as our schools are finished, we will not any longer have to pay for the support of the public High Schools."

Mr. Quinn expresses the opinion that the speaker did not know what he was talking about. We are not so sure. It is, in fact, our opinion that that is the very thing intended in the Archbishop's campaign. *They will encourage the giving of religious instruction in Public High Schools; and when that is established, and on that basis, they will demand their own Separate High Schools supported out of public funds.*

In our issue of March 16th, in an article entitled, "Priest-Ridden Quebec", by Rev. W. S. Whitcombe, there is included a translation from *Le Jour*, the last paragraph of which is particularly applicable to Mr. Quinn's complaint. Here it is:

By the way, do you know one thing? The greatest danger for the province of Quebec is not anti-clericalism but *anti-laicism*. But since the laity endures all without saying a word, and what is more, since they seem to enjoy special pleasure in receiving knocks, they have only what they deserve."

Mr. Quinn, as we believe, rightly says:

"The absolute and inescapable duty of parents to their children—which transcends that of any priest, or bishop, or even the Pope," etc.

But we would remind Mr. Quinn that what he calls "the Spiritual Authorities", teach, nay, rather decree otherwise. *Canon Law* and *Diocesan Discipline* exalt the authority of the bishop above that of the parents. Cardinal Villeneuve, as late as August 31, 1942, wrote:

"To parents, who, having been duly warned continue to send their children to a non-Catholic school (Mr. Quinn says there are 2,800 such in the Toronto section) without the permission of the bishop, confessors must refuse absolution. (*Diocesan Discipline*, Art. 454, b.)"

Following is the text of Mr. Quinn's pamphlet:

A CRITICISM OF THE PROPOSAL TO ESTABLISH SEPARATE CATHOLIC HIGH SCHOOLS

AND A PLEA FOR THE DEFENCE AND ADEQUATE MAINTENANCE OF OUR PRIMARY SCHOOL SYSTEM

Generally speaking, it is repugnant to Catholics to criticize or take issue with the Spiritual Authorities of their Church, even though in temporal matters, such as that under discussion, there is complete equality of the right—indeed, in many cases, the duty—to express the individual opinion. Thus, Conscience only being my guide, and having regard for my knowledge of the Ontario Separate School situation, and the financial condition of our people, I feel constrained to point out that, perhaps no proposal ever made in this

archdiocese has been so widely criticized—and I think deservedly so—as that to establish a High School System, to be paid for by a class of citizens who, in spite of their brave attempt to keep their heads above water financially, in maintaining a Primary School System, are unable to provide their children with anything approaching the advantages enjoyed by those of public school supporters, and thousands of Catholics are becoming more and more concerned regarding their responsibility in sending their children out into the world seriously and permanently handicapped by a widely recognized sense of inferiority, due to the more or less sordid school surroundings in which so many are forced to live during what, for perhaps ninety per cent. of them, is their whole school life.

The late Archbishop O'Brien (Kingston) once related to me that the Pope had told him that if the people in any part of his archdiocese were able to build only a church or a school, to have them build the school—that the church could wait, thus indicating the immense importance that His Holiness attached to Primary Catholic Schools.

Could there be any question, therefore, about what position the Pope would take in regard to the construction of a system of High Schools, while fifty per cent. of the Catholic children of Ontario are attending public schools, almost entirely because of the inability of their parents to provide schools of their own? Therefore, is not any layman in good company who presses the view that "first things should come first"—that our Primary School System should be improved and extended until its position can be regarded as satisfactory, before any more ambitious plan should be considered?

The absolute and inescapable duty of parents to their children—which transcends that of any priest, or bishop, or even the Pope, in this respect surely calls for their most serious consideration before they should feel called upon to assume further burdens in another and (if existing conditions and the number of children affected are to be considered) far less important field.

There are other material considerations in this connection that are violently criticized, including the entire absence of any concrete plan (so far at least as the Church Authorities have thought it worthwhile to enlighten the laity) as to what we may expect for the very large amount of money said to be required and it is felt on every hand that the "high pressure" method of making the collections (associated frequently in the public mind with schemes of doubtful merit) seriously infringes the dignity of our people and their institutions.

The plan to first obtain and publish private donations in order to pit the vanity of one family against that of another in what, in the circumstances, may not be regarded as an actual duty of either, is in the opinion of many a not very lofty proceeding, nor is the appointment of collecting teams, competing against each other, who in their zeal to excel will most certainly induce hundreds of contributors to go beyond the proper limits of their financial power, thus creating future difficulties for the imposing of which, in the opinion of responsible Catholics, there is no legitimate excuse.

It is constantly pointed out that the comparatively small proportion of our children who make use of High Schools have at their disposal, relatively close to their homes (a most important consideration) modern, well equipped and dignified institutions, including High Schools, Schools of Technology, Schools of Commerce, Manual Training Schools, etc., for the maintenance of which we pay, and regardless of what we undertake ourselves, will continue to pay.

While the writer has no definite knowledge of the number of such institutions in the archdiocese, which, in any event, we must continue to help maintain, it is certainly very large.

Assuming then that we actually construct the proposed maximum number of SIX schools in the same territory, at the mentioned cost of a million and a half dollars, what

relative use will they be to us, especially (if History in connection with our educational institutions is any guide) when it is almost certain that they will not provide anything like the teaching ability, equipment, or cultural surroundings of the Public High Schools that ensure enormous advantages to those having the good fortune to attend them?

What will be the verdict of our Catholic youth in later years if their parents deny them an even start in life with the Protestant youth of their day?

I think I am entitled to say that no one has the right to question my loyalty to our Separate School System, or my knowledge and experience gained in the great attempt made by the Catholic Taxpayers' Association to improve its deplorable financial condition, and I will continue to object, with all the force at my command, to any new expenditures upon educational facilities, at least until our Primary Schools are in a position to provide something approaching an even chance for our children, compared with those of other faiths, and at a comparable cost to Catholic parents.

I may say, incidentally, there is now being prepared a history of the formation, policy and progress of the Catholic Taxpayers' Association and the causes of its frustration and ultimate collapse, which in many respects will not be pleasant reading for those who, by undue interference in our temporal affairs, political and financial, have rendered futile every legitimate effort of the Catholic laity to shake off the complex of inferiority by which we have been cursed since time immemorial.

There is a widespread conviction that before the conclusion of the Campaign for High Schools, now being prepared, the Catholic laity will be more than ever convinced that when "The Church" is referred to, it is deemed by its authorities to consist only of the hierarchy and the clergy, because it has become abundantly clear that whatever the position of the laity may be in the general scheme of things, they are certainly given no credit for possessing ordinary intelligence or reasoning powers—that, in short, only the Church authorities know what their needs are, and what is good for them, not alone in the spiritual field, but in temporal affairs as well.

In some respects, the prospectus, now in the hands of the Clergy, is adroitly worded, with the obvious intention of conveying the impression that the laity are to have some power to influence any final decisions that may be reached, and the priests here and there are already pointing out the extent to which the laity will be consulted, but a careful analysis of the documents makes it perfectly clear that participation on the part of the laity will be strictly confined to submission to what is felt to be an unreasonable and illogical demand on their, for the most part, very limited resources, and the collection and transmission to the Archbishop, for his uncontrolled expenditure, of the funds subscribed, because, apparently, there is no provision whatever for the erection of a Board of Trustees, similar to that which under the Law is required for the management of our Primary Schools. Indeed, it is a common thing to hear the proposed High Schools referred to as "The Archbishop's High Schools."

Let us see what the facts are to support these conclusions.

In the first place, the "Plan of Campaign" did not originate with the Archbishop, but with a gentleman imported from the United States, who has perhaps a well-earned reputation for organization and high pressure salesmanship, which incidentally suggests the rather important question—"What does he get out of it?"

Apart from this, what is to be the plan of procedure, for which large sums of money are to be collected? Are we to have High Schools, as proposed in the Archbishop's letter of February 21st last, in which he said, in part, "We need a number of up-to-date, well equipped and well staffed High Schools, able to give the education and training that the times demand." (Italics, mine). If so, where are they to be built? Who has been consulted in the matter, because, naturally,

those who pay ought to have some share in planning, and this, in turn, raises the question as to what proportion of children passing out of our Primary Schools, in any district, ordinarily pass into the High Schools, and in what districts would that number be sufficient to justify the existence of a High School "well equipped, and well staffed, able to give the education and training that the times demand," without undue hardship upon the pupils in travelling to and from school, and hardship on the parents in paying for their transportation?

The original proposal in this connection was a very ambitious one; it included a High School System with buildings that would also include "Recreational Centres," and a million and a half dollars was mentioned as the sum of money required.

To what extent was it intended that such a sum of money would be used for the two items—(a) Construction, and (b) Subsequent Maintenance? Was any plan for suitable buildings ever drawn up? If it was, certainly the laity have had no chance to consider it, and apart from the portions of the buildings that would be devoted to education—in which the parents would naturally be intensely interested—they might be assumed to know better than the Archbishop, or anyone else, what would be most suitable in the way of "Recreational Centres."

Apart from current rumour to the effect that it is not now proposed to erect any buildings, there is a reference in the Campaign Plan to modest provision for recreational purposes, which at once suggests the probability that we are to be provided here and there with some more of the "dumps" of the type which for years have been so open to criticism, and which, for the most part, fall far short of satisfying the dignity of a very sizable and respectable class of the community.

People everywhere are expressing the view that, apart from the financial burden involved by the High School scheme, there are other and quite as important considerations to be kept in mind, including the incidence of the Plan upon several angles of our far more important Primary School System.

For example, what would become of our half-century-old claim that Catholics are financially unable to support our Primary Schools, as proof of which we point to the unedifying character of so many of our buildings and also the beggarly salaries we pay our teachers? It is scarcely to be expected that those who oppose us will fail to seize upon these points immediately.

There is also the objection that the whole High School scheme, so far as the laity are concerned, does not appear to have received the consideration or the thoughtful scientific planning that its importance deserves, and it is felt in many quarters that the best that can be hoped for in the end is that our people will be further impoverished by the collection of, for them, a relatively large amount of money, which may be quite inadequate for the completion of the scheme which so far has been presented to them in, to say the least, a very sketchy manner.

As a matter of fact, the "Plan of Campaign" already provides that the money (to whatever extent the Archbishop may determine) is to be used for the maintenance of the Seminary. How much will that involve? And what proportion will actually be used for the purposes of developing "High Schools and Recreational Centres"? The laity are specifically prevented from having any control in that regard.

With all respect, it is suggested that in a matter of such far-reaching importance to the Catholic people, not only in respect to the additional financial burden that the scheme would involve, but also of several other important angles that it presents, many of which are too obvious to require mention, public meetings of all interested in various parts of the diocese should be called for the purpose of considering—

first, the desirability of establishing Separate High Schools in any district, and only after an affirmative decision in that regard, the type, character and probable cost of the property and buildings that would be needed, and—a most important consideration—their future maintenance on a level as to teaching, equipment, etc., that having regard for all surrounding circumstances, would justify, a large expenditure.

The organization starts with the parishes, and it is definitely provided that the parish priest, regardless of his qualifications, is to be in charge of and control the operation of all committees. The laity are not even to be permitted to elect their own officers. The parish priest will name the Parish Chairman, Associate Chairman, Publicity Chairman, the Meetings' Chairman, Speaker's Chairman, the Auditing Chairman, and the "Evaluation Committee"—whatever that may be—which it is specified, must be confidential.

This programme leaves to the laity just the two items already noted—the performing of the necessary work, and paying the necessary money. In some parishes, the pastor may supply "the necessary inspiration and stimulus" but, in all too many of them, the lack of the necessary qualifications or real interest on his part will definitely prevent the possibility of obtaining the services of the best qualified parishioners.

So much for one or two aspects of the Parish Committees! Obviously, much more might be said.

Now we come to the Central Organization, in which we find that laymen are similarly precluded from having any voice in the set-up, because, while it is specified that for several of the offices a layman is to be selected jointly with a clergyman, the selection is not to be made by the laity. The Archbishop is to appoint a General Chairman, two Associate Chairmen, two Field Chairmen, two Speakers' Chairmen, two Endorsement Committee Chairmen, and then—and this is significant—an Auditing Committee to consist of five Clergymen and one layman, appointed, of course, by the Archbishop, and the Treasurer *must* be a Clergyman.

In short, in no place in the whole programme is the laity, who must provide the funds, given the opportunity to exercise any intelligence which they may possess, forcing the conclusion that, by and large, they are not regarded as possessing very much.

There are some other angles of the proposed High School Campaign that, having regard for current representation, might well be considered.

For instance, the suggestion that any sums subscribed would be deductible from net income for taxation purposes. It seems pertinent to enquire what evidence there is to support the theory that the terms of the Income Act would permit such action, because, it should be pointed out that Act specifically provides only for "Donations to any recognized charitable organization, receipted for by them and exclusively operated as such." Certainly it seems difficult to understand how any plan, having for its definite object the duplicating (in part, at least) of the existing High School System can be brought within the limits of such a provision.

Incidentally, a more definite statement in this regard was made some months ago in some of the Toronto churches, and when its obvious inaccuracy—having regard to the scheme then proposed (which was a "System of High Schools and Recreational Centres"), was drawn to the attention of the pastors, a card was distributed at the church door, stating that the schools to be provided were "For the poor boys down town." Is it any wonder that Catholics are asking themselves what in fact the real intention is?

From at least one pulpit came the statement that "As soon as our schools are finished, we will not any longer have to pay for the support of the Public High Schools." Obviously, the speaker did not know what he was talking about, or was deliberately misleading the people, who will continue, most certainly, to be taxed for Public High Schools, whether we use them or not.

At the present time, Separate School supporters in the Toronto section of the Archdiocese are paying between fifty and sixty per cent. more in taxes than are paid by Public School supporters, as a result of which condition, some twenty-eight hundred Catholic taxpayers are not supporting our schools. In spite of this enormous burden, our institutions are far inferior in almost every aspect of modern education to those available to the children of our non-Catholic neighbours, and our children are correspondingly handicapped for their whole lives.

Hundreds of our children are housed in what are nothing more than vile wooden shacks, with no decent provision for sanitation, heating and ventilating. In cold weather many children are forced to wear their heavy coats all day, and children from the better, but still modest, homes, whose parents in some way find the necessary money to pay for their books (furnished free in public schools) are forced to sit with children from very poor homes, who have no books, in order that the books available may do double duty; the result being that the former class of children are exposed, in all too many instances, to communicable diseases, and complaints are made that they even come home "lousy."

In Heaven's Name, how can it be expected that living day after day under such conditions "The youth of to-day (to quote the Archbishop) are to be the leaders in the Church and the Country of tomorrow"? Are they not almost certain to reflect throughout their lives the deplorable conditions which surround them during *the most impressionable years of their existence?*

The question that Catholics should ask themselves is where, if our own modest financial resources are to be further strained, *having the interests of our children at heart*, any additional expenditures might be expected to produce the best results?

Regard also must be had for the fact that perhaps not more than ten per cent. of our children attend High Schools. Why then so sadly neglect the one hundred per cent. that so badly need additional help in our Primary Schools?

Directly as a result of the operation of the Catholic Taxpayer's Association, during the period from 1931 to 1939, thousands of parents came to recognize the fact that their financial burden in connection with Separate Schools would be relieved, and that great advantages would accrue to their children if the various School Boards had available our just share of Corporation taxes, now denied us, and amounting, it is estimated, to not less than one million dollars annually.

NOTE—Mr. Hepburn's failure (due entirely to his knowledge of conditions within our own ranks) to implement his definite promise to pass the necessary legislation during the 1934-5 session has cost us since that time at least eight million dollars.

This is the kind of money that interference, political bungling and mismanagement is costing our people to-day.

The policy of that Association was to unite the Catholic people into a well informed body, guided by a proper sense of self-respect and determination, and through them to inform equally well the whole Protestant body in the Province, many thousands of whom, it can be stated without any reservation whatsoever, were found to be not only receptive but, when they came to understand the facts, quite favourable to the granting of our claim.

Newspaper editors, in many parts of the Province, who, up to the time of the existence of the Catholic Taxpayers' Association, had no real knowledge of the reasonable and logical character of our arguments, were giving us generous editorial assistance and thus governments were made conscious of a great and favourable change in public opinion, when suddenly—after many years of arduous, sincere, self-sacrificing effort, which had brought us almost to the very door of success, the Association was destroyed by an unjustifiable interference with the undeniable temporal rights of the nearly 900,000 lay Catholics in the Province.

The immediate result of the destruction of that Association, which had directed the only worthwhile Catholic political effort in the history of the Province, is that every two-cent politician associated with any of the political parties now feels perfectly safe in sneering at us, and only recently the printed matter of one of the parties dealing with the Catholic body spoke of "the supineness of 'free' men," and characterized us as an "Institution governed from above—and how!"

Surely, it must be obvious then, after even a most superficial examination of the facts covering a period of at least the last sixty years, that either the Catholic laity, who are the prime sufferers (particularly, of course, the children), because of their failure to obtain such a large amount of money each year for the benefit of our schools, must either continue to organize and agitate for the passage, by the Ontario Legislature, of the necessary legislative relief, declining in the meantime to have what must remain our primary consideration divided or diverted by any secondary interest whatever, until our full rights of Canadian citizenship in respect of our schools are recognized, or alternatively, give up the struggle and admit that we are a thoroughly docile and inferior people, unwilling to assume our small individual part in improving the present and future status of our children and those that come after them.

Surely, our duty is obvious! Capable leadership is essential, and experience, after at least three generations, has made it crystal clear that only a well informed, aggressive and earnest Catholic laity can provide it.

M. J. QUINN.

59 Oakmount Road, Toronto.
February 5, 1944.

ON THE VATICAN FRONT

IT has become the fashion to speak of the present conflict as a "global war". For centuries the Papacy has continuously, relentlessly, and ruthlessly, waged war against Christianity—to use the widest term—by which we mean the great body of people who believe the gospel; and the body of truth which we speak of as the gospel; and the Bible itself, as the Word of God.

We know of no institution with a human head, other than the Papacy, in all the world, now or at any other time, which is or was so accurately described by the words of the Apostle Paul when, filled with the Holy Ghost, he set his eyes on Elymas the sorcerer who sought to turn away the deputy Sergius Paulus from the faith, saying, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" And just as Elymas the sorcerer was blinded by the judicial hand of the Lord upon him, so the Papacy has been blinded by the god of this world "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

This being so, the Antichrist and his army have ever been set in battle array against the blood-bought church of Christ. And because of this, we have a Vatican front which is as extensive as all the fronts in this "global war" combined. We may begin this week with:

THE ONTARIO SECTOR

Elsewhere in this issue we have dealt at some length with a Roman Catholic campaign for obtaining \$900,000 for the building of Roman Catholic Separate High Schools. We may quote here:

AN EDITORIAL FROM *THE CANADIAN (R.C.) REGISTER* of March 25th, which was as follows:

"Bigoted Protestantism, though still quite strong in Canada, especially in Toronto and Ontario, is not a growing force. Dr. Shields is not a youth leader. The anti-clerical leftists, though still rather weak, may well have a future, for they are found among the younger University professors and graduates and the teachers of the public schools. Man is naturally religious and public school teachers with no supernatural religion are apt to make a religion of what they call democracy. One article of their creed is to make a fetish of the separation of education from religion as of the separation of Church and State.

"No come-back of Protestantism is to be anticipated and the old type of bigotry tends to become innocuous. It is hard to make predictions of the new bigotry, because it is associated with teaching still indeterminate and nameless. Its critics call it 'leftism' while its adherents are disposed to call it 'liberalism' with a small 'l' to distinguish it both from political party Liberalism and from the doctrinal Liberalism of the nineteenth century which was anti-socialist, whereas the newer liberalism leans to socialism and even communism."

"It is but natural that the enemies of the Church will always exploit existing prejudices against her. The fanatical Nazis assail her because she is not racial, because she is other than German. The Nazis appeal to German prejudices and they are able to use governmental machinery in their campaign. No British government is so anti-Catholic but we do find plenty of examples of private British assaults on the Church because she is other than British. An earlier generation of Protestants which venerated the Bible was excited to hatred of the Church by being told that the Church forbade the reading of the Bible, but now that the masses of non-Catholic people are indifferent to the Bible and regard it as merely human literature this kind of attack on the Church has lost all its power."

Sometimes Protestants feel a little bit lonely, and wonder that so many Protestant churches and Protestant ministers should fulfil the scriptural description of certain prophets as being "dumb dogs that cannot bark." We receive scores of communications which might, summed up, read something like this: "We are thankful that you are taking the stand you take against the encroachments of Rome. We hope you will long be spared to fight this battle which it is so necessary should be fought. There are several matters which trouble us (then we are told what they are: mixed marriage, Romanist interference with family affairs, children being taken by the priest from public schools and sent to separate schools, questions relating to income tax, etc., etc.) We are sorry we are so situated that we dare not take any stand publicly. We should greatly appreciate it if you would help us in this matter. We do not know anyone else to whom to appeal. We are glad you are wearing uniform, and that you are out in the front where everyone can shoot at you. We recognize you are fighting our battles, and we are only sorry we cannot come and stand by your side."

We should be troubled by such matters were it not that that has been the experience of every reform and every reformer. The Lord called Abraham alone. Moses was one of the loneliest of men. Gideon's army of thousands was reduced to three hundred. David won with sling and stone, when all the men of Israel, armed

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The Jarvis Street Pulpit

THE LIBERTY WHEREWITH CHRIST MAKES FREE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 26th, 1944

(Stenographically Reported)

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Galatians 5:1.

WHEN the demoniac of Gadara recognized in Jesus Christ the Son of God, the evil spirit within cried out, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" There are human spirits that entertain conceptions of the mission of Christ almost as erroneous as that. They think of the religion of Christ as a system of inhibitions, a religion of "don'ts"; that salvation consists in abstinence from things which perhaps the majority of people would prefer to do. They think of the religion of Christ as though it were a strait-jacket, as though He had come to us to limit our enjoyment of life, to hedge us about with legal restrictions, to make life generally miserable.

There are many who think the only appropriate countenance for a Christian to wear is a long one. I do not believe it. I believe the Christian religion tells us how to enjoy life, how to have a good time. When our Lord had spoken some of the most searching and exacting of His precepts, He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Some years ago I had to do with a young man whose name was Pearce, a nephew of a man who owned a large chain of restaurants in Old London, restaurants that catered to what are called—I do not know why—"working men". We ought all either to be working men or be ashamed of ourselves. They ministered to men who had but a short time at the noon hour to get a mid-day lunch, and get back to work. The name of the man was Pearce, and he had taken over all his restaurants, "Pearce and Plenty". Some people supposed it was a company of two partners, one called Pearce, and the other Plenty. But there was only one man at the head of it.

All the restaurants were exactly alike, and were so arranged that patrons entered by one door, and departed by another. When one went in he was faced by a mirror that made even the stoutest man look about as lean as Pharaoh's kine. When anyone went into that restaurant, he saw himself as one who really needed something to eat. When he had had his meal, and left by the other door, he had to face another mirror—but this time, he was shown as broad as he was long; the idea being, when men went to Pearce's they were sure of getting plenty.

When we come to the Lord Jesus, some of us might answer the description of being long, lean, cold, and hungry; but when we have sat at His banqueting table, we ought to go about with a smile upon our countenances, we ought to be filled with good cheer that would express itself even in our faces.

I am not suggesting that physically, you ought all to be as broad as the mirror indicated; but we ought so to live and so to witness to others, that they will understand that in the truest sense, it really pays to be a Christian.

I think I have told you how, a good many years ago, I asked my friend, Dr. Stockley, who was for some years Dean of our Seminary, but a Londoner, if he had ever heard the great Dr. Jowett preach. (I had not heard him then, but later heard him, and came to know him quite well.) Dr. Stockley said he had heard him many times. "What would you say is the characteristic of his preaching?" After a moment's reflection Dr. Stockley said, "I think I could sum it up like this: I have never heard Dr. Jowett preach without being made to feel what a beautiful thing it is to be a Christian."

It is not irksome to be a Christian. There are hard places. We have many battles to fight, many things to endure perhaps. But we may, as our Lord did, for the joy that is set before us, endure the cross and despise the shame.

I do not suppose there ever lived a man who lived more strenuously than the Apostle Paul. I doubt whether any ever made greater sacrifices, by human standards, than he. A man richly endowed by nature, with all his faculties trained and developed to the highest degree, a man recognized by his enemies as one of vast erudition, a learned man; but one "who counted all things but loss for the excellency of the knowledge of Christ Jesus (his) Lord."

The Apostle Paul was an apologist in the etymological and historical significance of that term. He was set for the defense of the gospel. He was, as every preacher of the gospel must be, a controversialist. That is our job. As Mr. Hall told us so splendidly this morning, this ministry to which we are committed necessitates the exposure of error, and all that is contrary to the truth. This Epistle to the Galatians is a controversial epistle.

Our Lord Himself was a controversialist. He came to bear witness to the truth in a world that He described as "lying in the wicked one." The Church of Christ has had to do battle from the days of its Founder until now, against all sorts of error. Scarcely is one ghost laid, until another appears. The ghosts of the past walk again. The old heresies re-assail us. We have to do like Isaac did. Isaac was not an original man. "Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham, and he called their names after the names by which his father had called them." Isaac had to re-open the old wells; and I believe we have to do that to-day—re-open the wells of salvation, and redeem the terminology of Christian orthodoxy, by calling these great doctrines of the Scripture after the names by which our fathers called them.

I want to speak of one this evening, the scriptural doctrine of Christian liberty, of soul-liberty, of the competency of the human soul unto God, the possibility of every individual's coming into such direct relationship

to God through Christ as to recognize it as the supreme responsibility of life, not to be unwise, but to understand what the will of the Lord is; and, understanding it, to do it even though it cost him his life.

I.

What a figure we have here of OUR LORD JESUS AS THE GREAT LIBERATOR! Sometimes Abraham Lincoln is spoken of as "the great emancipator", because he was instrumental in freeing the slaves of the South. Wilberforce and others of his day were also given to the cause of human liberty in the sense of being opposed to human slavery. We supposed that all that kind of thing, external restriction, restriction of the movement of the body and compulsory silence imposed upon men—we supposed that all that was a thing of the past. But look upon Europe to-day. It is a continent of slaves. There are millions of people who are actually in bondage, forbidden to speak, forbidden to read, forbidden to listen to their radio, deprived of all liberty, virtually slaves of an authority without themselves. We are looking forward to the day of their liberation, when the power of Hitler will be broken.

They may thus obtain political and civil liberty, freedom of movement, freedom of speech; but that is not the liberty of which my text speaks. It is something far deeper and richer, and of incalculably greater value, than that. The great Liberator is the Lord Jesus Christ. When He opened the book in Nazareth, when there was delivered to Him the roll of the prophet Esaias, He read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives." Jesus Christ came to set men free, not merely as to their bodies—their eyes and ears and tongue—but to emancipate their souls, to bring to them a spiritual liberty which will make them as free as the angels, winging their way, delighting to do His commandments, hearkening unto the voice of His word.

II.

WHAT IS THIS LIBERTY? Mr. Roosevelt said that, among other things, we are fighting to set men free from fear. That is true. The fearful soul is always a man in bondage, a slave to his fears. But long before Mr. Roosevelt said that, the Bible told us that Jesus Christ came to "deliver them who through fear of death (are) all their lifetime subject to bondage." Jesus Christ came to deliver us from fear: from the fear of the consequences of our own sin, from the fear of its penalty. I dare say, if we had superhuman vision, we might discern some men walking about the streets of Toronto very alert, watching everyone. Presently the man sees coming around the corner a policeman in uniform. If you could know him thoroughly enough, you would find his temperature changes, his pulse quickens—he is filled with fear. "Will he recognize me?" He tries to appear unconcerned, or slips off the street so that he may not be seen by the officer of the law.

That man does not wear handcuffs, there are no chains about his ankles, he is not in a cell; but he is in bondage. He expects momentarily that the hand of the law will be laid upon him, that someone will say, "You are my prisoner." And in spite of all affected, simulated indifference, in the hearts of most men there is a sense of unworthiness—not perhaps in the deep and true evangel-

ical sense; yet all religions of every sort are founded upon that assumption, predicated upon that principle, that the human creature has offended the Creator, and has reason to be afraid of Him. He spends his life trying to propitiate an angry God.

But our Lord Jesus came to deliver us from all that. He came to tell us that the penalty has been paid; that stripe for stripe, stroke for stroke, He bore in His own proper person, our sin; and, making atonement for sin, counted down the ruby drops until the last farthing of our indebtedness was paid. The message of the gospel is that so far as the future is concerned, we may be free men; we need not fear any longer; there need now be no fearful looking for of judgment and of fiery indignation that shall devour the adversary. All that is a thing of the past.

"The law is our schoolmaster, to bring us to Christ." Sometimes it arrests us; and, if I may so say, takes us to the police-station. Why? Just to say, "You have been running away from us for a long time, and we want to say you need not run longer. Someone here has something to say to you." The Great Liberator would say, "Thy sins, which were many, are all forgiven thee; go and sin no more." What a blessing to be delivered from fear!

How often have I stood by the bedside of those about to depart from this life who, without any fear of death, heard almost the splashing of the water as the oarsman came for them, yet there was untroubled peace in their souls because they knew that on yonder side they would be welcomed, and given an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. It is a sad thing to be in debt, to be in fear of eviction or dis-possession, of having to pay some penalty. For the believer, all that is remitted. That is one of the elements of the "liberty wherewith Christ makes free."

Not all people are free like that. Why do we send missionaries to the heathen? (Why did you go to China, Brother Joyce? Was it not to tell the benighted people of China that it was all paid?) Why do we send missionaries to India, or Japan, or South America, or anywhere else? To proclaim the good news that the debt is paid, that men may be free, that they need no longer fear. That is the message of the gospel.

Our Romanist friends do not understand that. They are constantly in fear. Christ died to atone for original sin, they are taught, but the sins committed since baptism—and there is a long toll of them—those they must atone for themselves. They must suffer temporal punishment in purgatorial flames to expiate the guilt of those sins. So they must do penance, attend Mass, present the same sacrifice over and over, and live in fear, in terror of the future.

These measures of which we speak would not let us preach, would not let us tell people they are wrong. I do not know what you think about that, but before I finish to-night, I am going to give plenty of room for Attorney-General Blackwell to indict me under his Bill. I say that the religion of Romanism is a religion of Satan; that it is ruthless paganism. Hell itself could not devise anything worse—a system which preys upon the feelings of mothers of sons over yonder, and offers a ticket to heaven for forty dollars! Selling indulgences—the very thing that brought about the Reformation in Luther's day, and now repeated in ours. Read the letter

dated in Winnipeg, March first, nineteen hundred and forty-four, by the Archbishop of Winnipeg. It is in the copies of THE WITNESS at the door, and I shall reprint it next week.

Now, Mr. Blackwell, I have said something against someone's creed, and I want to tell you I hate the creed of Roman Catholicism. And I challenge the Attorney-General and Premier Drew to test their law in the courts. Let them do what they like; but as David would have said, "I will be yet more vile." I know not how to preach without violating that statute; I must oppose those things which are contrary to the gospel of Christ. Romanists have a right to preach their paganism if they can find people simple enough to believe it. I would not restrain their preaching, but I insist I have the right to warn people that what they preach is not the gospel of the Lord Jesus Christ. A ticket to heaven for forty dollars! And who gets the money for the ticket?

We are freed from all that if we know Christ. I am not afraid of the Pope's maledictions. I would rather have his malediction than his benediction any day. I do not care how much they curse me, how much the Hierarchy, as such, dislikes me. Roman Catholicism could not possibly be more opposed to me than I am to it. It is mutual. Why? Because it is a system of slavery. It enslaves the souls of men. It blights and blasts every community where it has sway. "Therefore stand fast in the liberty wherewith Christ hath made us free."

We need to be free from other things than that. How are men to be made free? Not with gunpowder, not with blockbusters. We have to use them—and I am for it. They cannot deliver too many to Hitler and Co., to please me. I shall not object if they lose their way over Rome either! But that will not set the souls of men free. How are we freed? How do you know you are free? "Ye shall know the truth, and the truth shall make you free." Why are we not afraid of purgatory? Because we know there is no such place. Why are we not afraid of the curses of the Pope? Because we know they have no power. Why are we unconcerned about these matters that bring so many people into bondage? Because by the matchless mercy of our God we have an open Bible, and we have learned from the Word of God that there is nothing to fear. We may and must expose Romanism and present a strong opposition to it—but we shall not set the souls of Romanists free in any other way than by preaching the gospel; to say to them, "You need not be afraid of your priest, or bishop, or pope. Believe on the Lord Jesus Christ, and thou shalt be saved." It is by the preaching of the gospel that men are made free. Liberty is a thing of the spirit.

I wish I had time to elaborate that, but I state the case, and pass on. Whatever the quality of that freedom which comes to us in Christ, we are set free by the knowledge of the truth. "Ye shall know the truth, and the truth shall make you free."

Were you women ever nervous at night? "What is that? Is it a burglar? What is it?" You got up and peered out the window, saying, "I think I can see someone." All sorts of hobgoblins walk about in the night. What a terrible place the garden is! Enemies of all sorts lurking in the darkness. You are full of fear, until by and by the majestic sun comes up! He pours forth his light—and there are no hobgoblins there, they were only phantoms of the mind. All that was needed to liberate the mind from that fear was plenty of light.

"It seems a different world. Last night there were the creaking of trees, the sighing of the wind, shadows in the shrubbery—and I was sure I heard glass break." You could not sleep yourself, and you would not let your husband sleep. But when the sun came up, you discovered there had been no reality in the things you feared.

What this dark world needs is for the Sun of righteousness to arise, with healing in His wings, and pour the light of His gospel on these superstitious fears. Then we learn there is nothing of which to be afraid; that the God of Whom we thought as a stern Judge, almost anxious to punish us, weeps at our gravesides in the person of the Lord Jesus, takes the little children in His arms and blesses them, and says to the sinner, "Thy sins be forgiven thee." When the light of the glorious gospel of Christ, Who is the image of God, shines unto us, and we see the light of the knowledge of the glory of God in the face of Jesus Christ, we are constrained to say, "How my glorious Lord was misrepresented by the god of this world! God is not my enemy: He is the Lover of my soul." "Ye shall know the truth, and the truth shall make you free."

But there is more than that. He has given us, not only the truth objectively, the abstract truth written in a book—that is of tremendous value—but *He has given us the Holy Spirit to dwell within us, to enable us to understand the truth, and to be a spiritual dynamic to help us to live in the light of that truth.* "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." I cannot tell you how, I cannot explain it all, but I have seen thousands of examples of it, men and women who were bound with the chains of sin, made free. "O wretched man that I am! Who shall deliver me from the body of this death?" Thus they cried, for they could find no liberation at all until they received Christ, and the truth of Christ, and the Spirit of Christ. Then they were able to sing:

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me."

The things we formerly desired, we do not desire any more. I remember being interviewed by a representative of *The Times* or *The Herald* in New York. She wanted to talk with me about silly things—card-playing, and dancing, and such things. "You do not go to the theatre?" "No." "Do you not think there are some good shows?" "Perhaps, but I have no inclination for them." "You do not play cards?" "No; I do not know one card from another. I was brought up to believe they were of the devil, and the longer I live, the more convinced I am there is something in it." She smiled, and then apologetically said, "I suppose you do not dance?" I was younger then, although if I danced at all, I think I could dance as well to-day as I could have done at any time in my life. Then she said with amazement, "How in the world do you live?"

What an idea of life that is! Poor girl: she did not know any better. We had a fine group of young people at the prayer meeting last night, and they seemed about as happy as the angels. Young people in their teens, at a Saturday night prayer meeting! If you put a man in a room that is full of gold currency, that he could carry away, and then chain him to the wall, by his hands and his feet, you would not be surprised if he did not steal

anything. "He was there two hours, and he did not steal a penny." No, he did not; but you did not make him an honest man by putting him in chains. You cannot make a man free by any sort of external compulsion. Liberty is a thing of the spirit. "Where the Spirit of the Lord is, there is liberty."

Years ago I used to ride a bicycle. I was a young pastor in a little town. I did not want the townfolk to see me sprawling in the ditch, so I got up at four o'clock to learn to ride: no one saw me practise. After a while I could ride the thing without touching the handlebars. What made me expert? I got my balance, and something inside became automatic. By and by I got a car. I shall never forget that first car. There were no four-lane roads then, and I thought that even the two-lane roads were too narrow for one car. I wanted all the road! I could not understand why people were so stupid as to make the road so narrow. After I had mastered the thing—do not tell the Highway Department—I could pass anyone at sixty miles an hour, without taking any paint off. Why? I do not know. It just became automatic. We do nothing well until we do it automatically.

I admire the way Mr. Penney and Mr. Hutchinson play. They need no book: just pitch the tune in any key—or no key at all—and they can play! They do not need a score in front of them. They have a sense of absolute pitch. But the person who is not much of a musician must have a book, and then plays carefully—and stiffly.

That is the principle of the gospel. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." The Spirit of the Lord comes to take up His dwelling-place in the hearts of His people, and "where the Spirit of the Lord is, there is liberty."

How I wish people could know the joy of being a free man in Christ! How terribly the gospel is caricatured, as though the Lord God Almighty were concerned about the kind of clothes we wear, our vestments, and all the rest of it. Someone, when I was away from home, asked me, "Look here, have you a gowned choir?" I replied, "Yes; why do you ask?" "I do not believe anyone was ever converted in a church where the choir wears gowns." I am like a certain minister who went to a church once to preach for the day. In the vestry the officers said, "Will you wear the gown?" He said, "If I must, I won't; if I need not, I will." By which he meant that if they attached any special sanctity to it, he would not sanction it by wearing a gown.

Do you think the Lord God Almighty cares how I am dressed? The liberty of the Spirit is not in externals: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." It is the Lord Who sets us free; and "Whom the Son makes free, he shall be free indeed."

III.

BUT WE ARE CONSTANTLY THREATENED WITH THE YOKE OF BONDAGE. It was so in apostolic times: it is so still. Paul said, "There be some that trouble you, and would pervert the gospel of Christ." Certain judaizing teachers came down to the churches in Galatia, saying, "It is all right for you to be converted, to believe in the Lord

Jesus Christ; but you ought to observe the law beside." That is Seventh Day Adventism; Judaism—adding something to the finished work of the Lord Jesus Christ. Paul said, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." As though he would say, "Do not put that yoke on your spirit."

How are we to stand fast in the liberty wherewith Christ makes us free? We are threatened with entanglements of all sorts. Some people wonder why so often in this place we protest against things. It is because error always begins in a small way. Paul might have compromised, but he said, when these people came in, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Paul knew very well that it was only the thin edge of the wedge, and that if that were admitted, other things would follow.

Why do we stand for the freedom that is in Christ, and insist for instance, that baptism does not save anyone? I do not think you paedobaptists believe it does, though some of your official documents would teach it. No one was ever saved by baptism. You are saved by the blood of Christ, and baptism is only an outward confession of that which has taken place. That error of making baptism a saving ordinance lies at the foundation of all the sacramentarianism of Rome, that has brought almost four hundred million souls into the bitterest bondage.

We must stand by the simple gospel, and not allow these things to come in and entangle us, whether ceremonially or in any other way.

I feel we have to stand against *ecclesiastical authority*. We are not all Baptists here this evening. I have fellowship with people of all denominations; but I claim the right to be what I believe I ought to be. I am a Baptist because I would not put my neck under the yoke that half my fellow-ministers wear, for millions a year. They must ask some extra-congregational authority's permission before they can move. Many are not free men in Christ, to declare the whole council of God. Well, if you like that sort of thing, you are welcome; but I could not endure it. I believe the individual Christian, and the individual church made up of individual Christians, ought to be as free as God's air. When this church reaches a decision, it is a sovereign body. If anyone tries to interfere with us, we tell them—I was going to say, we tell them to go to Coventry, but I suppose there is not much Coventry left. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." There is need in our day of a religion that is free, men who are free in Christ Jesus.

I want to say this before I close, and get it in the record. When it is printed, I shall send a marked copy to the Attorney-General, and one to Premier Drew; and I say to them, "I believe that statute is ultra vires of your jurisdiction, and that it cannot stand in any court. I have violated it; I shall not withhold my testimony to observe it. I am set for the defense of the gospel. I will even say that Christian Science is another of the delusions of the day. Mr. Hall said this morning that Southern Alberta is flooded with Mormonism. I saw a reproduction of a photograph in the paper last week, of a Mormon with his "youngest" wife, and two children. I do not know how many older wives he had. He is a

polygamist—and Mormons believe in it. Polygamy is part of their creed. If they do not practise it, it is only because the law will not allow it.

And do you mean to say I must not criticize the creed of a Mormon? Mr. Churchill spoke this afternoon of the "creed" of the Nazis. Creeds are not necessarily religious. The term is usually used in connection with what a man believes religiously I know, but there is such a thing as a political creed. I believe it is my duty, as a minister, to preach the gospel as I understand it, and to point out that that which is contrary to the teaching of God's Word is an error, as Paul did. If that be an offence, I shall repeat the offence as often as I preach. I say to the Attorney-General of Ontario and to the whole Government of Ontario, with Premier Drew at the head: I have already deliberately violated that statute, because it is not possible to preach the gospel without doing so. I say that Roman Catholicism is a damnable system. If by so saying I break your new law, prosecute me. You can find me here at any time. I challenge, I dare the Attorney-General to move. I will defend my own case.

Be sure to attend the meeting in Massey Hall, Thursday evening. We are not afraid. If we go to jail, you may come to see us. I do not think the Bill will pass at Ottawa. I have never thought it would. The Ontario Bill has passed, and received the signature of the Lieutenant-Governor. The law does not come into force for sixty days, but when the sixty days are up, they will find plenty of ground for action in the issues of THE GOSPEL WITNESS between now and then. I will dare them in the name of the Lord to apply that piece of antidemocratic legislation.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Did you ever see a spider entangle a fly? A little at a time. The proper time to put out a fire is when it begins. The proper time to turn the switch is before the train reaches the point so that it may be kept on the right track.

Do not say, "Dr. Shields has a lot of courage." It does not take courage to say that. There is nothing brave about it. I think that that statute will not be long on the statute-books. If it is, it will die a natural death, and everyone will forget it. In the meantime, stand by the old gospel. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

ON THE VATICAN FRONT

(Continued from page 6)

to the teeth, were on the point of running away. Eleazar gripped his sword and stood in a plot of lentils, and slew the Philistines "heaps upon heaps" until the sun went down because "the men of Israel had gone away." Elijah stood alone on Carmel, and for three and a half years before that, without so much as a committee to help him. There were seven thousand anti-Baalites somewhere, but they were in hiding, and Elijah did not see them. Daniel went into the lions' den alone, so far as human companionship was concerned. The three Hebrew children went into the fiery furnace alone except for the presence of the Son of God. So of all the prophets: Micaiah of Ahab's day, Isaiah, Jeremiah, Ezekiel, Amos, and the rest. They had to stand alone.

The Apostle Paul was also often alone in his abundant labour, and wrote to the Philippians, "I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Our Lord Jesus trod the winepress alone. When He agonized in prayer, He was alone. When He went to the cross, "all His disciples forsook Him and fled."

All these considerations have ministered to our comfort, because never yet have we been in so sad a plight as any of these leaders of whom we have spoken. THE CANADIAN PROTESTANT LEAGUE is not exactly a great multitude, but it is more than forty times as great as Gideon's army. Its leaders, whether the Executive Committee of the central body, or the officers and committees of the branches, would one and all be willing to admit that we are a company of very obscure men. We are asked very often, "What prominent denominational leaders have you with you?" We never hear the question without being reminded of the question, "Have any of the rulers believed on him?"

But why have we said all this? Just that we may quote from *The Canadian (R.C.) Register* again. In its issue of March 25th, in an article entitled, "Bigotry now Comes from the Left", by Henry Somerville, the following paragraphs appear:

Premier Drew announces that the Ontario Government will give \$3,500,000 to the municipalities for the cost of education. We shall await with some anxiety an explanation as to how this money will be distributed as between municipalities and as between public and separate schools.

A common suggestion is that the \$3½ millions is equivalent to a one-mill rate and that, therefore, school taxes may be reduced by one mill. But there are such enormous differences in assessments that a one-mill tax in one place means something entirely different in another.

If the Toronto share of the \$3½ millions is so distributed between the public and the separate schools that the public school tax rate and the separate school tax rate are each reduced by one mill the public schools will be getting the lion's share and the discrepancy between the two tax rates will be greater, proportionately than before.

The Rev. Dr. Shields has recently been employed in a vigorous campaign against the Provincial Government assuming 50 per cent. of the cost of the schools, which was generally understood to be what Premier Drew had promised. Dr. Shields said: "If you want to reduce municipal taxes you can do so by a subsidy for a reduction of the general rate, but don't do it in such a way as to benefit Separate Schools." We are waiting anxiously to see whether the distribution of the \$3½ millions will be made to conform to Dr. Shields' requirements.

Again *The Register* refers to Dr. Shields as being "not a youth leader". How does Mr. Somerville know? We venture the assertion that there are more young people regularly in attendance at the services of Jarvis Street Church than any other church in Toronto, and indeed perhaps in Canada.

Furthermore, the membership of THE CANADIAN PROTESTANT LEAGUE, while it has a few of mature years, is very largely made up of young people. The majority of its leaders are young men; and it will not be long before THE PROTESTANT LEAGUE will begin the organization of boys and girls across the whole Dominion, who will be

especially instructed in the principles of Protestantism, that they may know why Roman Catholicism is a pagan system.

But we are grateful to Mr. Somerville for so clearly verifying a principle upon which we have long insisted. He says:

"An earlier generation of Protestants which venerated the Bible was excited to hatred of the Church by being told that the Church forbade the reading of the Bible, but now that the masses of non-Catholic people are indifferent to the Bible and regard it as merely human literature this kind of attack on the Church has lost all its power."

More than twenty years ago, in an address in New York City, we laid down the principle that Modernism, the denial of the supernaturalism of the Bible and of all objective religious authority, was the Papacy's greatest ally. What Mr. Somerville says at this point is incontrovertibly true. The Modernism taught in the majority of theological colleges, and preached from many pulpits, and disseminated through many religious periodicals, has cut the nerve of Protestantism, has all but broken its back; and that is why the mobilization of a Protestant army in its early stages is such a slow process. But there will be a Protestant Pearl Harbour by and by which will open the eyes of Protestants the country over, and the Roman Church in Canada will have a real fight on its hands.

Meanwhile, we commend to our Protestant friends, especially to teachers and preachers, this terrible indictment, that Protestants "now generally regard the Bible as merely human literature". That is not true of those responsible for the publication of this paper. It is not true of the religious body to which this Editor belongs. And it is emphatically not true of the membership of THE CANADIAN PROTESTANT LEAGUE which is representative of all denominations. It may be true that we have not a great many prominent denominational leaders enlisted under our banner, but we rejoice in the fact that we have thousands of people who hold membership in THE PROTESTANT LEAGUE, in the Anglican Church, in the United Church, in the Presbyterian Church, in Baptist churches, in the Salvation Army, and in many other less numerous religious bodies. And, more than that, we have great numbers of valiant ministers belonging to all these denominations, who are not ashamed to stand up and be counted.

THE CANADIAN PROTESTANT LEAGUE is marching on, and when occasionally in a particular sector we lack the reinforcements we desire, or as occasionally happens, are forsaken by some upon whom we depended, we recall with comfort and inspiration a passage from a book we read a year or so ago, when the fortunes of the United Nations seemed to be about at the lowest ebb. A writer, reporting that period, picking his way through the rubble where once had stood proud buildings forming the city of Plymouth, he met a woman somewhat past middle life, who was evidently a native of Devon. When the reporter asked her what she thought of the situation, she replied something like this: "I should say, sir, that things are beginning to look up. Indeed, I think on the whole, the situation is improving very considerably." The reporter was astonished. The South cities had been blitzed, London had been blitzed, France had fallen, the United States had not yet abandoned its policy of "everything short of war"; and Britain was standing absolutely alone against the hosts of the enemies of the world's

freedom. In amazement the reporter said, "You think the situation is improved?" To which the Devonshire woman replied sagaciously and discerningly, "Yes, sir, I think it is improved. You see, there is no one left now to let us down, and we know where we are."

No organization fights well until it gets to the place where there is no one left to "let it down". THE CANADIAN PROTESTANT LEAGUE is composed, its officers and members, of men and women who have dared all, and are not afraid to stand up and be counted.

THE OTTAWA SECTOR

Mr. King and the Vatican

What are the real motives behind the acts of our politicians? To that oft-repeated question the following story from behind the scenes provides an important part of the answer, at least so far as it applies to the present race of political dwarfs that hold office in Ottawa. Mr. Henri Bourassa, former leader of the French Catholic nationalist movement in Canada, has recently been indulging in some reminiscences, and from the report of one of his lectures as given in *Le Devoir*, the paper which he himself founded, we translate the following incident, which was part of a conversation that took place in London between himself and Mr. King while the latter was attending the Imperial Conference of 1916. *Le Devoir* reports Mr. Bourassa's story thus:

Mr. Bourassa was to go to Rome, and he asked Mr. King if he might say to the Vatican that Canada was disposed to exchange diplomatic representatives with the Holy See. Mr. King sprang up:

"Do you want me to be denounced in all the Orange Lodges in Ontario?"

The lecturer said that Mr. King did not have any anti-Catholic prejudice, indeed he is a very religious man, not a materialist (un spiritualiste), but there are strange contrasts in him. One day he will give proof of great courage when he is pushed against a wall, but the day before or the day after he is extremely faint-hearted.

Prime Minister King's motive, according to this story, is evident. The anti-British Nationalist leader credits Mr. King with no "anti-Catholic prejudice", which is no doubt his way of saying that he believes Mr. King is willing to do business with the Roman Catholics on their own terms. The motive that restrained Mr. King from exchanging diplomatic representatives with the papal court was not lack of will but the fear of what the Orangemen of Ontario would say about it. Will anyone doubt that Mr. Bourassa reported to the Pope, whom he saw a short time after, the proposition he had made to the Canadian Prime minister and the reply that was given? We may be certain that the Pope heard about the Orangemen of Ontario from the lips of the French-Canadian nationalist leader, just as he is being kept duly informed at the present of the activities of the CANADIAN PROTESTANT LEAGUE and THE GOSPEL WITNESS. No doubt the head of the Roman Church follows with interest the speeches and writings of a certain Toronto pastor whose name is frequently mentioned in the French Catholic press of this Dominion. And Mr. King may utter his "contempt" for Dr. Shields and those with him who protest against the encroachments of the Roman hierarchy in Canadian affairs, but no one is more keenly aware than is Mr. King of the threat Dr. Shields and his Protestant campaign constitute for the party

now in power at Ottawa. It may be felt by some that our meetings of protest and our writings in THE GOSPEL WITNESS and elsewhere are futile, but let them not forget that the wily party politicians who direct affairs in Ottawa have their ears to the ground and that those ears are very sensitive to the mutterings of a great mass of public opinion that is as yet not vocal, though it is being rapidly aroused by the information we are supplying.

Mr. King's Friends, the Nationalists

Mr. Bourassa's reminiscences shed further light on what lies behind some of Mr. King's past actions. Dealing, for instance, with the elections of 1926, the nationalist leader makes the following statement:

Mr. King won a striking victory; in a letter to Mr. Bourassa he attributed to him an important part in the success.

Soon after the election, the Imperial Conference of 1926 took place. Mr. King having shown the intention of not attending, Mr. Bourassa succeeded in causing him to change his mind by telling him that he ought to go to London and support his nationalist policy. Mr. Bourassa also decided then to go to Europe himself.

There is here an important lesson for students of the Canadian political scene. The Prime Minister and his party pose as avowed enemies of the French-Canadian Nationalists, who are now represented chiefly by the Bloc Populaire. This imposing posture makes fine election propaganda in the English-speaking parts of the Dominion. But what is the truth behind this fine attitude? Mr. Bourassa reports that this supposed opponent of French Roman Catholic nationalism actually thanked him for the important part he played in bringing success to the Liberal banner. And the French nationalist actually takes the credit for persuading Mr. King to go to London and "support his nationalist policy" at the Imperial Conference. In other words Mr. Bourassa claims the supposedly "liberal" Mr. King as an actual nationalist! We are convinced that exactly the same plan of action is being carried out to-day in the Dominion Parliament. In public Mr. King appears to be violently opposed to the Bloc Populaire, and they on their side demand far more than they expect to get, so as to have a wide margin on which to display their antipathy to the party in power. But this is largely stage play: behind the scenes, the actors on both sides fully recognize that they both aim at the same goal, though each seek to arrive at it by a somewhat different method, the one by loud declamation intended for French and Romanist ears, the other by a specious show of loyalty that has thus far largely hoodwinked the Anglo-Saxon elements of this Dominion. But the goal of both the Mackenzie King Liberals and the Bloc Populaire demagogues is to win the votes of the Roman Catholic electors. There is no doubt in our mind that to-day as in 1926, Mr. King has the support of the nationalists for any elections that may be in the offing and that they recognize him as their friend and collaborator. It would be bad politics for either party to confess openly the existence of such an "entente cordiale", but events have already indicated its existence and will do so even more clearly in the future, in spite of the smokescreen thrown out by the party machines.

A French-Canadian Opinion of de Valera

As a sample of the violently anti-British sentiments cherished by nationalistic Mr. Bourassa and expressed

publicly and printed in Montreal within the last week, we quote the following gem from the reminiscences above referred to:

He (Mr. Bourassa) went to Ireland first and met there, among other important persons, Mr. de Valera.

"I was impressed," he said, "by his modest air and by his moderation. I came away from my interview convinced that he would be the man who would bring peace in Ireland, and who would realize the dream of Irishmen, who for seven hundred years have groaned under the yoke of England, the liberator of nations. Why? Let us tell the truth: because he is a true Catholic, a true Christian."

Thus speaks the nationalist spokesman in Montreal on the eve of St. Patrick's Day, in this year of 1944, at the very moment when Britain and the United States had at last taken action to protect the lives of many thousands of their soldiers and sailors that had been put in jeopardy by the perfidious policy of Roman Catholic Eire. No further comment is required on the above statement than the letter of the text above.

The Pope Preaches Nationalism

Nationalists of Mr. Bourassa's stripe, such as his successor Mr. Maxime Raymond, the leader of the Bloc Populaire, are often dismissed by those who are supposed to know as being "fanatics" and "extremists" who represent an unimportant element of French-Canadians. The truth of the matter is that the "fanatics" and "extremists" are the mouthpieces of the clergy to whom they are invariably devoted, and in order to gain the support of the clergy or at least to escape their anathemas, any other party that hopes for votes in French Canada must incorporate a large part of the nationalist platform into its programme. At Rome Mr. Bourassa received a very warm welcome from the Pope, who, it appears from the following account, had not heard that the Nationalists were an unimportant element in French-Canadian politics.

"I have no need," continued the speaker, "to relate to you the private audience that Pius XI deigned to accord me. You know that when the Pope receives some person in a special audience, who is neither a bishop or an ambassador, he is given some information about him. Doubtless he had been told that I had directed the nationalist movement in Canada. Pius XI made me sit down and for an hour he gave me a lecture on nationalism."

"As regards principles, what the Pope said to me in that audience was the substance of what I have just read to you. I have no need to tell you that I came away from there fortified, comforted, enlightened for the rest of my life."

Mr. Bourassa added that the Pope spoke to him in a paternal manner, in the calmest tone, and that the legend of the Pope standing up and shaking his fist, is quite fantastic.

"I sailed on the following day", continued Mr. Bourassa. "On board I had the time to reflect and I said to myself, 'Now I believe and am sure that if I can exercise any influence from now to the end of my days, it will be in conformity with the directives of the Pope.'"

The above statements are worthy of particular consideration during the present period in the history of Canada that is witnessing a strong and well organized resurgence of nationalism. No intelligent person would for a moment believe that the Bloc Populaire could have had such far reaching success in Quebec, unless the priests had lent it their support.

The testimony of the former leader of the Nationalist movement requires careful attention from all who would understand the genius of Quebec politics. He lays claim to have repeated in Canada the principles of nationalism which the Pope preached to him for an hour in private audience. He claims that the inspiration of his movement was drawn from the words of that foreign prince whom he and 43 per cent. of the Canadian electorate regard as infallible. If Mr. Bourassa's claim is correct, and we have every reason to believe that it is, then the Bloc Populaire and the Nationalists of every other sort, with all their anti-British isolationist, fascist teachings and influence come in direct line from the Pope at Rome acting through his agents in this country.—W. S. W.

THE FRENCH CANADIAN SECTOR

Dr. Shields in the French Romanist Press

The controlled press of a totalitarian régime always acts as a unit at the word of command of the central authority, and each separate publication repeats in concert with the others the lesson it has received from the ministry of propaganda. There is in Canada the controlled press of a totalitarian régime which in servile obedience to its central authority surpasses all others. We refer to the Roman Catholic press of Canada, particularly to the French daily press of the provinces of Quebec and Ontario. During the last week or so this controlled press has been paying special attention to Dr. Shields and THE GOSPEL WITNESS. We have before us no fewer than four Romanist publications of recent date in which the editor of this paper is either the subject of entire articles or has received special mention in some other way. The unanimity of these French Romanist papers in thus concentrating their fire on one man and one paper is in itself sufficient proof that there is a high command back of them directing the fire. And it is also an unintentional testimony to the effectiveness of THE GOSPEL WITNESS and its editor.

It is interesting to see the "reaction" of the French-language Romanist papers to the voice of a free man speaking boldly against the encroachments of the hierarchy. Their favourite method at the present moment is to try to discredit Dr. Shields by proving that he is held in low esteem by Protestants, or those who are supposed to be such. These tactics are significant, for they appear to indicate that the Roman propaganda department is beginning to fear that even in the stronghold of Quebec there are some of the reputedly faithful who are beginning to see the light and to waver in their implicit obedience to priestly authority. The hierarchy have condemned Dr. Shields unsparingly, but apparently that is no longer sufficient to offset his influence in Quebec, and the authority of English-language papers and speakers has now to be invoked.

We print some of the blasts directed against Dr. Shields by the French Roman Catholic press, and we have elsewhere dealt with the contribution from *L'Événement-Journal* entitled "Put in his Place".

LE CANADA

"Dr. Shields Banned from Society"

Such is the heading of *Le Canada's* contribution to the chorus of condemnation directed against the editor of this paper. *Le Canada*, we should add, is the Liberal

party organ in Montreal, but a more illiberal paper it would be difficult to find anywhere. Its chief end is to support Mr. Mackenzie King right or wrong, and this it appears to believe can be most effectually achieved in Quebec by proving that the King government is the best friend that Roman Catholic Quebec has ever had in the House of Commons at Ottawa. *Le Canada* points its remarks by quoting from a Jesuit priest in a review called *Relations* issued by his order. It was this same article to which a writer in *Le Jour* referred in an article translated in these pages on March 16th. The writer in *Le Jour* described the Jesuit article in the following words:

The magazine *Relations* is published by the Jesuits and gives opportunity to a number of them to play politics under the guise of religion. We find proof of this in an article in the March number, 1944, by Father Alexandre Dugré in which this fiery polemic takes advantage of a rather untimely declaration by Mr. Stephen Leacock in order to abuse all Englishmen and to resurrect the story of the Acadian dispersion. Instead of judgment this good father possesses hatred and knows how to inspire hatred, an evangelical virtue.

Le Canada speaking of the same article uses the following terms to express its fulsome praise:

The lively article that Rev. Father Alexandre Dugré has just published in the last number of *Relations* . . . shows once more that culture, the taste for ideas, the courteous tone in controversy and in political passions are not entirely lost in our reviews in spite of the deadly tiresomeness which is sometimes found in reading them.

We leave it to our readers to judge which of the above two papers quoted is seeking to win the favour of the all-powerful (in Quebec at least) Jesuit order. Then follows in *Le Canada's* article the quotation from the Jesuit paper which we print herewith:

The broadsides of abuse from the imported Shields—nowhere molested—and the propagandas against our faith, paid to devour us, have no counterpart among us, whose poor defense is taxed with being an "equal fanaticism", as if there were any parity between killing and not allowing oneself to be killed.

Le Canada points out to the Jesuit author that Dr. Shields has been "molested", that he has been denounced and attacked, and in proof of its assertion it quotes with much satisfaction from the editorial columns of the *Toronto Star* and the *Toronto Globe and Mail*, as though the editorial wisdom of these two papers were the sum of all truth. It then goes on to say:

This is not the only time that the two greatest papers of Toronto have thus crossed the shady tracks of Pasteur Shields, who has even received some salutary warnings from the government.

This is what might be called not only molesting but vexing and tormenting, which is still stronger. The doubtful following which meets before the pulpit of Pasteur Shields is well known by the sane element of the City of Toronto. Such are pointed at by the finger and isolated, as at Montreal our own fanatics are not less troubled in their bad fever and plots against Canadian unity.

The last paragraph is so funny that we could not forbear sharing it with our readers. Those who are interested in the "salutary warning" which Dr. Shields is said to have received from the government, would do

well when they want some amusement combined with instruction to turn to THE GOSPEL WITNESS of several years ago containing the censor's letter to Dr. Shields and his reply to it. Suffice it to say here that THE GOSPEL WITNESS has since then continued to roll merrily along, the censor and the *Toronto Star* and the *Globe and Mail* notwithstanding.

LE DROIT

A Defense of Fascism

The fourth paper to turn its guns upon Dr. Shields in recent days is *Le Droit*, Catholic Action daily published in Ottawa. It begins its editorial by remarking that a public meeting is advertised for that city to protest the terms of the MacInnes bill and the so-called Anti-Discrimination bill passed by the Ontario House. *Le Droit* says, "It is not announced under whose auspices this public meeting will be held, but we should not be surprised if it were the friends of Pasteur Shields and the readers of THE GOSPEL WITNESS who are beginning to get excited." And then it goes on to defend the terms of the bills mentioned above and to call for additional special privileges for Roman Catholics. It says the following, among other things:

Whatever we may think of these bills, they cannot be opposed by invoking freedom of speech or of conscience. Liberty ought not to be confused with license. The right to express one's opinions and to practise his religion does not give him permission to falsify the truth and to attack the reputation of those who do not think as we do.

Such arguments come easily to the editor of a paper controlled by a church which formerly used the Inquisition to defend it from attack, and still in our day justifies its bloody history and reserves the right to use its brutal methods of persuasion. But *Le Droit* gives a strange turn to its argument in its last paragraph:

"But if calumny is a grave fault, what shall we say of those who practise injustice from one end of the year to the other against religious and racial minorities by hindering them from giving to their children an education that is in conformity with their national and religious traditions. There is a cause of national discord otherwise dangerous as libel, which constitutes a perpetual insult to a whole group of citizens."

Thus does the Romanist *Le Droit* defend the Fascist bill that would shelter its church from all attacks, while at the same time it repeats its demand for "liberty" to force Protestants to pay for a Romanist education for little French-Canadian boys and girls.

After reading the above samples from the French Catholic press, we are sure that our readers will agree that Roman Catholic propaganda is fully as stupid and deceitful as that of its Axis counterpart. Knowing that sunlight is the best sterilizer of crawling masses of evil contamination, we have here exposed some of the above articles to the light of public opinion.

W. S. W.

THE ITALIAN FRONT

The Pope has expressed his horror again at the possibility of the destruction of Rome. A group of so-called Protestant ministers in the United States have issued a manifesto protesting against the bombing, not only of Rome, but of German-held cities in general. Among

the signatories of this piffing document is Rev. Richard Roberts, some time Toronto pastor.

Dated at London March twenty-fifth, W. T. Cranfield, resident staff correspondent of *The Evening Telegram*, sends an illuminating article containing much to show us that there are still many people in England who are well able to distinguish between the business of making war and the game of playing softball. Here is what Mr. Cranfield says:

Art Versus Life

Our armies, we hope, will soon be in Rome. That prospect has revived the debate on the relative values of human life and of the treasures of art and history.

Dr. Garbett, Archbishop of York, who is shortly visiting Toronto, has declared that bombing of cities is justified "if it hastens the liberation of millions from massacre, torture and slavery."

As a member of the National Committee for rescue from the Nazi terror, the Archbishop has a lively sense of what many European peoples are going through.

"The death of a city is a terrible tragedy," he says, "but I find it far more horrible to think of the deliberate murder and terror of innocent men, women and children."

Certain bigots, certain pious dilettantes are ballyhooing about the "Eternal City" as the "cradle of civilization". Folk with a keener sense of actualities ask in what sense Rome is more eternal than London or Warsaw, or Rotterdam, and since it has shared or condoned the crooked policies and bloody crimes of Berlin, what sort of civilization is it the cradle of?

As for historic monuments and art treasures, I find more sympathy with the Kensington Vicar, James Owen Hannay, better known as Novelist Geo. A. Birmingham, who recalls a certain discussion on the question—

"If you found yourself in a burning house and had only time to save a Raphael Madonna on the wall or a baby sleeping in a cradle, which would you wish to, ought you to save?"

Without hesitation, everyone present said the baby and maintain that this was morally right. "Put a Roman church in the place of the Madonna and a British soldier in the place of the baby, and which ought you to spare?" he pointedly asks.

Spare Rome indeed! And only this week we have been told of the massacre of three hundred Italians, slain as hostages in reprisal for the slaying of twenty-four Germans. Included in the three hundred it is said were a former Premier of Italy, an aged man, Orlando, who was Premier of Italy during the last war, and one of the "Big Four", as they were called at the Peace Conference—Lloyd George, Orlando, Clemenceau, and Wilson. Another who was selected for murder is said to have been a son of the present Premier Badoglio. This really shows what Nazism is. No doubt the Germans gloated over the opportunity of murdering Orlando, for his part in the Peace Conference; and it was under his Premiership that the Government of Italy stipulated that they would fight at the side of Britain on condition Britain would give an undertaking that the Pope would not be represented at the Peace Conference. We may be sure the Papacy did nothing to prevent the massacre.

Can anyone offer any justification for the sparing of a city occupied by such murderers? I wish it were possible to assemble every plane capable of carrying a three-ton "block-buster", and in one continuous sweep over Rome, blot the accursed city from the face of the earth.

Whether it is done by Lancasters or other planes, inevitably the time will come when an angel will cry mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

L'ÉVÉNEMENT-JOURNAL OF QUEBEC CITY "Put In His Place"

THE notorious Dr. Shields of Toronto, who has so often slandered French-Canadians and insulted the Province of Quebec has received a good dressing-down in his turn, right in the Legislature of Toronto. It was the Liberal member from Wellington-North, Mr. R. A. McEwing, who took it upon himself to administer it to him in denouncing his activities and speeches; he came to the defense, not only of our province so unjustly calumniated, but of all Canadians whose honour has been attacked by the seditious utterances of the pastor. Mr. McEwing brought firmly to his senses this "preacher of sectionalism" who saps Canadian unity at its base and who attacks the noblest works which have been raised to promote it; it is fortunate, says he, that there are not a great many men in our country like Dr. Shields, for then Canadian unity would become an impossibility. Lastly he reproaches him justly with not preaching Christian doctrine and throws in his face this sharp reprimand: "Dr. Shields does not teach Christianity, as we understand it." But will the fiery pastor be silenced at last?

We have heard of "a saving sense of humour." We have it! If it were not for the devout because blinded Roman Catholic souls whose sensibilities we would avoid hurting, we could have a world of merriment at expense of Roman Catholicism. It is the most absurd and illogical, yes, even the most grotesque religious system on earth. There is no need to caricature it: one needs only to present a true photograph of it with its penances, and indulgences, its masses, its extreme unction, its apostolic succession, and its corollary of holy orders, its purgatory, its alleged "saints," like Ligouri, its "Holy Fathers", including some of the most lecherous beasts in human form, its images, and rags, and bones, and relics: one has only to draw a true picture of these elements of "Holy Mother Church," to present the most ridiculous, aggregation of human inventions ever assembled for the furnishing of a mirth-provoking circus.

L'Événement-Journal must be greatly in need of comfort to find it in the remarks of Mr. R. A. McEwing. Discreetly the writer refrains from quoting more than one sentence from the remarks of this gentleman who "put Dr. Shields in his place"!

But here is exactly what the gentleman is reported to have said, in *The Globe and Mail*, March 9th, 1944:

Urging the teaching of Christianity, not religions as such, but the golden rule, in Ontario's schools Mr. McEwing said he had gone to hear Dr. Shields in Toronto address a mass meeting on education. "And I wasn't the only member of the House there either," he added.

"To my mind, Dr. Shields does not teach Christianity as I believe it," he said. "If we had a Canada full of Dr. Shieldses we never would have a united Canada. He teaches sectionalism. What I want taught is Christianity."

"Put in his place"! Oh, no! Dr. Shields has been "in his place" in Jarvis Street Church for nearly thirty-four years, and that was long before Mr. McEwing was heard of publicly; and Dr. Shields will (D.V.) probably still be "in his place" after the gentleman has been defeated at the next election and completely forgotten.

Christianity is the Golden Rule and the Ten Commandments? What? Nothing about the Papacy, or Holy Mother Church, or the Sacraments? And the Ten Commandments—that includes the second Commandment which Romanists do not teach to their children.

We have referred to *L'Événement-Journal*, only because
"A little nonsense now and then
Is relished by the best of men."

We have a shrewd suspicion that the editor of this Quebec French-language paper must have heard that THE GOSPEL WITNESS and its editor are still in their place; and such puerile piffle as that of Mr. McEwing or that of *L'Événement-Journal* has about as much effect upon our "place" as a twenty-fourth of May fire-cracker would have if thrown against—oh, let us say, Gibraltar!

But we are violating the new Ontario statute in "discriminating" against *L'Événement-Journal* and Mr. McEwing. Sorry Brother Drew, but it was so funny we could not help it.

AN IMPORTANT LETTER

Toronto, March 28th, 1944.

To PROTESTANT LEAGUERS and
Canadian Citizens at Large:

Behind the two bills presented, almost simultaneously, in the Ontario Provincial Legislature and our Federal Parliament, with which THE GOSPEL WITNESS has so promptly made us familiar, may we not clearly recognize how definitely and surely appears to be disclosed a purpose and plan as deliberate and intentional as that which, in its execution, has overwhelmed and enslaved Europe, and has also deluged the world in blood? Very clearly, too, it appears to emanate from a like, sinister source, and, unless successfully combatted, will never cease until it has dominated and enslaved our fair Dominion.

Are we Canadians going to supinely submit to this sort of thing? Even in its initial stages?

Have we not enough red blood and backbone to let it be known, right now, and in no unmistakable manner, that we will not stand for this brazenly bold move to nullify or seriously circumscribe our sacred rights for which our fathers laid down their lives? And shall we not serve effective notice on our legislators as well as on our enemies—enemies of mankind—that we will fight to the finish, at whatever cost, rather than submit to such tyranny?

Do we want a Gestapo operating in Canada?

Shall we have the "harmony" and "National Unity" which tied tongues, a shackled press and the establishment of a veritable Spanish Inquisition would provide?—the "harmony" of enslavement and death!

Are we prepared to placidly yield to a stifling of individual conscience and liberty of free speech, be our views right or wrong—though not seditious—and submit to fines and imprisonment "with hard labour" for the offense of giving honest expression to our beliefs?

Away with it!

Freemen arise! Sound an alarm! Make yourselves heard in torrents against these impudent, outrageous proposals. Assemble yourselves, and let it be

(Continued on page 19)

"FOR THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MEN,
THE MAN CHRIST JESUS." (1. Tim. 2:5).

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A WORD FROM THE PRESIDENT

THE title of this modest literary effort suggests a two-fold ministry—the turning of the rays of truth upon the dark and sinuous ways of Roman Catholicism, and the setting forth in concise form of up-to-the-minute information on our efforts to wage war against all attacks on Biblical Christianity—whether from Modernist rationalism or Romish ritualism.

THE CANADIAN PROTESTANT LEAGUE deserves the prayerful and practical support of all who value our Protestant heritage. We have no quarrel with individual Roman Catholics, but are determined to resist with all our power, the sinister schemes of the Romish Hierarchy to turn Canada into a Popish "Paradise." (?) As successful warfare can only be waged by those who believe the Bible to be the inspired and infallible Word of God, we will seek no help and expect no support from those who have imbibed the poison of Modernism. Our appeal is to honest faith and we leave our case with God.

W. M. Robertson.

SAME OLD ROME

The Knights of Columbus meeting in annual session in Cleveland recently, sent a unanimous request that no one unfriendly to the Roman Catholic Church be allowed in any position in Italy. The Council urged that only Catholics be sent on official or philanthropic errands. What brazen effrontery! Is this the sort of freedom we are fighting for? The Romanists are perfectly willing to have Protestant boys die to redeem Italy for the Pope, but they would make sure that all official positions be held by those favourable to Rome! and these Romanists are well on the way to achieving these ambitions in America. They exercise more authority and prestige with the present Administration than they have ever exercised before in our long history. The State Department at Washington is loaded with Roman Catholics. In compliance with the demands of the American hierarchy the door has been closed to the entrance of new Protestant missionaries in most of the countries of South and Central America, and this as a part of our "good neighbour" policy!

Watch and see! He who has been the active, though silent, partner of the Axis through three years of war, he who blessed the slaughter in Ethiopia and Greece and Albania, he who overthrew freedom in Spain, and who received the Japanese envoy to the papal court with great fanfare, immediately after Pearl Harbor, he who is Satan's masterpiece of deception today, will demand the "right" to help write the peace. Protestants of

America, awake! and protest while the right of protest is still granted!

**THE CANADIAN PROTESTANT LEAGUE
(VANCOUVER BRANCH)**

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A CALL TO ACTION

There is probably no word so much on the lips and in the hearts of men to-day as the word, Freedom. It is the universal slogan and the banner under which the Allied Nations are fighting. No voice is more clear or insistent in the chorus of Freedom than that of the Roman Catholic Church. Through its official spokesmen it professes belief in freedom as the inalienable right of men. The Pope himself has made repeated references to the right of peoples to this fundamental gift of God; though even some devout Roman Catholics found it hard to reconcile his lofty sentiments with the papal blessing bestowed on the enslavement of Ethiopia with its diabolical accompaniments of murder by poison gas. Determined efforts are being made to have the Pope present at the Peace Conference when victory has been won. Why should he?

Every student of history knows that the Church of Rome has been the consistent enemy of human freedom through the ages. Through these ages she has resisted by papal bull, as well as by the mouths of her greatest theologians and leaders, her detestation of the claim of liberty of thought, of conscience, of worship, on the part of the individual. The gruesome record of the Inquisition, the bloody massacres of myriads of true Christians, the fate of martyrs like Latimer and Ridley, all light up with lurid significance, Rome's interpretation of the freedom for which she professes to be fighting side by side with us to-day—human freedom. Rome's proud boast is that she is always the same. In so far as her hatred of true liberty is concerned—her claim stands. Let no easy going Protestant say that we are stirring up old forgotten things that have no bearing on present-day problems and relationships. Elsewhere, we present facts to show that Rome is at her old game and is seeking to filch from us our dearly-purchased freedom. "Eternal vigilance is the price of liberty." Canada is confronted with a crisis. Shall Rome, through Quebec

dominate our land? This is no remote contingency. It is at our door. We send out a call to arms to all who love Gospel Freedom. Let us rally to the fray. "Now's the day and now's the hour."

SPAIN AND FREEDOM

Spain knows nothing of human freedom to-day; for there Rome is supreme. The Spanish Ministry of Education writes: "We must be absolutely intolerant to ideas and views that are contrary to the Roman Catholic Church." When Rome speaks of religious liberty, freedom of worship, she means, always and only, liberty for the practice and propagation of the Roman Catholic faith. The Cardinal Archbishop of Canada declared, as recently as 1938, that "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." The same Cardinal Villeneuve declared more recently: "The Catholic Church does not believe in democracy."

THIS IS RICH!

A French Catholic writer, Louis Veuillot, has tersely summed up the official attitude of the Church to the liberty of minorities, in these words: "When we are in a minority, we ask for religious liberty in the name of your (Protestant) principles. When we are in a majority, we refuse it in the name of ours." And that is no humorous remark, but the very essence of all Roman Catholic teaching on the attitude of the Church towards religious liberty.

MOST HORRIBLE PLAGUE

Garibaldi, hero of Italian freedom and unity, once wrote to the Countess d'Ora d'Istria as follows:

"You are right, Madam. The Papacy is the most horrible plague that my country is afflicted with. Eighteen centuries of falsehood, persecution, and burning at the stake, in complicity with all the tyrants of Italy, rendered the plague intolerable."

ROME IN SOUTH AMERICA

The Archbishop of Belo Horizonte, who has had the effrontery to plead for the intervention of the United States of America and the withdrawal of all Protestant work, claims that South America is profoundly Catholic and "has its glorious traditions moulded by the life and work of the Catholic Church." "Moulded" is right! And the result is, that after four hundred years, its moral and spiritual state is such that Roman Catholic ecclesiastical dignitaries visiting South America have themselves urged that it be considered "a mission field." Time and again Spanish and Italian Orders have been established to combat the corruption into which the Church has sunk; and even now, from the United States, one hundred Roman Catholic "missionaries" are on their way to various parts of this alleged "Continent of Roman Catholic culture." The Church has never fostered education.

Protestantism has done more for education in seventy-five years than the dominant Church did in four hundred years. Even yet, the sixteen million Highland Indians are spiritually destitute, illiterate, and morally debauched by the ever recurring drunken orgies that celebrate the Feasts of the Church; while the dwindling lowland tribes

are not even touched. Very many of the finest educational centres in Latin America are Protestant and Evangelical foundations, and the cream of the intelligensia, as well as the growing middle class, send their children to be educated in these schools and colleges. There would be a bitter outcry from Buenos Aires to Mexico City were there any likelihood of the United States of America giving heed to this effort on the part of Rome to put out the lamps of truth throughout Latin America.

DO YOU KNOW

1. That over 12,000 people are now members of THE CANADIAN PROTESTANT LEAGUE?
2. That the Pope gave his papal blessing to Matsuoka not long before Pearl Harbour?
3. That the Catholic Encyclopedia (XII, 499) calls Protestantism a "kind of fool's paradise," and a "Virulent heresy?"
4. That Hitler in *Mein Kampf* praises the R.C. Church for its intolerance and holds it up as a model for his followers?
5. That at the Teheran Conference when Winston Churchill suggested that the Pope should be present at the Peace Conference, Joe Stalin said, "The Pope, the Pope—how many divisions has he?"

A STATEMENT

THE CANADIAN PROTESTANT LEAGUE is a militant organization founded upon the Bible, the eternal Word of God, to enunciate and proclaim the great basic principles of the Protestant Reformation.

The 16th Century marked a period of great crises in the history of mankind and Christian civilization. European life had reached the limits of human endurance, the Bible was translated into the vulgar tongue, and men for the first time in centuries realized something of the spirit of the New Testament Churches, and saw that Romanism at every point of the compass was diametrically opposed to the Gospel of the grace of God. So the Reformation was born.

To-day Romanism is raising itself like a hydra headed serpent in all directions, and seeks to impose its will and ruthless tactics upon the masses of mankind. As it was then, so it is now; a comparatively small number of men and women realized that the lamp of Gospel truth was in great danger of being extinguished, so they braved the fires of Smithfield, the horrors of the Inquisition, in order that they and their descendants might enjoy the priceless gift of religious liberty.

To-day, the Roman Hierarchy is doing everything in its power to dictate the peace. We in Canada are facing the greatest crisis since Confederation. If this country is to remain Protestant and British, and enjoy the basic right of British democracy, we must in the name of Protestantism, resist even unto death, all the encroachments of the Church of Rome, which is seeking to make this country a second Spain, and reduce us all to the abject depths of religious and political servitude to the papal system.

Protestants awake! let us in the name of God, resist this evil thing, and realizing that "the weapons of our warfare are not carnal but mighty through God to the pulling-down of strongholds," pray as we have never

prayed before that God will make bare His arm, and send us an old-fashioned spiritual awakening.

E. B. de Pendleton.

W. J. Thomson.

A. H. Phillips.

Bible School Lesson Outline

Vol. 8 Second Quarter Lesson 15 April 9, 1944

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

THE RESURRECTION OF CHRIST

Lesson Text: Luke 24:1-35.

Golden Text: "He is not here, but is risen"—Luke 24:6.

I. The Message of the Angelic Guard—verses 1 to 9.

Parallel passages: Matt. 28:1-8; Mk. 16:1-8; John 20:1.

The devoted women who gathered at the tomb on the morning of the resurrection of Christ had paid particular attention to the location of the sepulchre (Lk. 23:55), that they might return bearing spices and precious ointments.

The stone, which had been securely placed at the entrance to the tomb and sealed by the order of Pilate (Matt. 27:65, 66), was removed by the power of God manifested through the touch of an angel at the time of the earthquake (Matt. 28:2). The Roman guards were overpowered at the sight of the heavenly visitor, and two men in shining apparel succeeded them as watchmen.

These godly women believed the message that Christ was alive, that He had risen from the grave, and that His body no longer rested in that tomb (Rev. 1:18). They also remembered the word which Christ Himself had spoken to them in Galilee (Lk. 9:22). Happy are they who remember and believe the word of the living God!

II. The Miracle of the Empty Tomb—verses 10 to 12.

Parallel passage: John 20:2-10.

The eleven disciples would not believe the joyful testimony of the women that Christ had arisen, but Peter and John were sufficiently interested to investigate for themselves.

The two disciples perceived that the tomb was empty. In those days, after a body was embalmed, it was wrapped with narrow linen bands. The body of Christ could not have been stolen, for those linen bands were lying on the floor of the tomb, undisturbed. The burial clothes probably still marked the contour of the precious body, as the chrysalis indicates the form of the newly-escaped butterfly. The position of the grave-clothes, the fact of the empty tomb, and the witness of those to whom Christ appeared after His passion are among the "many infallible proofs" of His resurrection (Acts 1:3).

Peter departed, "wondering in himself at that which was come to pass", but it is said of John that "he saw and believed".

III. The Ministry of the Risen Lord—verses 13 to 35.

Parallel passage: Mk. 16:12, 13.

Toward evening Christ appeared to two of His disciples as they walked toward Emmaus, a village situated about six and one-half miles from Jerusalem. One of the disciples was Cleopas; the other one may have been Mary, the wife of Cleopas (John 19:25), or perhaps Luke himself.

The eyes of these disciples were heavy with sorrow. Their minds were confused and their hearts were oppressed. They were so absorbed in their grief and disappointment that they did not realize the identity of the stranger who had joined them (Exod. 6:9). Moreover, a mysterious change had been wrought in the person of the now glorified Lord; He appeared "in another form" (Mk. 16:12). Those who walk along the way of life, unconscious of the presence of Christ miss much.

The disciples thought Him only a stranger, one who could not appreciate the cause of their sadness, whereas they themselves were the ignorant ones. They had not believed the word of Christ, consequently they were unable to understand His experience of death and resurrection.

Jesus of Nazareth was truly a prophet, but He was more than a prophet. He fulfilled the prophecies describing One Who would open the eyes of the blind and preach deliverance to the captives, and they had hoped that He was the Messiah (Isa. 42:6, 7; 61:1-3; Lk. 7:19-23). It was His death that was the occasion of their stumbling. They had erred because they did not know the Scriptures or the power of God. They failed to believe all that the prophets had spoken. They believed the portions which described the Messiah as a glorious King, but they rejected those concerning the Messiah as the suffering Servant of Jehovah. They had not remembered that the pathway to glory leads through the valley of humiliation, and that to reach the Mount of Olives the Saviour must needs pass through Gethsemane and Calvary.

They had indeed been foolish and slow of heart. Faith is not merely the assent of the mind to the facts of the Gospel, but it also involves the surrender of the heart and the obedience of the will. These disciples had not believed in their heart that God had raised Christ from the dead (Rom. 10:9, 10).

Christ endorsed the teaching of the Old Testament (verse 27). From Genesis to Revelation the Bible speaks of Christ. When the Lord opens to us the Scriptures, our hearts will become aglow with holy fire. How much we need the illumination and inspiration of the Holy Spirit as we read the Scriptures!

The eyes of the disciples were at length opened, and they knew the Lord. It does not say "They opened their eyes", for such a revelation must come from God (Acts 16:14). God must bring the sinner to realize his lost condition and lead him to a knowledge of Christ as Saviour. This chapter speaks of opened eyes, opened Scriptures, opened understanding, and of lips that are opened in testimony (verses 31, 32, 45, 48).

AN IMPORTANT LETTER

(Continued from page 16)

vocal and in writing from Halifax to St. John to Vancouver and Victoria. We glibly sing, "Britons never shall be slaves", but are we going to let our enemies, posing as ministers of conciliation, shackle us with chain and ball before we know it?

Outspoken protest may save the day now, but let us also take full warning that it may yet, and maybe before very long, be necessary for old and young to shoulder our muskets and fight anew in bloody conflict to maintain for ourselves and posterity the sacred freedom for which our forbears bled and died—indeed is not the present threat a warning that it may soon be forced on us? Meanwhile, "Eternal vigilance is the price of safety".

And let us start right now to buttress our ramparts in the raising of substantial funds to meet the expense of what undoubtedly needs to be done to more fully open the eyes of Canadians generally to this most serious peril that lurks within our gates and now openly confronts our Dominion, to "press the battle to the gates", and to provide the sinews of a war which will not be won easily, and from which "there can be no discharge".

Yours for a free, unshackled Canada.

LIBERTY LOVER.

AMONG OURSELVES

Devoted to Activities and Interests of Former Students of
TORONTO BAPTIST SEMINARY

Our sincere sympathy is extended to the family of Captain the Reverend W. H. Turner, who died in New Guinea, March 11th last. Word of his death was received in Toronto last week. For a time he attended Toronto Baptist Seminary and was pastor in Alton, Ontario. From eastern Canada he enlisted as chaplain in the United States, and made five ocean voyages on the Pacific with troops. On the fifth he was injured, and gave his life in the cause of the world's freedom.

Last week we had two R.A.F. men at chapel, each bringing a word of greeting and Christian testimony. One of them hopes to study for the ministry at the conclusion of hostilities. They were spending leave time at a Jarvis Street home. This week an R.C.A.F. officer, P/O. Jas. Wright, gave a glowing word of witness to the power of Christ to keep in the service at a chapel hour.

This week this scribe spoke at the Inter-School Christian Fellowship at Eastern High School of Commerce; next week he is to address the last gathering of the Inter-Varsity Christian Fellowship in University College.—W.G.B.

RECTOR WARNS "GESTAPO" NEXT IF BILL PASSES

Asks Congregation to Protest Against Anti-Discrimination Measure Proposed For Ontario

"All we need now is a Gestapo and concentration camp," observed Rev. G. N. Luxton, rector of Grace Church-on-the-Hill, after quoting in the course of his Sunday morning discourse, the provisions of the subsection introduced in Parliament ostensibly to protect "persons belonging to a certain race or professing a certain creed" from hatred, contempt, discrimination, insult or injury."

The rector read the subsection, as printed editorially in *The Telegram* on Saturday, and which has been introduced in the House of Commons by Angus MacInnes, C.C.F. member for East Vancouver. "Pushing for good things, but going after them in the wrong way," Mr. Luxton described the C.C.F.

"This is desperately important," he said in reference to the subsection. "We don't want disharmony and unpleasantness, but we must preserve our freedom of press and freedom of speech. That is what we are fighting for at this moment."

He urged members of his congregation to study the matter and then write their Members of Parliament in protest.—From *The Evening Telegram*, March 27th.

BEHIND THE DICTATORS—By L. H. Lehmann

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. Order from THE GOSPEL WITNESS, 130 Gerrard St. E., Toronto 2.

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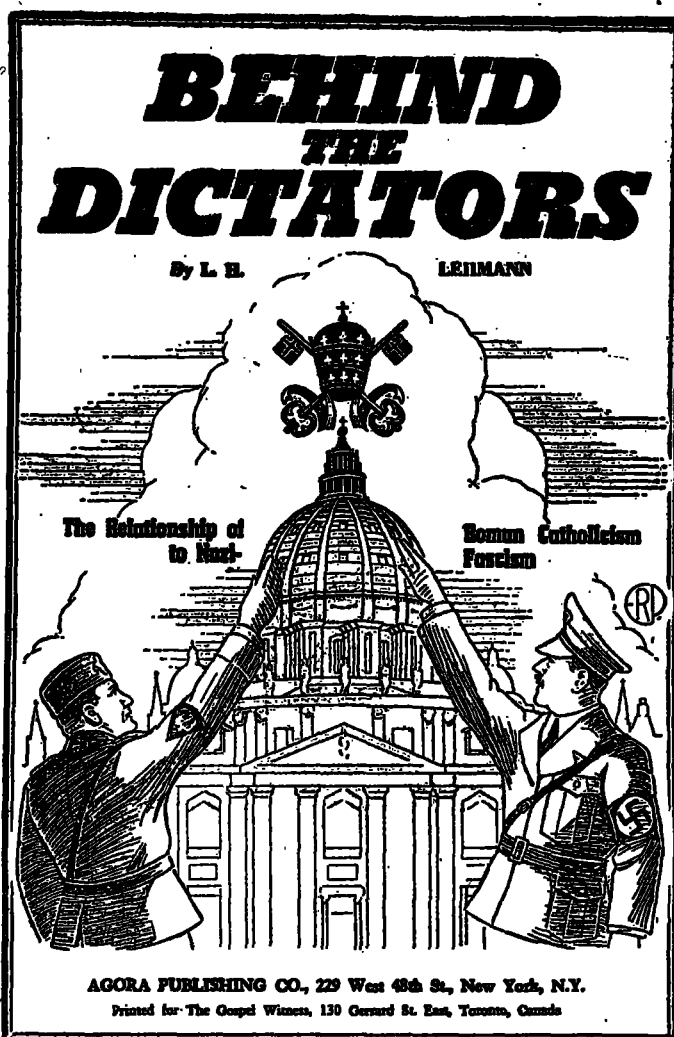
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