

# The Gospel Witness and Protestant Advocate

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## Who Burned the Quebec Synagogue?

WE read in Monday's papers with profound sorrow that the Jewish synagogue in Quebec City had been destroyed with fire. Jewish officials are reported as saying that the fire was of incendiary origin. Everyone who is acquainted with the controversy and litigation that has been connected with the building of this synagogue will at once ask, "Who was responsible for such a dastardly act?" Before discussing this question, we give the following news report taken from the *Toronto Telegram*:

### ARSON IS BLAMED FOR FIRE IN NEW QUEBEC SYNAGOGUE

Quebec, May 22—Fire, described by a Jewish official as "an act of arson against a house of worship," Sunday did "considerable" damage to the newly-built uptown synagogue here a few hours before the building was scheduled to be consecrated. The consecration ceremony went on after firemen put the blaze under control.

"This sacrilegious violence is a warning to all Canadians that Nazi seeds of race prejudice and anti-religious teaching exist here," H. M. Caiserman, national secretary of the Canadian Jewish Congress, said.

### Fought Over in Court

The Beth Israel Synagogue, built at the corner of Salaberry and Cremazie Streets, was the subject of a prolonged litigation in civil courts here. The city claimed the property was needed to enlarge a city park nearby. As construction already had been started, the Beth Israel congregation fought the claim and the proposed expropriation.

At the consecrating ceremony, Mr. Caiserman said that all over Canada the population would share the Beth Israel congregation hopes that "criminals who are seeking to undermine the freedom of worship in this country will be apprehended and punished."

### Keep Place Guarded

Every member of the Beth Israel congregation was present and there were representatives of Jewish com-

munities in Montreal, Ottawa and New York. They took part in the ancient consecration rites in a semi-darkened synagogue as windows of the two-story brick building had been all smashed during the fire and covered with beaverboard.

The synagogue last night was guarded by police and Chief of Detectives Laureat Lacasse said the building will be guarded day and night until further order.

We should first of all like to express our sincerest sympathy to the Jewish community in Quebec City and to their fellow-religionists throughout the Dominion. THE GOSPEL WITNESS is as far removed theologically from Judaism as it is from Roman Catholicism, but that in nowise lessens our earnestness in contending for freedom of worship for men and women of the Jewish faith. It is an essential part of our religious convictions that Jews have as much right to build a synagogue in Quebec City as Roman Catholics have to enjoy the full use of their churches in Toronto. Those of us who worship and work in the magnificent new Jarvis Street Church building have a special bond of fellow-feeling with our Jewish friends in Quebec City: the old Jarvis Street building was destroyed by a fire that had every appearance of being of incendiary origin. And to make the coincidence more striking, it was burned after a series of sermons preached by Dr. Shields against the impending evils of Nazism and Fascism, and that at a time when it was not too popular to speak strongly against either of them.

### Who Is Responsible?

It is always difficult to fix the blame for a fire, even when it is quite evidently the work of an arsonist. Neither special courage nor particular skill are required for his nefarious task. Any weak-minded poltroon can be incited to the destructive act by those who are themselves restrained from doing it by both wisdom and fear. At a distance of five hundred miles from Quebec

## The Gospel Witness and Protestant Advocate

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

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City, we are not in a position to emulate the exploits of Sherlock Holmes and to track to their lair the criminal and his masters. We frankly confess at the outset that we do not know the name or the names of the wretched individuals who planned the destruction of the Jewish synagogue in Quebec City. But we do know the institution of which the teachings are morally responsible for such acts of unchristian violence, more worthy of Nazi Germany than of any civilized land. And we do not fear to name that institution here: it is the Roman Catholic Church of which Cardinal Villeneuve is the Archbishop in Quebec City. No doubt this gentleman will issue a blanket statement absolving himself and his church from all connection with the fire. It will be easy to make a general statement of this nature, but the evidence all points the finger of accusation at the Cardinal's church which, by its official teachings and acts, fosters the spirit of intolerance that leads to the burning not only of synagogues and churches, but also of the Bible and even of those who preach it. In the following paragraphs we give a few of the links in the incriminating chain of proof that involves the Roman Catholic Church in such acts of violence as the burning of this synagogue.

### A Long Story of Intolerance

The newspaper account which we reprinted above gives some idea of the treatment accorded the Jews in Quebec City over this matter of the synagogue. Every effort was made to prevent them from building. They were subjected to a species of judicial persecution, as Protestants have been treated for a long time past. A little less than a year ago we quoted in these pages from Canon Scott, who was then living, the following warmly worded protest against the hindrances that the City of

Quebec put in the way of the erection of the Jewish place of worship:

What are we fighting this war for? Is it not that we may secure for men the most important of the Four Freedoms of the Atlantic Charter—the right of every man to worship God in his own way? Is the proud City of Quebec, in which there are more churches and convents built to the honour of the Hebrew saints, to Jesus-Christ our God, the Blessed Virgin, St. Peter and St. Paul, St. Joseph and St. John the Baptist than any other—is this city, I say, to be degraded by the inhuman intolerance of the Middle Ages?

Even our *Toronto Globe and Mail* was sufficiently roused over this issue to say editorially:

"It would be a national disgrace to have any community treat the Jews in the Nazi style, as an insufferable race to be deprived, above all things, of the right to worship like others."

And what attitude did the Cardinal-Archbishop's own paper take? With the utmost suavity it assured its readers that it did not wish "ostracism", nor did it desire the Jews to be hindered from having their synagogue, but, it added: "Good order in general means that the first comers in a place should be the first served and that they should be allowed to enjoy in peace the fruit of their labour of organization." In other words the official Catholic daily supported the act of expropriation by which the Jews were deprived of their proposed site for the synagogue.

The same paper reported the very words of the Cardinal himself which we translate as follows:

People speak and write a great deal about the Jews. It is, however, an easy case to deal with: it is merely a matter of not buying from them; and by so doing we shall give proof of the spirit of co-operation. The spirit of co-operation consists in being for one's country, for one's parish.

That is an interpretation of the spirit of co-operation that sounds strangely like the boycott. But the Cardinal was speaking of co-operation in the sense of Catholic Action: Roman Catholic co-operation would squeeze every other religious group out of the country if it could. These are not pleasant words to hear falling from the lips of the primate of the Roman Church in Canada. Little wonder that people who listen to that sort of exhortation are ready to burn non-Romanist places of worship!

### Erection of Protestant Churches Forbidden

Less than two years ago it was the turn of the Protestant minority in Quebec City to feel the sting of oppression. We quote the following record of this piece of persecution from THE GOSPEL WITNESS of October 29, 1942:

In last week's issue we reproduced an editorial from *The Quebec Chronicle-Telegraph*, which was a protest against the action of the City Council of Quebec City in passing a by-law forbidding the erection of any church of any denomination in Montcalm Ward, the chief residential section of the city. It was pointed out that the Roman Catholic Church had all the churches and schools in that district that are necessary, that this by-law led people to "rub their eyes in amazement and find difficulty in crediting so fantastic a statement. Yet it is an actual

fact, so tangled is the web men weave when they set themselves to practise deceit: a public body, wholly Roman Catholic in its membership—adherents one and all to the Roman Catholic Church which erects more religious institutions than any other—has decided in its wisdom that churches are as undesirable as garages, filling stations, stores or undertaking parlours in a residential district." It says further:

"It is obvious that it must be aimed specifically at Protestant churches, since the possibility that either the Jews or the Irish Catholics will find need for additional Churches in Montcalm is remote, to say the least."

Commenting on this matter the *Toronto Star* expressed the opinion that so "fine a citizen as Cardinal Villeneuve" would not approve of what the Quebec City Council had done. In reply to this lovely bit of naïvete this paper made the following remark:

Can anyone suppose that Cardinal Villeneuve did not know all about it before it was done? If *The Star* would read what Cardinal Villeneuve writes, it would find that nearly all that he says—especially when it is said for French-Canadian consumption, in the French language, in the Province of Quebec—is in perfect consonance with the action of the Quebec City Council on this occasion. The man who could say:

"It is never permitted . . . to grant freedom of thought, writing or teaching, and undifferentiated freedom of religions, as so many rights which nature has given to men,"

could not be expected to object to the action of the Quebec City Council. We may be sure that such "settlement" as the Cardinal effects will reverse nothing of the Church's plan by degrees to extinguish Protestant Liberty in Quebec.

But we especially approve of this last sentence of *The Star's* article:

"But there again it does seem strange that for the rectification of what is so patently an injustice the minority should have to depend, not on elected representatives, but on a dignitary of the denomination to which the majority belong."

That, of course, is the negation of all democracy, the setting aside of the people's representatives, and delegating to one who represents no one but the Pope, the final authority in a civic matter.

### The New Testament Outlawed in Quebec

Nearly six years ago THE GOSPEL WITNESS reprinted from the *Toronto Telegram* the report of a question that was asked in the House of Commons by T. C. Douglas of Weyburn, respecting the action of a R.C.M.P. in Quebec who had prohibited the distribution of the New Testament in that city. To the Baptist pastor who sought permission to give out the Testaments, the Superintendent of Police wrote:

"Following our conversation to-day, I am sorry to tell you that it is impossible to give you my approbation concerning the New Testament, which I return to you herewith."

When Mr. Anex protested, the Quebec chief replied:

"I am not going to give you any reason, and I have nothing to learn from you. My career as a police officer, and the course I have followed are sufficient to me to

judge the situation. What I have written to you must be sufficient for you if you know how to read."

At the time we made the following comment: "The studied insolence of this police officer's letter to a Protestant minister is worthy of Stalin's *Ogpu*, or of Hitler's secret police, but its spirit is utterly contrary to the high honour and glorious traditions we associate with the Royal Canadian Mounted Police. That it is possible for such a sad state of affairs to obtain in this Dominion ought to fill every Protestant Canadian with such indignation as will lead him to resolve to do his utmost to put an end to this intolerable condition."

### A Bible-burning Cardinal

The Union of Regular Baptist Churches has given out thousands of copies of the New Testament in French to Roman Catholics in Quebec and Northern Ontario. In every parish where we have worked, we have found without exception that the priests order their people to burn the Bible. Some priests have taken copies of the New Testament into the pulpit and told their people that it was a "filthy book", fit only for the fire; they have commanded them, at the peril of their souls' eternal salvation, not to read the Word of God! The Archbishop of Montreal warned all "the faithful" in that great city that there was "an attack on the faith and customs of our population in Quebec." He was referring to our New Testament Campaign to put the Bible without note or comment into the hands of French-Canadians. The Bible, he admitted, attacked the "faith and morals" of Roman Catholics! We agree with him, but so much the worse for Romanist faith and morals. The Cardinal-Archbishop of Quebec himself was not ashamed to write an official communiqué, issued over his signature, in which he commanded all faithful Roman Catholics to "burn the Bible". Prohibiting the erection of a Protestant Church or burning a Synagogue, we venture to say, is a lesser crime than this. Long ago John Milton wrote, "As good almost kill a Man as kill a good Book; who kills a Man kills a reasonable creature, God's image; but he who destroys a good Book, kills reason itself, kills the Image of God, as it were in the eye. Many a man lives a burden to the earth; but a good Book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." But what shall we say of a man, professing to be a shepherd of God's flock, who deliberately commands that the Book of books, the Word of God, is fit only to be cast into the flames! The church whose Canon Law teaches such abominable deeds is fully capable of burning not only books and places of worship, but all those whom she names as heretics and schismatics.

### A Quebec Monument to Bigotry

On one of the main streets of Quebec City there stands a monument to intolerance. A photograph of this piece of bigotry in stone and bronze is reproduced on the following page for our readers to see and to ponder that such a spectacle should be exhibited in this year of grace in the oldest city in Canada. The statue, which is situated on the grounds of a Jesuit house, represents the robed figure of a priest, evidently Ignatius Loyola, the founder of the Jesuits, whose name is engraved on the base. Gazing up to heaven, whither one hand also points, he holds in the other hand a book on which is written the

motto of the order which he founded: *ad majorem dei gloriam*—"To the glory of God." One of his feet is firmly planted on the neck of a prostrate figure, whose terrified look and flying hair indicate that life is being slowly but surely pressed out of him. The figure that is thus being exterminated as a loathsome creature, also has a book to which he clings with all his force.

What is the meaning of this parable in bronze? It is an outward representation of the history of the so-called Society of Jesus, better known as the Jesuits, whose name

### THE JESUITS IN CANADA



A monument on the lawn of a Jesuit house in Quebec City, which represents the founder of that order crushing the life out of a prostrate figure. For the meaning read the accompanying article.

has become a synonym in all languages for trickery and hypocrisy. They were founded as the shock-troops of the pope at the time of the Reformation. They teach and practise an utterly blind and implicit obedience to their master, and their history is proof that they follow the principle that the end justifies the means. They have been expelled at one period or another from almost all the countries of Europe, Protestant and Catholic, and one of the popes was forced at last to liquidate the order, though it has since been revived.

No one who is acquainted with the history of the activities of the Jesuits in Canada would be so foolish as

to imagine that the monument to which we have referred is intended to represent moral suasion and not physical coercion. Such is not the history of the Jesuits nor of the Inquisition. One of their own writers boasted that in the early days of Canada under the French régime, they were responsible for expelling from the colony all the French Protestants who sought a refuge in the New World from the oppressions of the Old. "A little while after the arrival of the Jesuits," wrote this member of that order, "there was no longer a single Calvinist left in the Colony." We have already commented on this in our issue of two weeks ago, but we reprint from that article the following Question and Answer from the Cardinal-Archbishop's own paper, intended for the edification of his young readers:

Question: Were Protestants allowed to practise their religion in New France?

Answer: Protestants were not allowed to pray in their own way or to practise their religion except in private. Indeed a regulation forbade them to meet for that purpose. These Protestants were not allowed to pass the winter in this country without obtaining a special permission. And in case they did so, the regulation specified, they must live as Catholics without giving scandal.

—From *l'Action Catholique*  
of March 12, 1944.

Again we say, a daily paper that teaches this sort of bigotry, a Cardinal that commands the Bible to be burnt, a City Council that refuses to allow sites to Jews and Protestants for their houses of worship, a Society that displays its persecuting principles in bronze and stone for all to see, all these bodies and the persons who direct them must bear their collective and individual responsibility for the acts of violence which their teaching and example incite others to perform.—W.S.W.

### THE PROMISES OF GOD

**N**OW, since these promises of God are words of holiness, truth, righteousness, liberty, and peace, and are full of universal goodness, the soul, which cleaves to them with a firm faith, is so united to them, nay, thoroughly absorbed by them, that it not only partakes in, but is penetrated and saturated by, all their virtues. For if the touch of Christ was healing, how much more does that most tender spiritual touch, nay, absorption of the word, communicate to the soul all that belong to the word.

Martin Luther, *Christian Liberty*.

### NAMES AND EXTRA COPIES

Send us the names of Protestants who would be interested in receiving sample copies of *The Gospel Witness*. Also send for extra copies of this issue — 5c per copy. Less in quantities.

# The Jarvis Street Pulpit

## THE RESURRECTION OF A NATION

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

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 29th, 1942

(Stenographically Reported)

*(It will be noticed this address was delivered in November, 1942, but we think it not inappropriate to publish it on the eve of what we all hope will be France's liberation.—Ed. G.W.)*

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

"And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

"And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."—Jeremiah 33:6-9.

I shall not attempt to assign a particular place in the prophetic calendar to this text. I remind you that it is the word of the Lord concerning a nation that had been grievously betrayed by its leaders, and had been brought to utter destruction, and its people made captives in a foreign land. Yet our sovereign God declared that even such a nation was not beyond hope and salvation; that He would cure it of all its illnesses, completely heal it, restore it to its former glory, and make it an honour among the nations.

How far that scripture has found fulfilment historically in the record of God's ancient people, I shall not attempt to say: I am content to take the principle there enunciated, that the restoration of a nation that was all but completely destroyed, to its former position of influence and power, and distinguished honour among the nations, is within the powers of Divine Providence.

There are many who concern themselves about the present and the future, spiritual and material, of individuals, who seem sometimes to have little concern for nations. But the Bible abounds with teaching to the effect that God deals with nations as well as with individuals. He judges nations. He subjects them to severe chastisement and discipline, and in His own good time, and by the exercise of His sovereign power, brings nations to His feet. He has done so: He may do so again. It is not a Christian attitude to be indifferent to the interest of the multitude.

Some of us know many people who live in France, and among them are to be found, I think I may say, some of the noblest Christians of the earth. This church has selected—did some years ago—as its chief foreign missionary interest, a work in France where a number of Baptist churches carry on the Lord's work—not only in France, but in Switzerland and Belgium. We have no direct communication with them just now, and have not had since the collapse of France; but we have indirect communication with them, and we still make some contributions to that missionary enterprise. We cannot send them money, but we save it, buy bonds, and let our French brethren know that a certain amount is held to their credit, and they are able in France to borrow

against that credit, and thus to carry on their work.

We are interested in France, and in these other countries which have been overrun by the conqueror, as nations of course; but we have a very direct, personal interest in these countries because of the many people there whom we know, and love in the Lord. I want to speak to you about that matter this evening, and to share with you, if I can, my own gladness of heart as I contemplate the future liberation of France.

France has exercised tremendous influence upon the history of Europe, and of the world, an influence which cannot be measured. France was never so evangelized, so given to the things of God as Britain has been in time past, or America, or the Netherlands. For long she was known as the eldest and most devoted daughter of the Roman Church; but even in her darkest days she had within her a very large number of devout saints of God; and as a result of Romanish persecution, and other European pressure, many of the very best people of France went to England, to Scotland, and to Canada; and the blood of the heroic and faithful Huguenots was blended with the blood of the English-Scottish race. Many of the most illustrious names in British history are of French origin. We cannot afford to be indifferent to the present state, nor to be without concern for the future of France.

Politically, France's influence has been, and is now, in the affairs of men, quite incalculable. The French Revolution was a rebellion against monarchical tyranny; but it was equally a rebellion against the tyranny and the unscrupulous rule of the Papacy. Fraught with horrors that were inexcusable, yet out of that welter of hatred and blood, there was born a new concept of human freedom. It was different from ours; notwithstanding, in comparison with what France had known, it was freedom indeed.

The American Revolution was born of reactionary German influence in British political life. The same principles underlay that Revolution as those against which, in later days, we ourselves have had to contend. During those revolutionary days, many of the most eloquent advocates and defenders of the American Revo-

lution were found among the higher placed people of the British Isles. Burke and Chatham and many others pled the cause of the American Revolution with an eloquence which was never surpassed by anyone on this side of the sea. Chatham rose from what the doctors feared was his deathbed, to go to the House of Parliament in order to speak in defense of the American Revolutionaries; and he declared on the floor of the British Parliament that he would have been ashamed of the British colonists if they had submitted to the tyrannical rule that was proposed. It is well that we should refresh our minds in respect to these springs of history, that we may see how these conditions which now obtain, were brought about.

In that struggle which was almost contemporary with the French Revolution, many Frenchmen, Lafayette among them, exercised great influence, and took no little part. France, through the French Revolution, threw off the tyranny of her monarchy; and, at the same time, threw off the yoke of the Roman Church. Though she did not assume instead the yoke of Christ, there was born there a new freedom, born of great travail, and over an extended period. I believe the salt of Christian influence in the life of France did very much to give her a place of honour among the nations.

I have not time, nor would it be specially profitable, to trace her later history, except to remark that in the last war she nobly acquitted herself against the enemy of human freedom. While she was not even then without her Quislings, she remained true to her trust, and continued faithful—a faithful comrade in arms to the end of the war.

The use made by Britain and America of the respite of nineteen-eighteen to nineteen-thirty-nine was not so worthy a one as to permit us to be particularly critical of France. The bacillus which wrought such evil in the body of France, wrought as well in us, and in the other nations of the earth. France, was lacking the moral robustness, the moral stamina necessary to the resistance of the progress of that disease, so that at last she succumbed to the plague—which very nearly destroyed us. The very same influences were at work in Canada, in the United States, and in Great Britain; but there was a larger and stronger resistance in these political bodies than in France, so that we were able to resist the onslaught of the disease and survive the plague.

But we do well to remember the noble part France has played in the history of the past. I remember how we gloried in her in the days of the last war, how splendidly she fought, how grievously she suffered, and how gloriously she triumphed with us. I shall never forget a day in Paris, the Sunday following the Armistice, when Alsace-Lorraine was restored to the Republic of France. What a day it was! I never saw such multitudes of people as thronged that great avenue leading down from the splendid arch of triumph to the great square Place de la Concorde, with all the monuments representative of the cities of the French Empire surrounding it. I saw it the year before the war. I remember noting the monument to Strassburg standing bedecked with French flowers as it had been from eighteen hundred and seventy when Alsace-Lorraine was torn from France; and the French people decorated that monument in memory of the lost city. For forty-three years they had kept its memory green; and every Frenchman,

passing, had vowed that the day would come when it would be restored to the Republic. They did not remove it: it was just a city in exile.

When I saw the monument to Strassburg in nineteen-thirteen, there were other monuments with it similarly bedecked—one to Lille, one to another of the French cities that had been in occupied France during a great part of the war. They were all similarly decorated, and had been from the time of their possession by the enemy. On those monuments was a glowing inscription in French, expressing the gratitude of the French nation to their valorous, heroic, British comrades who had assisted them in breaking the enemy's yoke.

On that Sunday I saw the President of France, and Marshal Joffre, ride in triumphant procession down that great avenue. The police tried to control the crowds, but were unable to do so. Military units were broken up. So far as I could see, the only unit that got through to the square was a unit of Canadians, and I saw them waving and cheering as the President passed. There was a great platform erected roundabout those monuments, and the President removed from them, after all the years, the signs of mourning. Then a great body of carrier pigeons were released; they ascended like a great ball first of all, almost like a balloon. They went up in solid formation, then gradually separated, until by and by each individual pigeon flew away to its own home, carrying a message from Paris that that day Alsace-Lorraine had once again become an integral part of the Republic of France.

It was a great day of triumph. Who can describe the agony of the French people to-day when their own capital has been occupied by a hated enemy, and when now at last the whole country is under the iron heel of the conqueror? I looked up a lecture to-day which I gave following the last war, and recall a tribute someone paid to France. I do not know who the author was, but I will venture to read it to you because the end of the war will be reached by and by; and, for myself, I should like to make it a matter of record that I have never doubted the soundness of the soul of France, and never for a moment have believed other than that France would rise again in all her honour and former glory. These are the lines:

"Give us a name to fill the mind  
With the shining thoughts that lead mankind,  
The glory of learning, the joy of art,—  
A name that tells of a splendid part  
In the long, long toil and the strenuous fight  
Of the human race to win its way  
From the feudal darkness into the day  
Of Freedom, Brotherhood, Equal Right,—  
A name like a star, a name of light,  
I give you France!

"Give us a name to stir the blood  
With a warmer glow and a swifter flood,—  
A name like the sound of a trumpet, clear,  
And silver-sweet, and iron-strong,  
That calls three million men to their feet,  
Ready to march, and ready to meet  
The foes who threaten that name with wrong,  
A name that rings like a battle-song,  
I give you France!

"Give us a name to move the heart  
With the strength that noble griefs impart,  
A name that speaks of the blood outpoured  
To save mankind from the sway of the sword,—

A name that calls on the world to share  
 In the burden of sacrificial strife  
 Where the cause at stake is the world's free life,  
 And the rule of the people everywhere,—  
 A name like a vow, a name like a prayer,  
 I give you France!"

France has a noble history, and during the years which have intervened since the collapse of that proud nation, the world has wondered what happened to France. France collapsed because she was honeycombed with a Fifth Column—and the Fifth Column was identified by the men who were selected to collaborate with Germany: Pétain, Laval, and others. No sooner had Pétain been appointed than the Pope sent his blessing to the new régime; and as soon as Pétain got into a place of authority, he wiped out the reformations of half a century. He threw France back to the days of the Empire, and re-established the Roman church, and restored to the Jesuit order all the privileges which a progressive nation had taken from them. From that time, Vichy France has been working against Britain, and against the Allied Nations. Hitler himself is not a bitterer enemy of the British than is Laval. Laval was displaced for a brief period, and then not only restored to his former position, but exalted above the position to which he was first appointed, and really became the ruler of Vichy France, and the collaborator with the enemy, Berlin and Rome.

Why do I speak thus? During that same period we also have suffered the same indignities. We have had in our country the same Fifth Column at work. I make no apology for saying that. I spent last Friday evening in conversation with a man who had been through the entire Civil War in Spain. He was a Baptist minister, but he became a brigadier on the Loyalist side. He told me that of the nearly five hundred deputies in the Spanish Chamber, there was only one Communist—we had more in the British Parliament, and have at this day. It was not a Communist Government. He said the Church in Quebec and elsewhere made great capital of the fact that a great many Roman Catholic churches were destroyed. He was in it all, and he said that he knew from personal experience and observation, that every one of those churches that were thus destroyed was a fortress. The windows bristled with machine-guns, and the men manning the guns were priests of the Roman Catholic Church. The Civil War in Spain was instigated by the Vatican; it was financed by the Vatican; it was the beginning of the Great War. The collapse of France was an incident, a part of the general plan; and the retention of the Vichy Minister in Ottawa was closely related to it—and all for the same reason, and in obedience to the same central authority which has its seat in Rome.

I do not mean to say that Hitler was consciously and deliberately in everything the puppet of Rome: he is nobody's puppet but the devil's. But he was the instrument used by these enemies of the world's freedom—and we have the same principle operating here. I say, France was overwhelmed because she was destroyed from within by that sinister influence which is at work equally in Canada to-day.

I wonder if you noticed that we had three new Senators appointed recently? Two out of the three are Roman Catholics. One is a young man of thirty-seven years of age. Why was all precedent broken, and a

young man, not yet in his forties, appointed to this chamber of the older statesmen? Read the Roman Catholic press for the reason. He is an ardent Catholic. He was Chairman of the Separate School Board in St. Catharines. His sister is a mother superior in one of the Roman Catholic institutions, a brother recently deceased was a Roman Catholic priest in Toronto—he is representative of a very old Roman Catholic family.

I received a letter from the north, from a friend whom I have never met, in which he asked, "I wonder whether this has come to your observation?" Then he told of the appointment of three new judges, county judges, in the Sudbury region and elsewhere—every one of whom is a French-Canadian Roman Catholic. In Ontario! The Roman Catholic Church will very soon absolutely control our courts, as they control our Legislatures, and as they control the Dominion Parliament. I have suggested in an editorial that Mr. King might as well make it unanimous in the Senate. There are eleven vacancies yet to be filled: why not appoint the nine Roman Catholic archbishops of Canada, as Canadian Senators—then we should see exactly where he is going. I sometimes wonder whether the Prime Minister of Canada has not been bitten by this deadly Quisling bacillus.

At all events, that is the condition in France. After Admiral Darlan made his escape to Africa and allied himself with us, although the Prime Minister had turned a somersault within twenty-four hours—the poor old *Globe and Mail* could not keep up with him. I bought a copy on the street past midnight, in which there was an editorial criticizing Mr. King's speech, for having decided to retain the Vichy representative at Ottawa notwithstanding the action of the men of Vichy; but before the second edition was out, Mr. King had given a statement to the Broadcasting Corporation—giving them a scoop over the newspapers—that at last he had severed relationship with Vichy—and *The Globe and Mail* had to take that editorial out: the next edition had something else, because that was out of date. They could not keep up with this political acrobat who can change his tune and colour like any chameleon. Even yet he is reported by the papers to be still "studying the Vichy problem", to see if there is not some way whereby he can restore Ristelhueber to his diplomatic position.

I shall not offend any of the representatives of the armed services when I say that in Britain, the Navy has always had a peculiar quality. It has been so indispensable to Britain's existence that it has been a symbol to all of us of the highest sum of British patriotism. Of course the army has been as necessary to the navy as the navy to the army—and the air force indispensable to both. In this war, they have had to co-operate in all the theatres of conflict to secure victory. But that unique regard of Britain for the navy and its personnel has led us to wonder what was going to happen to the French fleet. If that should be deliberately handed over to the enemy, every Briton must have marked the destruction of the very soul of France. If the navy were to turn traitor, what should we do?

The armies of France did not betray us: the army was betrayed by its own leaders. Millions of men may be the victims of a very few—and that, beyond question, is what happened in France. I say, we have asked, What will happen to the French navy? We thought of it as representative of the very best there was in France, representative of that inarticulate multitude, the great

body of French people who have been so terribly betrayed by their leaders.

Darlan seemed to be pro-Vichy, and sometimes one hundred per cent. Vichyite. But there was this one free element in France, the fleet riding at anchor in Toulon. What would the fleet do? Personally, I have believed in the essential soundness of the people of France. Whenever I have heard Mr. Churchill speak in glowing terms of their history, and of many of their great leaders, I have always been able to breathe a fervent, Amen, to his splendid eulogies. I expect after the war to meet many of my Christian brethren in France. I should like to make it a matter of record; so that when it is all over, we shall be able to say, We never doubted you; we always believed in you; we always prayed for you; and we have longingly, with you, looked forward to the day of your deliverance.

But what was the fact? The only Government France had, was the Government at Vichy; and Vichy was under papal control. You must not think I have an obsession on that matter; I am only quoting from the Vatican itself. The Pope declared his supreme confidence that France, under Pétain and Laval, would be conducted in harmony with the highest interests of the Church of Rome; and if Vichy could have won, could have had its own way, I suppose we should have had in France a condition analogous to that in Spain where Jesuitism is again regnant, and religious liberty is entirely at an end.

My friend, the evangelical pastor with whom I talked on Friday night, was sentenced to death by one of Franco's courts. If he were to set foot in Spain to-day, he would be arrested and shot—an earnest Christian who told me that beyond doubt the blood of three million Spaniards, shed in the Civil War, must be laid to the charge of the man who calls himself the Holy Father. But now the veil is lifted, and in the annals of this present war there is no record of any event which surpasses in splendid valour and heroism the action of the French Admiral last week. Those captains did not commit suicide. The Admiral gave his order for the execution of Plan B, which was that every commander was to make, if possible, for the open sea and to save his ship; but if it should prove impossible, he was to destroy it, even though he destroyed himself and his crew in so doing. They were to see to it that not a ship should fall into the hands of Hitler. The captains of those splendid ships went down with their ships, giving their lives, and that of which France was so justly proud, rather than that it should become an instrument of the dictators.

In my announcement, I used the word "vindicate." I have heard some people speak about redeeming the French honour. I do not believe that the honour of France needed to be redeemed. I believe that so far as the soul of France is concerned, it never sacrificed its honour. What could it do when it was betrayed by its Romish Quislings, but accept the inevitable as a temporary necessity? The action of the French navy has shown us that the soul of France still lives; and I believe that has dealt a death-blow to Vichy, and to Vaticanism in France.

My fear has been that the war might end without the exposure of the true character of Vichy. The lurid glare of those burning ships in the harbour of Toulon threw such a light on the character of Laval and Pétain that I think they will be execrated, their very names abhorred by all succeeding generations of Frenchmen. It may be

that this will mean the restoration of better conditions in France.

I have heard people speak pessimistically of the future of Canada. They seem to think the Papacy is infallible. There are some Protestants who seem more convinced of the infallibility of the Pope than some Romanists. They think Rome never makes a mistake. She has taken the wrong side again and again. She did in the last war. She has done so in this war. She is doing it in Canada. It shows that Vaticanism in France was identified with Vichy, and now France has spoken. It must be our task to open the eyes of Canadians to the true character of Vatican influence in this Dominion.

Roman Catholic authorities boast that they are rapidly overtaking the difference in Protestant-Roman Catholic population. That is the serious aspect of it: they are already nearly equal to us. Non-Anglo-Saxons are increasing rapidly, and Anglo-Saxons are decreasing. The churches of Canada are making no effort to declare the great principles of the Protestant Reformation; and thus, by spiritual means, to save the situation. Nothing can save us short of a spiritual revival. But I believe that when the war is over, there will be a day of judgment for the traitors in France. I cannot see that there is anything but a rope or a firing squad for that Quisling called Laval; and let me tell you there are a great many men in this country who deserve the same thing. We are not free from it. There are plenty of Fifth Columnists in Ottawa. And there must be a cleansing of Government agencies in this country as in other places.

I said, the Papacy is not infallible. The Pope, whoever he may be at the time, is not infallible. He does not believe in his own infallibility. He always takes both sides at once, so that he can be on the winning side. I should not be surprised when the tide has turned a little more pronouncedly, and when it becomes clear, even before the war is over, that Hitler and Mussolini and Japan are doomed and damned—to read some day that the Pope has sent his apostolic benediction to General Charles de Gaulle! The Pope is the worst deceiver, and the most blasphemous liar in all the earth. It is for us as Protestants first of all to remember that the Reformation which brought liberty to Britain, which laid the foundation of her greatness, was not accomplished by force or arms. I know all about the Spanish Armada, that the power of Spain was broken that day. Have you seen the monument to Sir Francis Drake? He was playing bowls when the Spanish fleet was sighted, and you remember his famous remark: "We will finish the bowls first, and the Spaniards afterward." On that monument on Plymouth Hoe (if it still stands), there is a text of Scripture: "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters." Britain recognized God. The Lord used material means, but it was the principles of the Reformation that survived the martyr fires; and the martyrs of Britain and other countries became the seed of the church, and out of it came the present British Empire.

Mr. Churchill referred to the Empire to-day—or Commonwealth, if you like it better. You may have your choice: I still use the word, Empire. It means something to those of us who preach, who teach Sunday School classes, who bear witness here and there to the power of Christ's gospel, who try by every means to be God's instruments to open the eyes of men that they may behold



the Lamb of God—that work is preparation for the salvation of this country. Nothing else will do it.

It is necessary, however, that people should be warned, awakened to the perils of the hour. That, we are trying by every means in our power to do. But nothing will take the place of personal faith in a personal Saviour. None but Jesus can do helpless sinners good. I rejoice to-night at the prospect of a wide-open field in France when the war is over, because I believe that the soul of France which revealed itself at Toulon will yet show itself, and sweep that great country free of the plague that has brought it so low. So may it be in France, and in Britain, and everywhere else, that the day may be hastened when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

**BOUQUETS FOR MR. KING AND MR. DE VALERA**

ON its editorial pages last week, *The Canadian Register*, the official Catholic weekly, carried two articles highly commending Premier King and Premier de Valera. It is a significant thing that unstinted commendation should be given to these two political personages on the same page of the official Romanist paper over the initials of the same writer. It is not surprising, though it is worthy of note, that a paper that has nothing but good to say of Mr. de Valera should also feel constrained to praise Mr. Mackenzie King. We find ourselves in the heartiest agreement with the Romanist *Canadian Register* in placing these two gentlemen in the same class; but we entirely disagree with the idea that they are worthy of the highest commendation. The British and the American governments have already expressed their estimate of Mr. de Valera's policy, and it is not that of the Romanist paper.—W.S.W.

**BOOS FOR MR. KING**

WHEN Mr. Mackenzie King, the Canadian Prime Minister, visited the troops in England a few years ago, he was greeted with boos: In recent days, sadder but wiser by the experience, Mr. King took special precautions on his visit to the Canadian Army, according to the interesting account of that event given by the special War Correspondent of the *Globe and Mail*, from whom we quote the following:

The rigid nature of to-day's inspection would have made any manifestation of feeling, friendly or otherwise, quite impossible without involving a flagrant breach of discipline.

In addition, the great majority of soldiers included in to-day's inspection had been either directly warned or obliquely advised against any demonstration of a personal or unscheduled character.

The jesuitical nature of the orders forbidding any demonstration against Mr. King is further attested by the *Globe and Mail* correspondent's report that they were oral, not written orders. Mr. King's friends were careful not to leave any evidence that could be used against them.

Under such conditions as these, the silence of the troops was much more eloquent than their former boos

and jeers. These men will look forward with a sense of lively expectation to the time when, having settled the affair of one dictator, they will be free to turn their attention to his double at home and tell him in fully measured terms what they think of him. May that day soon come!—W.S.W.

**A COMMUNICATION FROM A BRANCH OF "THE CHRISTIAN CHURCH"**

ON every side, even among professing Christians, members of the Protestant faith, we hear people speak of the Roman Catholic Church as a branch of the "Christian Church". We reprint from *The Moody Church News* a communication sent out by a Chicago Roman Catholic Church to its parishioners, and ask our readers to decide whether such wickedness has any relation to the blood-bought church of Christ? Others may claim spiritual kinship with this scheming, thieving organization if they will; for ourselves, we regard it as the chief enemy of Christ and His gospel. Following is the communication:

"You are often wondering to whom to make a gift, and what to give. . . . But have you ever thought of sending a gift to the Poor Souls, to your friends and relatives still held captive in Purgatory? And yet, they are craving for something you can give to them: the soothing drops of Christ's precious Blood to extinguish the cleansing flames. This year, be resolved to include your beloved dead when you prepare your Thanksgiving and Christmas gifts. Have for them MEMBERSHIPS in the EUCHARISTIC WEEKS ASSOCIATION. There is no gambling, no insecurity, no loss in the investment we propose. The SHARES offered are drawn from the Eucharistic Treasury. Christ, the King, is the Backer: His Sacred Heart is inexhaustible, His generosity is infinite. . . . The SHARES are the Poor Souls. Some of them are probably your actual creditors. They can do nothing to redeem themselves. Unless you pay off their debts of sin to God, they may have to stay a long time in the fiery prison. . . ."

**DOES "KILLED IN ACTION" MEAN "GONE TO HEAVEN"?**

THIS is a tract that should be in the hands of every man in the armed services. We have had it printed by special request, and are supplying at cost to those desiring to use it. Send for a quantity to hand to men in uniform—and send a gift to THE GOSPEL WITNESS Fund, to enable us to send in bundles to camps, reading-rooms, Christian groups in barracks, and wherever we can contact our young men in uniform. Write: THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto, Canada.

Single copy .....	5c
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50 copies .....	\$1.00
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A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to every one.

Martin Luther, *Christian Liberty*.

# Larger Income Taxes Predicted

## Does Anybody in Quebec Pay Income Tax?

THOSE who are still smarting at the memory of filling out their Income Tax forms, or who wince at the still more unpleasant prospect of paying a good slice of their annual salary to the government, will find little solace in this article, for it is a warning that they may expect still higher Income Taxes in the future, if schemes at present on foot are successful. And these increased taxes will not be a contribution to our war effort but a contribution to defray the expense of the large families which are common in Roman Catholic Quebec. The sober truth of our assertion is attested by the Speech from the Throne which has already announced that the Ottawa government intends to bring down legislation in the present session providing for family allowances. In other words, Mr. Mackenzie King proposes to bleed the rest of Canada white to subsidize the numerous progeny of French Canada, which already constitutes one-third of the total population of this Dominion and is eagerly awaiting the day when it will enjoy an absolute majority.

What an enticing bait to lure Roman Catholic votes to Mr. Mackenzie King's party our hard earned money will make! And let no one think that the amounts involved are a negligible quantity. The parliamentary correspondent of the *Toronto Telegram* estimates that under the proposed scheme Quebec would receive some 122 millions of public money as a subsidy for its large families. And let it not be forgotten that there are very considerable French settlements in Ontario and in New Brunswick where large families are also the rule and that would hence benefit accordingly at our expense. With his usual political astuteness, Mr. Mackenzie King has perfected a plan in consultation with his masters the priests, whereby he means to leave Quebec's large Roman Catholic families on the doorstep of English Protestant Canada with an official notice attached to the effect that we shall be compelled by force of law to pay for their upbringing. In return for this huge gift of our money to the Roman Catholic Church, Mr. King will be assured of the effective aid of the Roman hierarchy in the forthcoming Federal elections, which, politicians assure us, are not won by prayer!

### One Hundred Weddings at Once

Few Protestants are aware of the persistence and intensity with which the priests of Quebec urge their people to win what they are pleased to call the "Revenge of the Cradles". In every conceivable way, from pulpit, press and radio, in public and in private, the unmarried clergy require and demand under pain of eternal torment that the rest of the population shall produce as many children as quickly as possible. The bookstores in Montreal and elsewhere are filled with pamphlets, brochures and other publications on love, courtship and marriage, written by celibate priests, giving disgustingly detailed instructions in these matters. And to enforce the re-

quirements of their church in the intimate privacy of the home, the robed emissaries of Rome do not hesitate to dictate to husband or wife in specific terms what their duty in these matters is. Even though French-Canadian Roman Catholics have been habituated by training and custom to this sort of unseemly intrusion, many of them resent it keenly and not a few of them have quit their church rather than submit to it.

A further illustration of the disgustingly crude campaign for large families is given by the photograph on page 11 of the mass wedding of one hundred French-Canadian Roman Catholic couples which took place in a ball-park in Montreal about five years ago. This spectacle was staged under the auspices of *La Jeunesse Ouvrière Catholique* (Young Catholic Workers), a Catholic Action Society. And the photograph appearing on page 11 found a place in the centre of a *Catechism on Christian Marriage*, based on the Encyclical *Casti Conubii* of Pius XI, all of which was published with the usual ecclesiastical approbations by an official Romanist society. "Christian", that is "Roman Catholic", marriage is illustrated by herding two hundred young men and women into a ball-park like so many cattle and mating them in wholesale lots! Could a more disgusting parody of the solemnity of true Christian marriage be imagined? But that was only the beginning. Since that time the Catholic Action officials have kept close check on these young couples, and now they make up their accounts of the natural increase that resulted as if they were dealing with so much prize stock on a stud-farm. The following report appeared in the *Toronto Globe and Mail* of last April:

### MASS WEDDING

Two Children Per Family Since Event

By GUY JASMIN

Montreal, April 13.—How many people in Canada remember the wholesale marriage ceremony performed once in Montreal for a hundred young Canadian couples of French descent and Roman Catholic faith?

These 100 persons have been married almost five years. The solemn service was celebrated at the vast baseball stadium, where parents, friends, witnesses, best men and an imposing gathering of clergy and a huge crowd of onlookers packed this circular arena. It happened on July 23, 1939.

On July 23, 1944, will be held in Montreal a commemorating ceremony of a grandiose nature to recall the unusual event, which climaxed, in prewar Quebec, years of ominous doldrums in industry. Many bridegrooms were then only seasonal workers; many others had lived for years on direct relief. All were members of the *Jeunesse Ouvrière Catholique*. On the day they married, they immediately became affiliated with the *Ligue Ouvrière Catholique* (Catholic Workers' League), founded purposely for them.

The president of the league is now Aimé Carbonneau. Despite the war and its great call on young people, Mr.

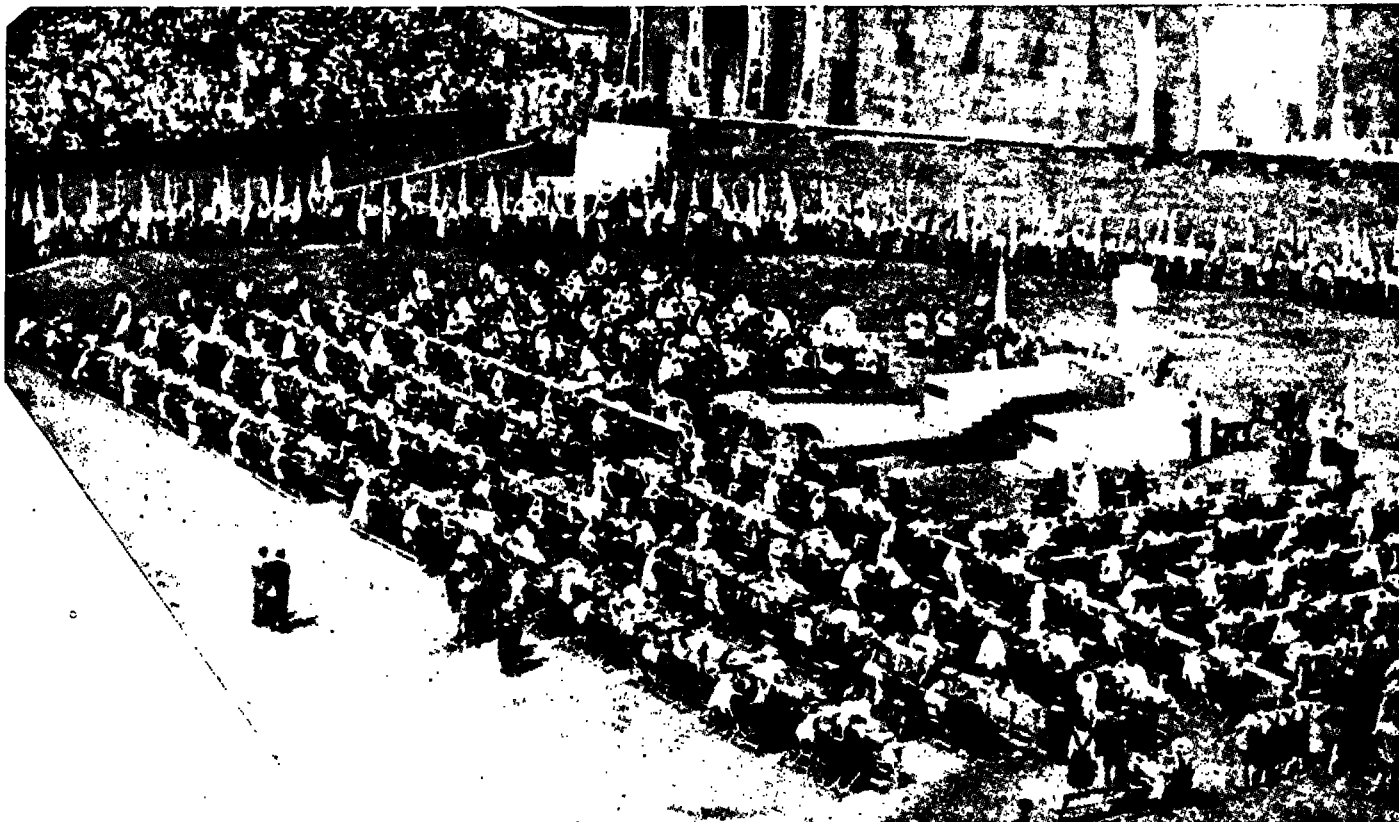
Carbonneau has been able to keep in touch with more than 80 couples, which is a fairly good record. The original 100 families of 1939 are exceeding to this day 400 persons. The average birth rate in this broad matrimonial venture is two children for each family. Another fairly good record in five years on this kind of scale!

Such revolting calculations are more in keeping with the science of animal husbandry than with the dignity of human beings, yet the Roman Catholic Church shamelessly degrades its devotees to the level of animals and calculates how soon it can exploit their prolificness to outnumber and outvote other religions and races.

The matter of Quebec domination by increased births has as its champion no one else but a newspaper in Mr. St. Laurent's Province, *Le Devoir*. On May 29 last an article in that paper by Paul Sauriol said that by 1971 there would be French domination over British by growth of population. The concluding paragraph of that article is as follows:

At a given moment—it will be sometime near the census of 1971—French-Canadians will be as numerous as the total of Canadians of British origin, and on the way to outstripping them, for then, as now, our mean age will be far lower than theirs, and our birthrate will remain, without doubt, relatively high. On that day—many of those who read these lines

### WHOLESALE MARRIAGE!



Above is a photograph of the mass wedding of one hundred French-Canadian Roman Catholic couples who were married in a baseball park in Montreal in July, 1939, under the auspices of the Catholic Action Society *La Jeunesse Ouvrière Catholique* (Catholic Youth Workers). The priests responsible for this degrading spectacle now boast that the original one hundred couples have increased to more than four hundred persons.

#### "The Revenge of the Cradles"

In an outbreak of deceptive propaganda designed to hide the real aim of the Roman Church to seize the voting power in Canada, the present Minister of Justice, Mr. Saint-Laurent, made the following statement regarding Quebec's rapid natural increase:

"Now it has been asserted more than once, not by very many, and wrongly I admit, but nevertheless asserted, that this is the result of a dark conspiracy of that man in the Vatican and that cardinal in Quebec to get control of the government of this country."

In answer to this brazen disregard of truth on the part of the Minister of Justice, the *Toronto Globe and Mail* in one of its moments of wakefulness felt impelled to administer the following stinging rebuke:

will see it, if they survive for less than 30 years—we shall be able to hymn not merely the "revenge", but indeed the victory, of our cradles.

That assertion was made by a French newspaper, not by others. Indeed, *Le Devoir* is the same isolationist, nationalist newspaper that has fought against every forward step in the prosecution of the war.

And if higher authority is sought for the employment of that sinister phrase "the revenge of the cradles", we quote the following translation taken from a sermon preached by "His Eminence" Cardinal Villeneuve in the Notre Dame Cathedral, Quebec, during Lent, 1936:

Were our fathers and our grandfathers afraid of children? Did they draw back before the numerous births (paternités nombreuses) which became the strength

of our race? Did they have palaces to shelter their sons and daughters? Did they not have to toil to feed them and to send them to school? Is it not by their courage that the Canadian miracle and the revenge of the cradles was achieved? Is it not thus that while others are gradually becoming extinct by sterility that our people are taking their place and attaching themselves to their lands that they succeed nevertheless in making grow enough to feed ten or twelve or even fifteen and sometimes twenty boys and girls? (Emphases made by G.W.)

### "More Than Half the Large Families Are in Quebec"

A concrete example of the way in which the Cardinal's preaching is faithfully obeyed is seen in the parish of St. Francis of Assisi in Quebec, which recently held a celebration in honour of the families in that church which included nine or more living children. And more than one hundred families qualified for a share in the honours! And in reporting the event *L'Action Catholique* remarked that it was necessary to limit a share in the celebration to families of nine and more living children for there are more than 300 families in the one parish that have seven, eight, or nine living children. And this Romanist paper goes on to exult in this triumph in the following terms: "Yes, 300 families of seven, eight, or nine children or more in the same parish. And that is all to the honour of St. Francis of Assisi. Moreover, the proportion of large families is practically the same in all the French-Canadian parishes." And this editorial from which we translate was headed with the caption: "More than half the large families of the country are in Quebec." Cardinal Villeneuve wrote a personal letter of congratulation to the curé of the parish assuring him that "The family has been with us in past days the great social force and the guardian of our religious and national traditions; what may be expected of it in the future, if we conserve vigour of action and maintain in the spirit of our population the esteem which belongs to it."

In this connection the statistics on Quebec's large families quoted at the end of this article will be particularly enlightening, and we direct our readers' attention to it.

### A Willing Tool of the Priests

It is to maintain large families of potential French-Canadian Roman Catholic voters, and to facilitate and encourage the establishment of still many other such families that Mr. Mackenzie King intends to put the rest of Canada under tribute. It is not that our bachelor Prime Minister has personal convictions in favour of large families, but he finds it a convenient way of purchasing Quebec votes for his party at our expense. The idea was not original with him. Its root is to be found in the papal encyclicals, whence it was faithfully transcribed into the platform of Le Bloc Populaire, Canada's latest Roman Catholic Nationalist party. The leader of the Bloc accuses Mr. King of having stolen this most important plank from his platform, though it might well be that the Prime Minister made his faithful copy from the same papal sources as did M. Raymond. Here is the accusation that the leader of Le Bloc Populaire hurls at Mr. King.

In September, 1943, the Prime Minister, not long after the elections, declared in an address before the National

Liberal Federation, that the Bloc Populaire Canadien had only one destructive doctrine which was raising the Province of Quebec against the rest of the country. Nevertheless the Bloc Populaire had family allowances in its programme. And behold the government has just made that find: it has just discovered that the family and the home constitute the foundation of our national life. It was necessary for the Bloc Populaire to remind it of the fact. With the family allowances that our political movement will give, we shall have the measure of the Christian spirit: fraternity and charity.

But the wily prelates well know that the Bloc Populaire will never win a seat outside of Quebec, and that it would be too feeble to implement its promises of family allowances and other papal schemes. But the same cunning ecclesiastical politicians believe that Mackenzie King can still make sufficient appeal in English-speaking Canada to hold office after the next election, and they have every confidence in him that he will be both willing and able to fulfill the terms of the generous compact he has made with them. The ostensibly faithful Presbyterian Mackenzie King is a much more effective tool in the hands of the hierarchy than the poor deluded simpletons of the Bloc Populaire that their clergy use as a scare-crow to frighten Ontario Liberals into obedience to Mr. King and themselves.

### Does Anyone in Quebec Pay Taxes?

Large families mean large Income Tax exemptions as anyone may discover by reading the last two pages of that nightmare in black and white known as the *T1 Special, Income Tax Returns, 1943*. According to the tables found there, it will be seen that quite apart from the projected family allowances, there is already a practical exemption from taxes for fathers of large families. Thus a married man with one dependent does not pay Income Tax unless his Taxable Income exceeds \$1,220 yearly. A father with four children is not required to pay the government anything unless his salary exceeds \$1,620, while the father of five is free from Income Tax worries unless his income is greater than \$2,020. The details of the assessment may be studied in the official government publications. Let it suffice to say here that the largest exemption listed on the *T1 Special* referred to above is that of a father with eight dependents who receives total exemption unless his salary exceeds \$2,920. And if such circumstances should seem to be hypothetical, we remind our readers that in Quebec there are 43,170 families of 7, 8, or 9 children, while there are 13,320 families in that province with ten children or more. And what taxes Quebec fathers do not pay, wage-earners in other provinces must shoulder.

In addition to those exempt by reason of their large families, there is another specially favoured class or caste in Quebec which does not pay Income Tax. We refer to the priests, monks and nuns. The unmarried men and women in the so-called "religious orders" are largely exempt from Income Tax by reason of the fact that they receive only a meagre stipend for their services or none at all, while their board and clothing are supplied by the order to which they belong. As to the parish priests, they receive no regular salary and are under no obligation except that of their own conscience to report the total amount of their income. If they do not do so the government has no way of checking the records as it does

in the case of the employees of secular concerns. We may well ask, Is there anyone in Quebec that pays Income Tax?

To top off all this colossal exemption enjoyed by one province, Mr. King now proposes to bleed the rest of the country white in order to pay hundreds of millions of dollars to this province and to this Church that already enjoy many special privileges. This is Quebec's version of give and take: all take and no give! While the wage-earners of other provinces are exerting themselves to the utmost to pay taxes uncomplainingly because they believe it to further the war effort, Quebec relaxes in a very large measure of immunity. But now it is proposed to increase our share of the burden and to hand our taxes over to the fathers of this Catholic province in order to encourage them to produce a great army of voters for

the Church so that they may overwhelm the rest of the country.

Shall we tamely submit to this colossal theft? Shall we docilely allow that arch-politician Mackenzie King to use us as a milch cow that is only good to be stripped of all that it can produce so as to nourish the increasingly numerous progeny of French and Roman Catholic Quebec? Who would be so foolish as to suggest such spiritless cowardice? There is the most urgent need for the leadership of such men as Dr. Shields and his colleagues in THE CANADIAN PROTESTANT LEAGUE in order to make vocal the inward protest that every liberty-loving citizen of this Dominion instinctively feels at such an unfair scheme as that outlined above. We appeal to our readers to give their personal support to THE CANADIAN PROTESTANT LEAGUE by sending us without further delay their signed application for membership.—W.S.W.

### Quebec's Large Families for Which Mr. King Proposes to Make the Rest of Canada Pay

The following statistics are quoted from a leading editorial in the Cardinal's own daily paper, *L'Action Catholique*:

	CANADA	QUEBEC
Families without children .....	722,000 (31.4%)	of which 174,330 (24.1 %) are in Quebec.
Families with one child .....	583,200 (23.4%)	of which 123,030 (21.0 %) are in Quebec.
Families with two children .....	432,790 (17.4%)	of which 92,020 (21.2 %) are in Quebec.
Families with three children .....	261,160 (10.5%)	of which 64,030 (24.5 %) are in Quebec.
Families of four children .....	160,220 ( 6.4%)	of which 47,490 (29.6 %) are in Quebec.
Families with five children .....	98,500 ( 3.5%)	of which 34,340 (34.8 %) are in Quebec.
Families with six children .....	63,240 ( 2.5%)	of which 25,760 (40.7 %) are in Quebec.
Families with seven, eight, and nine children .....	84,920 ( 3.3%)	of which 43,170 (50.8 %) are in Quebec.
Families of 10 children and more .....	20,890 ( 0.8%)	of which 13,220 (63.2 %) are in Quebec.
Total of Canadian Families .....	2,486,920	of which 617,990 (24.84%) are in Quebec.

### AMONG OURSELVES

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

We regret an error in reporting student elections; the correction would be Mr. T. Delaney, president; Mr. M. Heron and Miss E. Veals, vice-presidents.

Following a season of visitation work in northern Ontario, Rev. W. H. Frey is holding special meetings in a French Church in New York City.

This writer spoke on Wednesday, May 3rd, at a meeting of the Georgian Bay Branch of THE CANADIAN PROTESTANT LEAGUE, held in South End Baptist Church, Owen Sound. The pastor, Rev. John Dodds, presided. Among the other ministers on the platform was our own graduate, Rev. Wm. McArthur, now preaching in the Alliance Tabernacle in Owen Sound. One of his members was telling me how much help they get by the way he still uses his Greek—Mr. McArthur was the first student I ever got through in that language. He is the father of four fine children. But to return to the meeting, there was a good attendance and real interest. The topic was, "Will the Pope Win the Peace?" *The Owen Sound Daily Sun-Times* carried a fine report.

Miss Marion Ford headed the list in the work of the French evening classes this last year. A week to-night she left for Val d'Or, with Miss Boswell, another evening class student of French, to assist Rev. W. Wellington, particularly in French work. The evening before she left, Forward Church gave her a farewell, and there was a fine offering for her expenses. She is being backed by Forward's Young People's Bible Class.

Lieutenant H. C. Wilkins has moved from the Atlas Mountains of North Africa into Italy. He reports in a personal letter that "every prospect pleases," but that Bishop Hever was right about man!

H/Captain B. Jeffery's correct address is 1st Canadian Corps, Signals, C.M.F.

It is a long time since we heard from his brother, Rev. Samuel Jeffery of Loshan, Sze., China, but his letter of March 21st tells how "after the summer of '42 we moved to this house overlooking the river, with the green fields and trees beyond, and the purple hills and red sandstone cliffs in the distance. Far to the West Mt. Omei looms up hazy in the mist, while just in front of us boats and rafts of all sizes and shapes drift easily by or are towed laboriously up-stream by toiling coolies. We are privileged to be so near the school and Betty has been going for a year and a half. She is a very wise and patronizing elder sister. Barbara has only been at school for six months and, being less erudite, asserts her superiority by hanging by her legs from branches and climbing to heights which baffle Betty. Betty has had to wear glasses (when they are not in for repairs), for a year. Bobby is over four years old and weighs nearly 50 pounds, all beef. His main difficulty is to remember to wash before meals, and it takes quite a time for the black hands to become pink, and the usual question, 'Is that clean Daddy?', has sometimes to be answered 'No.' Wee John walked across the room on his first birthday, Oct. 24th."

He goes on to speak of the pagan festival of the Chinese New Year and how he and his workers improved the opportunity to proclaim the gospel, and that with definite results to His praise.

—W. Gordon Brown.

## "JUSTICE"—SPECIALLY FAVOURED TREATMENT

IN the minds of Quebec politicians "justice" for French-Canadians appears to be identified with specially favoured treatment. It is disquietingly similar to the kind of "justice" which Hitler demanded for the German minority in Czechoslovakia; it is reminiscent of that presumptuous boast of Mr. Godbout, the Prime Minister of Quebec, that apostle of national "unity" in the interests of the Liberal Party: "A little handful of French-Canadians led by M. Ernest Lapointe dictated its will to the country." As a further illustration of the spirit that obsesses French-speaking Roman Catholics in Canada, we quote from *L'Action Catholique* the following translation of a speech delivered in April in the Quebec Legislative Assembly by a loyal and devoted defender of Mr. Mackenzie King:

Mr. Leduc reproached Mr. Chaloult with not having said a word to render justice to those who, at Ottawa, seek to act justly towards French-Canadians. In the army, he said, French-Canadians had received specially favoured treatment in that they are given their officer's promotion without the required year of service. In the navy, there is a service specially charged with examining complaints from French-Canadians. When there are complaints they render us justice immediately.

The member for Laval said that the government had consented to make a great political sacrifice for the French-Canadians in instituting the plebiscite.

Mr. Leduc said that French-Canadians are especially well treated in the Department of Mr. King. They have four out of six posts of ambassadors. The plebiscite, he added, had been a concession made to French-Canadians.

Someone had spoken of the constitution. The present constitution is providential. It even gives to the province of Quebec exclusive privileges such as the civil law and the régime of parish law.

The above speech sounds somewhat ingenuous when it is removed from its original setting in the Quebec Assembly, and translated into English for readers of THE GOSPEL WITNESS. Actually it was an astute appeal to racial and religious sentiment. And as such it was no doubt effective. Why should it not be effective? Any politician that can "bring home the bacon" for his constituents in such liberal quantities as Mr. Leduc boasts that his party has done for Quebec, will not lack a strong argument for continued support.

There are two schools of thought in Quebec as to the most effective method of procedure for the French-speaking Roman Catholic minority to follow in dealing with the rest of the Dominion. One school follows the principle that the best way is to make large demands, to speak roughly, to employ more or less veiled threats of force and to talk vaguely of secession. To this end every alleged injustice or inequality in religious and racial matters is sedulously seized upon and magnified as a proof of Protestant persecution. By a species of political blackmail, the protagonists of this method of procedure hope to extort still larger concessions from the majority. Such are the manners of the Nationalists, and though they have not proved to be too successful, yet it must be admitted that they have had a very large influence in shaping the policies of their opponents, who

have found it profitable to appropriate large parts of their programme, once their appeal to the masses has been demonstrated. Mr. King for example has recently borrowed the plan of "family allowances" from the platform of the Bloc Populaire, all the while loudly abjuring its works and ways.

The other school of political methodology in Quebec is firmly convinced that it has found the more excellent way: it speaks with honeyed words (when it speaks English, at least), its demands have every appearance of moderation, its chosen spokesmen to the rest of the Dominion are almost invariably English-speaking Protestants who plead with agonized tones for "national unity". "The voice is Jacob's voice, but the hands are the hands of Esau." In spite of its fair speech and lovely words, its manners are those of the piggery and it puts both feet into the trough, with a capacity for feeding fat at the expense of others that is never satisfied. If anyone thinks that our language is too strong, let him read the above speech again and contemplate the boastful assertion of Mr. Godbout about the handful of French-Canadians DICTATING their will to the rest of the country. Such are the tactics of the party that masquerades under the name of Liberal long after it has surrendered almost the last vestige of true liberalism. It must be confessed that its policy has been only too successful from the standpoint of immediate political success, as is witnessed by Mr. Leduc's triumphal recital of its special concessions to Quebec. We have given this gentleman space in THE GOSPEL WITNESS to demonstrate again that Quebec is the spoiled child of Confederation. His speech is additional proof of what has already been said in these pages, that there is no essential difference between the Liberals and the Nationalists, between Mr. Mackenzie King and Messrs. Duplessis, Chaloult, Bourrassa et al. All of them aim at the same goal, but disagree merely on the best route to follow.—W.S.W.

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## REGULAR BAPTISTS AND THE SHAPE OF THINGS TO COME

By Rev. A. C. Whitcombe, B.A.

NO one needs to be a prophet nor yet a son of a prophet to see the dim outlines of the post-war Canada. The change from a war time economy to a peace time way of life may or may not come about suddenly, but come it will, and the transition will disturb the whole nation, for vast numbers of men will get back into civilian clothes while many others will turn from war time work to some peace time occupation. Thickly populated industrial areas will thin out. Rural areas will be repopulated by returning soldiers and crowds of one-time war workers. No vehicle can turn out of one rut and settle down into another without some shaking, and no one expects such shifting as must come with the reconstruction to be accomplished without some unrest and disturbance in all departments of life. That we shall return to the world we knew five years ago and to the former state of affairs is not likely after this era of military socialism. Things must either be a great deal better than they were, or they will become much worse. Large numbers of men who have been through the horror of the last few years will not sit around passively while promises go unfulfilled. There will be some kind of religious stirring too, old "isms" will put on new clothes and strange trappings, deceiving many. The shadow of a Quebec, not too badly worn out with her war effort, will stretch across the whole country and "Ici Radio Canada" will be dinned into the ears of the largest part of a population whose mother tongue is English, by a minority who will not rest until they dominate the majority.

These things were the subject of discussion not many days ago in two different types of gatherings: the one an assembly of ministers and laymen of a large denomination, and the other a group of salesmen representing a very important industry. In the religious assembly three outstanding men of the body pointed out the folly of hoping that any kind of political programme could effect a cure, and they urged a return to the Gospel of Redemption for they agreed that the trouble lies in human nature and the springs of life must be changed. One of them deplored the fact that no adequate provision has been made by his particular denomination to launch out in a home mission work in our own country. At the salesmen's gathering, the speaker set forth in rather lurid language that it was time that something should be done about the "tail that wags the dog", and referred quite plainly to the influence of the Italian Church in Canadian affairs. This, coming as it did from a man who has done a good deal of business in Quebec and one who was not a "religious fanatic", is significant. The average business-man is not asleep even if politicians, newspaper editors and most ministers are.

Are we ready to cope with these changes? If by we, the Union of Regular Baptists is meant, then I think we are. We have the Gospel of Redemption; we know that it will work for it has worked in our lives and it has worked as we have proclaimed it in many parts of Ontario, Quebec, and the western parts of Canada. We have seen it work among all kinds and classes of people and we say with Paul "Thanks be unto God who always causeth us to triumph". What is more, we have men

who will go anywhere preaching the Word and a goodly number who, when they have laid aside the uniform of the King, will with great joy enter into the service of the King of Kings on any front. Indeed they have never left His service but bear a constant and clear witness to the saving and keeping power of God in the Navy, Army and Air Force. We have men now who are ready and able to take up the challenge of the power that is behind the shadow that falls over the country from Quebec, and they can do it in the very language which was calculated to isolate the people and strengthen the hold of the Roman church. Moreover, we have the Toronto Baptist Seminary.

Soldiers attend what is called combat schools before they go into battle, a place where the conditions of actual warfare are simulated. By this method they are taught how to conduct themselves under fire and how to handle live ammunition and powerful weapons. The Seminary is a combat school for those who would fight the good fight of faith. There, under the direction of experienced instructors, students become more efficient in the use of all the weapons in the spiritual arsenal and acquainted with some of the devices of Satan. No one will question the soundness or the positive Protestantism of the Seminary programme connected as it is with the names of Dr. Shields, Jarvis St. Baptist Church, and THE GOSPEL WITNESS. Just as every soldier of the Canadian Army overseas receives commando training in preparation for invasion, so every student at the Seminary is prepared to carry the battle to the very gates of the troubler of Israel who is ensconced behind the barrier of the French language.

This is not boasting, it is simply looking to our equipment as the day approaches. It may serve as a word of encouragement to any who see the shape of things to come with great misgivings. It may serve to rouse some who have been unduly complacent about religious matters. It may be a bugle call for some young person who as yet has not found his or her life work.

### Christian Faith

Christian faith has appeared to many an easy thing; nay, not a few even reckon it among the social virtues, as it were; and this they do because they have not made proof of it experimentally, and have never tasted of what efficacy it is. For it is not possible for any man to write well about it, or to understand well what is rightly written, who has not at some time tasted of its spirit, under the pressure of tribulation; while he who has tasted of it, even to a very small extent, can never write, speak, think, or hear about it sufficiently. For it is a living fountain, springing up into eternal life, as Christ calls it in John IV.

Martin Luther, *Christian Liberty*.

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## Bible School Lesson Outline

Vol. 8 Second Quarter Lesson 23 June 4, 1944

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

### THE GRACE OF GENEROSITY

Lesson Text: 2 Corinthians 8:1-15; 9:6-15.

Golden Text: "Thanks be unto God for his unspeakable gift"—2 Corinthians 9:15.

Reading: 2 Corinthians 8:16-9:5.

#### I. The Grace Exemplified—8:1-6.

The early Christians gladly shared one another's burdens (Acts 2:44, 45; Rom. 15:1; Gal. 6:2). At this time the saints in Jerusalem were experiencing persecution and difficulty (Gal. 2:9, 10; 1 Thess. 2:14, 15), and the Apostle Paul had undertaken to administer the funds to be given for their relief by the Gentile Churches (Acts 24:17; Rom. 15:25-28; 1 Cor. 16:1-4, 15). Titus and two others were sent to Corinth to collect the money donated by the Christians in that wealthy city, that it might be ready when Paul arrived.

We may do much to encourage one another to perform good works (Heb. 10:24). Paul commended the liberality of the Macedonian churches, the chief of which was at Philippi, to the Greeks (Phil. 4:10, 15, 16), and he also praised the generosity of the Greeks when speaking in Macedonia (2 Cor. 8:24; 9:2-4).

The Christian life is full of paradoxes. In the midst of a great trial of affliction the Macedonians exhibited abundance of joy (2 Cor. 7:4; 1 Thess. 1:6), and in spite of their deep poverty they displayed the riches of their liberality (2 Cor. 6:10; Jas. 2:5).

The willingness of the Macedonians to give far exceeded their ability. Such cases are comparatively rare, but God measures gifts according to the desires of the heart (verse 12), and He will abundantly reward sacrificial giving (Lk. 21:1-4). So great was the generosity of the Macedonian Christians that the Apostle hesitated to accept their gift. The servants of the Lord are sometimes embarrassed by amounts offered to them.

The offering of the churches in Macedonia went beyond the Apostle's expectations. Three reasons for their liberality are suggested: (1) The people had first given themselves to the Lord; they recognized that they were His (Rom. 12:1, 2). They had given Him the great gift—themselves, and they had no hesitation in giving Him the lesser gift—their means. Money represents the time, strength, ability, and talents which God has first given to us. When the spiritual life of the church is at high tide, financial difficulties will be trivial.

(2) The Macedonians had given themselves to the Apostle by the will of God. They had confidence in their leader and gladly responded when he told them of the need of their Jewish brethren. Loyalty to the Lord and loyalty to the local work are both essential to the successful prosecution of the Church's task. Some Christians are generous in response to appeals for the work in the far regions, yet fail to see their responsibility to support the local cause.

(3) Their liberality was a gift of God's sovereign grace (verse 7): "We make known to you the grace of God which hath been given to the churches of Macedonia" (verse 1, Revised Version). Selfishness, not generosity, is the natural quality (2 Tim. 3:2). The gift of liberality is a desired gift, and it is also a gift which can be cultivated (verse 6; 1 Cor. 12:31). The Scripture teaching on Christian giving is of the utmost importance, but it is largely neglected.

#### II. The Grace Enjoined—8:7-15.

Paul did not hesitate to exhort the saints to be generous. Giving to the Lord should be set forth as a high privilege

and a sacred responsibility, for generosity is the sign and also the accompaniment of spiritual life and blessing. The Apostle would not compel them to give (2 Cor. 1:24); the offering was to be voluntary and spontaneous (Exod. 35:21, 22). High pressure methods of finance are to be avoided in the work of the Lord.

The principle of commending the people before exhorting them is psychologically sound (Rev. 2:2-4, 12-16, 19, 20). The Apostle paid tribute to their faith (2 Cor. 1:24), testimony (1 Cor. 1:5), knowledge (1 Cor. 8:1), zeal and love.

The Lord Jesus Christ gave Himself for us (Matt. 8:20; Phil. 2:6, 7; 1 Tim. 2:6). What have we given for Him? The realization of His condescending grace is the greatest incentive to Christian giving.

All too frequently the responsibility of the work of the Lord is left to a few. The Scripture teaching is that there should be a just apportionment of the burden of both labour and finances (Exod. 16:16-18; Mk. 13:34). The Apostle would not have some churches burdened while others were relieved.

#### III. The Grace Encouraged—9:6-15.

The Apostle Paul encouraged the grace of generosity on the following grounds: (1) The law of cause and effect operates in the spiritual as in the natural world. Abundant seed-sowing would mean an abundant harvest (Gal. 6:7-9), and the bountiful soul would receive much blessing (Prov. 10:22; 11:24, 25; Ezek. 34:26). (2) God loves the willing, joyful, cheerful (Greek "hilarious") giver (Prov. 22:9; Isa. 32:8). (3) God is able to reward the liberal one (Deut. 15:7-11; Psa. 112:9; Mal. 3:10). The giving of alms is one form of righteousness (Deut. 24:13; Matt. 6:1).

(4) God would receive the glory (2 Cor. 8:19), and thanks-giving to Him would arise from the hearts of the recipients (2 Cor. 1:11; 4:15), not merely because their wants had been supplied, but also because the gifts would be a token of the obedience of the givers to Christ, and of their love to their fellow-men.

(5) The donors would be assured of the prayers and love of those to whom they had contributed.

(6) God would not be a debtor to any man, nor could any man surpass Him in giving. The great gift of His Son to us includes all other gifts (Rom. 8:32).

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