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CARDINAL'S APPOINTMENT REVEALS MENACE TO CANADA

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

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 30th, 1945

(Stenographically Reported)

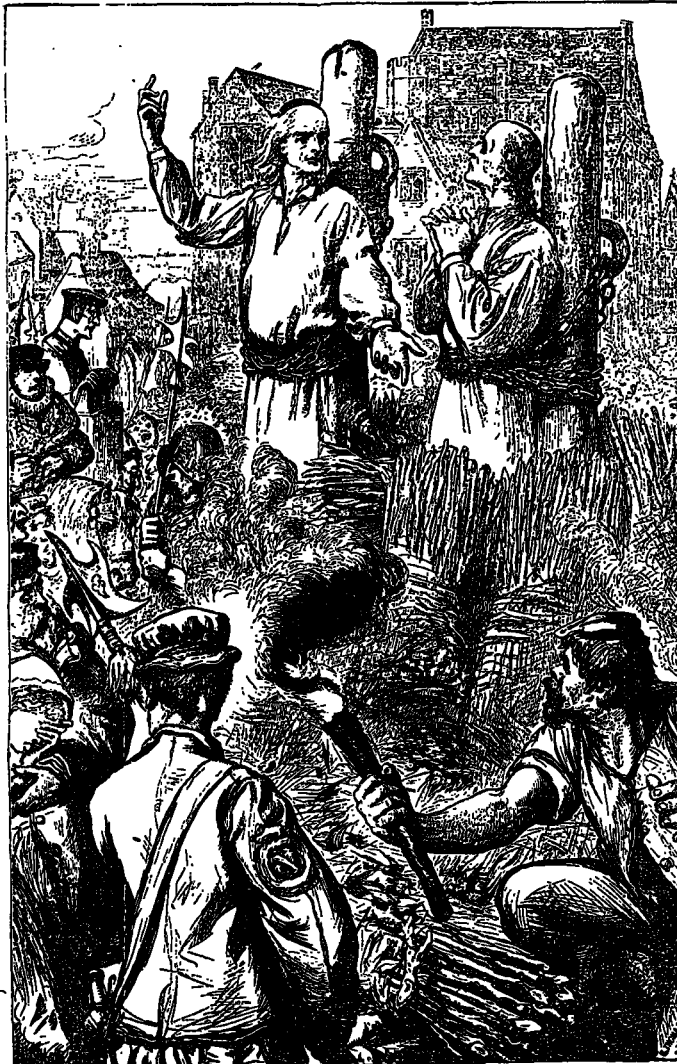
"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

"And with all deceivableness of unrighteousness in them that perish; because

A ROMAN CATHOLIC once asked a little Protestant Sunday School girl, "Where was your church before the time of King Henry VIII?" To which the little girl replied, "Where your church never was, sir: in the Bible". In that story there are wrapped up two great principles, namely that the principles of the Protestant Reformation are biblical: they are derived from the Bible. And secondly, that the principles of Roman Catholicism, and its whole philosophy, are not to be found in the Bible at all. That is the fundamental thesis of my address this evening.

It has never been easy to warn God's people against the aggressions of Babylon. Jeremiah prophesied in a day of increasing Babylonian ascendancy, and cried: "O Lord . . . I am in derision daily, every one mocketh me. For since



Latimer exhorting Ridley at the stake said: "Be of good comfort, Master Ridley, and play the man: We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie:

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—II Thess. 2:8-12.

I spake, I cried out, I cried violence and spoil: because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I heard the defaming of many, fear on every side."

Every prophet of the Lord being of "like passions", with Jeremiah, and with us, has, at some time or another, been tempted to silence. I freely admit, that the truth of any statement, or the truthfulness of any witness, cannot be established by a mere numerical denial, or corroboration. Truth may have but a single voice, or may be proclaimed by the multitude; and error may be marked either by singularity, or popularity. Not-

withstanding, as a general rule, truth is in the minority; and a false statement not infrequently boasts that "everybody believes it". As a prophet of the Lord Moses had to stand alone; so had Micaiah, and Elijah, Jeremiah, Daniel, and many others. John the Baptist was not a social figure; and the apostles were anything but leaders of society. Our Lord Himself stood alone against the world. And through all the subsequent ages of the Christian Church the men who have had "understanding of the times", who were able to discern the rivulet flowing through the breach in the dam, the spark preceding a great conflagration, the smouldering flax, emitting nothing more dangerous than a noxious odor, but who have sounded an alarm,—such men have ever been regarded as troublers of Israel, the makers of mischief, and as public nuisances generally. But medical science puts no premium upon ignorance, nor upon somnolence, nor upon silence. The enemies of physical health must be discovered, identified, and destroyed. It were vain, however, to multiply examples to prove that only in the sphere of religion and morals is a man to be commended for allowing his fellows, without warning, to race headlong to the precipice and death. Yet if mine were the only mind to discern, and mine the only voice to speak, I must "speak that (I) do know, and testify that (I) have seen" whether men receive my witness or not.

The Papacy Is Either from Above or Below

The Roman Catholic Church is either what it claims to be, the perpetuation of the apostolic church, the sole custodian of the truth, the supremely authoritative voice in religion; and its way of life, with its penances, and purgatory, and masses, and garish sacramentarianism, the only way to heaven; or else it is the reverse: a counterfeit, a fraud, a religious humbug, the road to perdition, a rendezvous of devils and a highway to hell.

The Pope is either what he claims to be, the vicar of Christ, the vicegerent of God, the king of kings, and lord of lords, to the exclusion of all others, the supreme voice and representative of God upon earth; or else he is the boldest deceiver, the greatest blasphemer, the most consummate hypocrite, and the biggest liar out of hell. There is no middle course or neutral position.

Everybody Ought to be For or Against Rome

Furthermore, if the Church of Rome be of God, and the Pope is His supreme representative, then every person of woman born ought to be subject to his authority, all the population of the world should be Roman Catholic, and every person of moral discernment, and spiritual enlightenment ought to be enrolled in one great army, standing together in her defense. But if Rome be not of God, then all mankind should be enrolled in one great army to oppose it. If the latter, why do so many Protestants so-called give silent consent to her preposterous pretensions? Why do so many acquiesce in her claim to biblical authority? Why do so many Anglicans, United Churchmen, Presbyterians, Baptists, and what not, supinely submit to the insult of her excommunications, which is involved in her exclusive claims to divinity?

Why People Do Not Discern

The answer is in my text: it is not the truth *per se* which makes men free, but knowing the truth. Men are not saved by hearing the truth, but by loving it: for they only are saved who "receive the love of the truth."

That principle obtains in all realms. It is the man who faces the facts, who recognizes the plague, who heeds the fire alarm, who stops at the railway crossing, who recognizes poison for what it is, who sees death in the germ, who recognizes the grave beyond the daisies, who saves himself. It is the one who would rather dream than wake up, who finds pleasure in unreality, who is deluded into believing that what he wants to believe is true—it is he who is damned. But in a day of religious sophists and soothsayers, when men thus deluded clear the path for the Lawless One, we will dare, boldly, to bid men "flee from the wrath to come". One has only to contrast Romanism and all its tenets, with the simplicity of the gospel, to see that from beginning to end it is alien to the Christian revelation; it is *religiously subversive, economically parasitical, and politically malignant*.

The Prophet Usually Stands Alone

But before I enter seriously upon the discussion and exposition of this three-fold proposition, I would like, briefly, to say why I am unable to join in the general congratulations tendered to a prominent Toronto ecclesiastic, who has now been named a Cardinal. It seems necessary for me repeatedly to say that in my discussions of the Roman Catholic question, I intend to make no animadversions against Roman Catholics personally. I have not a few very warm Roman Catholic friends. My services in New York were attended regularly by a Roman Catholic who was an Italian count. One evening he said, "I had planned to leave New York for a while, but I shall not leave while you remain, for I would not miss one of your services." They were people of substance, and he and his wife invited me to have dinner with them; and, later, obviously, having heard of my recent illness, he sent me a card with these words above his signature: "A 'Hail Mary' for your speedy recovery!" And there was no sarcasm in it. Increasingly, I am receiving communications from French-Canadian Roman Catholics in the Province of Quebec, who, being so crushed beneath the heel of the oppressor, regard every voice raised against the alien occupying power known as the Church of Rome, as the voice of a friend, and a would-be liberator. The newly created Cardinal is no exception to this rule.

Boldly Stated—A Fool or a Knave

I am compelled to say however, that I find it extremely difficult to understand how any man of native intelligence and education can sincerely believe the superstitions of Rome, with their horrible doctrine of baptism with its libel upon God, their claim to ultra-supernatural power in the performance of the alleged miracle of transubstantiation; and their general claim that the members of the Hierarchy of all classes, are clothed with supernatural power and authority. There are those who would deny the supernaturalism of the Bible, including the miracle of Cana, which records Christ's turning water into wine, who yet would afford generous hospitality to the superstitious claim that a mere man can turn wine into blood, and thereafter drink it, though, obviously, it still has the taste of wine! I say that how any intelligent, educated, man can believe such a pack of humbug passes my comprehension; and further, it is difficult to understand how such an one, who does not believe it, but who still professes and practises the superstitions of Rome, can reasonably be regarded as an honest and

honourable man. That problem, however, I leave to you for solution.

Why We Cannot Congratulate the New Cardinal

I wish it were possible, with the full consent of my intelligence, and my conscience, to join in the congratulatory messages heaped upon the new Cardinal by the Lieutenant Governor, Premiers, and I know not who else. But knowing the Roman Catholic Church to be what she is, being, to some extent at least, familiar with her history in this country, and in the world at large, and believing it to be the centre and source of the world's lawlessness, of its welter of blood, and of tears, and the graves of millions burned as martyrs, and other millions slain in battles of wars of papal instigation, I find it as impossible to congratulate any man for attaining to eminence in an organization of rapists, robbers, and murderers, though wrapped in religious robes, as I could congratulate any man on attaining to leadership in the infamous "Murder Incorporated", of New York City. And I am convinced that it is because "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them"; and because thus blinded, though occupying Christian pulpits, or lecturing in religious seminaries, or established in positions of leadership in Christian Denominations, men have so wandered from God that they no longer receive the love of the truth; but instead find pleasure in unrighteousness, because it is so easy and popular to drift with the tide—I say it is because of the religious blindness induced by Modernism and its inevitable concomitant, a worldliness that is characterized by the lust of the flesh, the lust of the eyes, and the pride of life, all masquerading under the name of "Christian",—because of this lack of conviction of truth, and its consequent moral and spiritual paralysis, the church of to-day, by the operation of a spiritual and psychological law, as inexorable as gravitation, has judicially fallen under that great delusion, by which it will be damned for its tolerance of the greatest enemy of Christianity, and of all human freedoms, that even the Devil ever commissioned to do his deadly will.

I.

With this foundation I proceed to my argument and begin with the observation that ROMAN CATHOLICISM IS, RELIGIOUSLY, THE MOST SUBVERSIVE INFLUENCE IN THE WORLD. The Papacy could not endure so much as a decade were it not for its religious pretensions; and as long as these religious claims are allowed, or are neither discounted nor opposed, nor exposed, just so long will the Papacy triumphantly go on its way. I need say but little under this head to a congregation like this. But there is something I must say for this congregation, and for the tens of thousands that will read this address when printed.

The child in its early school days is taught to learn the alphabet by sight and repetition. The multiplication table is fastened in its mind, not by a single recitation, but by many repetitions. It is of the very essence of effective teaching not only that the truth be clearly stated, but that it shall be repeated with such frequency that it cannot be forgotten. That principle of teaching inheres in all successful advertising. The vendor repeats the name of his commodity, perhaps joined with the name of its manufacturer, so many thousand times that

some people at last conclude it is the only thing of its kind in the world worth having, and therefore they buy it.



Luther nailing his "Theses" to the door of the Schlos-Kirk at Wittenberg.

The Roman Church A Great Advertiser

It is the practice of this very principle that gives the Roman Catholic Church its ascendancy. It never apologizes. It even blasphemously arrogates to itself the exclusive prerogatives of Deity, and esteems it not immodesty to apply to itself the scripture belonging exclusively to the Son of God: the church thinks it "not robbery to be equal with God."

Yet its doctrine of baptism is the grossest libel on the love of God that Hell's own *Curia* could possibly invent. Its sacramentarianism with its divine authoritarian claim, and its central blasphemous doctrine of transubstantiation ought to shock the conscience of every man with an open bible in his hand.

The claim of the church that the Pope is God's only divinely authorized spiritual head, that he is above all kings and princes and presidents and governors, the legitimate superior of all legislators, and the proprietor and heir, and only legitimate ruler, of the kingdoms of this world and the glory of them, must force one to the conclusion that no one can possibly believe such an astounding claim who has not been blinded by the original and supreme enemy and usurper of the prerogatives of Deity and the rights of man, who once offered the kingdoms of this world and the glory of them to the Divine Son of Man on condition he would fall down and worship him.

The teaching that the soul is saved without its own volition by a few drops of water, instead of being saved by a conscious, and intelligent, and volitional faith, in the efficacy of the precious blood; the doctrine that a Holy God can be placated by works of carnal mortification called penance as a substitute for the spiritual quality wrought in the heart of a man by the Holy Ghost and called repentance; the grossly carnal conception of the eucharist, so-called, which conditions divine favour and ultimately the salvation of the soul upon the eating of a material wafer and material wine; the idea that only part of man's sin was atoned for on Calvary, and that by meritorious human efforts temporal guilt and punishment may be so expiated as to ensure ultimate emergence

from a fictitious purgatory; the doctrine of extreme unction with its terrible implications; and the insistence, as an indispensable term of salvation, upon submission to the Pope; and the whole theory of absolution as conditioned not only upon priestly authority but priestly caprice: in a word, the sum total of the teaching of the Roman Catholic Church, is so utterly opposed to the evangelical simplicity of scripture, to the indispensability of regeneration, to the exclusive, the all-sufficient, the eternal mediatorial ministry of Jesus Christ, and the consequent assurance of eternal salvation through Him, and of the beginning of everlasting felicity in the presence of Jesus Christ, of God, and the angels, for the believer, the moment after death, that no man who really, experimentally, knows the salvation that is in Christ can ever for a moment, consent to the substitution of the Pope for the Prince of Glory, the authority of the priest for the authority of scripture, and the uncertainty, the installment-paying, and, at the best, remotely-obtainable salvation as a substitute for that settled and abiding peace which belongs to those who are justified by faith and have peace with God through our Lord Jesus Christ.

The Roman Catholic Doctrine of the Church

Equally, it seems to me, no biblically intelligent person can yield assent of conscience or intellect to the Roman doctrine of the Church as the one and only Catholic, or universal, apostolic church, nor to the famous, or rather infamous, syllabus of errors of Pius IX that they are anathema who shall deny that

"The Church is a true, perfect, and entirely free association; she enjoys peculiar and perpetual rights conferred upon her by her Divine founder, and it neither belongs to the civil power to define what are these rights of the Church, nor the limits within which she may exercise them.

"The ecclesiastical power has a right to exercise its authority independent of the toleration or assent of the civil Government."

And further, they also are anathematized who do not believe that

"The eternal salvation of any out of the true Church of Christ is not even to be hoped for;"

Or that

"Protestantism is not another and diversified form of the one true Christian religion in which it is possible to please God equally as in the Catholic Church."

We Are Not Alone in Our Protest

I have no time to quote further the outrageous claims of the Romish Church to supreme, sovereign, power over kings and princes, governments and nations, and over the souls and bodies of all peoples on the earth; but I would remind my Protestant friends that in my protest tonight and on other occasions, I am not singular, as I am sometimes represented to be. I would remind my Anglican friends that the twenty-second of the Thirty-nine Articles which they will find in the Book of Common Prayer reads:

"The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

In the Twenty-eighth Article we have these words:

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words

of Scripture, over-throweth the nature of a Sacrament, and hath given occasion to many superstitions."

And the Thirty-first Article reads as follows:

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

I would also remind my Presbyterian friends that Article Six of Chapter Twenty-five of the Westminster Confession of Faith reads:

"There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God."

Nor are numerous Baptist statements of faith less specific in this respect. Therefore, believing, as the Westminster Confession states it "Nor can the Pope of Rome, in any sense be head thereof, i.e. of the Church; but is that antichrist, that man of sin, and son of perdition that exalteth himself, in the church, against Christ, and all that is called God," it is impossible for me, as a Christian, to regard with satisfaction, or even composure, the increase of the church of the antichrist; nor can I sincerely offer my congratulations to any man who attains to eminence in that anti-Christian system.

I would go to the ends of the earth most willingly could I be the divine instrument in putting a man into the saving hands of Jesus Christ, the Son of God; and I would go just as far to save any man from the fatal embrace of the antichrist.

I, therefore, offer to Archbishop, and Cardinal-elect McGuigan my sincere condolences, and profess my profoundest commiseration to any man who has so spurned the love of the truth as to be unaware that he has failed to apprehend that membership in the Church of Rome, and especially eminence therein, is nothing less than prominent partnership with Satan in his war against the Son of God. Let us settle in our minds, and never close our eyes to the awful truth of it, that the perpetual person of the Papacy is none other than that antichrist that should come into the world.

II.

I proceed now to my further observation that THE ROMAN CATHOLIC CHURCH IS AN ECONOMIC PARASITE. A parasite is a living organism which derives its sustenance from another organism, which gives nothing to its victim, but appropriates all its vital energies for itself, robbing its victim at last even of life. And the Roman Catholic Church is that, wherever you find it. A physical frame in natural life that harbours such a parasite within itself, no matter how it is fed, constantly loses weight; its energies decline; all its strength decays, and all the food the victim takes only feeds the parasite instead of the victim.

Church's Doctrine of Church and State

The whole Roman Catholic concept of the relation of Church and State, as expressed in the doctrine of the two swords and other pronouncements, teaches plainly that in the view of the Church, the State exists for the Church. It is the duty of the State to support the Church, to propagate the Church, to protect it, to obey

the Church; indeed, the Church teaches that everything that belongs to the State belongs primarily to the Church, and exists for the Church, and therefore whether the State is willing or not, the Church is abundantly justified in appropriating to itself, by fair means or foul, all the resources of the State. It is the prerogative of the Church to demand everything from the State, and the duty of the Church to return nothing to the State, either military service, or taxes, or any other kind of service. That principle is easily established historically. Let me quote from Macaulay's History of England, published one hundred years ago:

Lord Macaulay on Romanism

"During the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, that can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France."

Still True of Quebec

And that is as true of Quebec to-day as it ever was. The fact that Quebec is three or four hundred years behind the times economically, educationally, and in every other way, is due entirely to the fact that it is robbed of all its resources by the economic parasitic cancer known as the Church of Rome. Had I time to rehearse their story, I could show you that the same is true of South America, of Southern Ireland, of Spain and Portugal, and, unless something is done, the same will soon be true of all the rest of Canada.

Roman Catholic "Religious" Pay No Income Tax

I shall not burden you in this address with direct quotations, but shall reserve them for a more specific indictment of the Church at another time. Let it be enough to say that I am now engaged in correspondence

with the Minister of National Revenue. I have received some replies, but I have been awaiting now for three months a reply to several communications. I intend to follow my enquiry with further registered letters, and with telegrams, and if I am still further ignored, I will publish the whole story. Let it be sufficient to say that the priests and bishops and archbishops and cardinals of this Dominion, together with members of the religious orders resident in monasteries and nunneries, and engaged in work in hospitals and orphanages, together with the whole Roman Catholic teaching profession in universities and high schools, and Separate public schools, who being teachers, are also members of religious orders, receive for their services each only an honorarium which puts them below the lowest income tax bracket, and hence they pay not a dollar of taxes to the Department of National Revenue. While many of the members of the Hierarchy are in receipt of large incomes, incomes derived from fees received for funerals, and weddings, and masses, and sick calls, and other services—these are not reported as income, and upon it all they pay no taxes.

But for absence from the City, and a later physical indisposition which has temporarily prevented the completion of my investigations, I should have brought all these matters forward before this. But you may expect that story to be published very soon, and when it is, I propose to suggest to the Canadian Protestant League, to the Deacons of Jarvis Street Church, to the Trustees of Toronto Baptist Seminary, and to the Executive of the Union of Regular Baptist Churches of Ontario and Quebec, that we inform the Minister of National Revenue that, while we are all loyal Canadians, willing and desirous of bearing our full share of the national burden, we do not propose to carry the rich Roman Catholic Church on our backs for the rest of our lives. (*Applause*) We will not pay our share and their share too, and therefore we will refuse to make further information returns, or pay any further income taxes unless, and until, the Government assures us that the requirements of the Income Tax Law are being enforced in respect to the "religious" personnel of the Roman Catholic Church. And I shall suggest to all religious organizations in the country, and educational institutions, too, that they pursue a like course; and in doing this I shall repeat what I have already said to the National Revenue Department, that we shall welcome an appeal to the Courts in order that this iniquitous matter may be brought out into the open. (*Applause*).

The New Cardinal's Zeal in R. C. Education

Perhaps you will enquire, What has all this to do with the election of Archbishop McGuigan to the Sacred College, and to his appointment as a cardinal? Just this: Archbishop McGuigan himself in his public statement acknowledged that in so far as it applied to him, he had thus been recognized for his zeal in educational matters.

It was Cardinal-designate McGuigan who said on one occasion in Toronto in response to an inquiry as to the Pope's anxiety over the affairs of the Balkans, that the Pope was not worrying about them, "For" said this devotee of poverty and piety, "there is no wool on those sheep."

The Archbishop has proved a fairly expert shearer of sheep in his own diocese. It was he who initiated the movement for separate secondary Roman Catholic schools and set out to raise a million or so for their support.

Whatever the most ardent advocate of Separate Schools may say about the constitutionality of that abominable institution, no one has ever been bold enough to claim that the Canadian constitution makes any provision for secondary Separate Roman Catholic schools. But Cardinal-designate McGuigan is determined to have them.

There has been no more vociferous advocate of public support for Roman Catholic schools than Mr. M. J. Quinn, who was Chairman of the Roman Catholic Tax-payers Association. But even he rebelled against Archbishop McGuigan's advocacy of secondary Roman Catholic schools, and his booklet was published *in extenso* in THE GOSPEL WITNESS of March 30th, 1944. Among other things, Mr. Quinn said:

"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?"

I know this is history but the appointment of Cardinal McGuigan throws further light upon what happened a year or so ago.

Some will enquire who this "Gentleman imported from the United States" was. For the moment let it be said that this educational campaign sponsored by Archbishop McGuigan, did not originate in Canada but somewhere else, and that the Plan of Campaign was put forward by a gentleman imported from the United States. Who was, and is, that gentleman? He is not a member of the Ontario Cabinet, but he is a Roman Catholic who is Private Secretary to the Minister of Education, Premier George Drew. His name is James F. Cassidy. He is Premier Drew's "Colonel House", and is said to have more influence than any member of the Cabinet or than the Cabinet itself.

The Voice of *The Canadian (R.C.) Register*

Here let me remark that early in July, 1943, the official mouthpiece of the Canadian Hierarchy in Ontario, *The Canadian Register*, said in an editorial that the C.C.F. was setting a pace in school policy which the older parties must follow, which was to pay 50 per cent of the cost of education. Leader Drew followed within forty-eight hours, and the next week *The Register* declared,

"It was with pleasure that we heard Mr. George Drew, the Conservative Party Leader in the Province, propound a similar policy in his broadcast speech on Thursday night."

A week later, Premier Drew went all-out confidently for a solid Catholic vote, and urged everybody to vote for the Conservative Party on the ground of its educational policy.

It was a Roman Catholic imported from the United States who formulated the McGuigan policy and foisted it upon all three political parties in Ontario, each of them vying with the others for the Catholic vote. I will not take time to go into this iniquitous school question.

I am not surprised that Premier George Drew was one of the first to congratulate Archbishop McGuigan on his elevation to the Cardinalate, for no man in the entire history of Canada has so completely sold himself and the Province of Ontario to the Roman Catholic church as has the present Premier and Minister of Education, Premier George Drew.

Northern Ontario

Northern Ontario is being organized as a second French-speaking Roman Catholic section of Canada. In rural districts, clerical real estate agents are buying up farms and establishing Roman Catholic cells of influence. Every five families in such a place are entitled to demand a Separate School. And now, in such sections, under the inspiration of the new Cardinal, the Ontario Premier is giving as much as 95 per cent of the cost of education out of public funds for the maintenance of Separate Schools; and there is no spot in all Ontario where as many as five Roman Catholic families are found where a Separate School may not be established and maintained at public expense.

Thus, we could say as Esther said to Ahasuerus: "We are sold I and my people to be destroyed, to be slain, and to perish."

An intelligent Christian in Ontario could as readily rejoice in Archbishop McGuigan's promotion as could the loyal Jews in the days of Mordecai rejoice in the ascendancy of "that wicked Haman, the Jew's enemy."

A Piece of Interesting Information

A piece of interesting information has recently reached me to the effect that three whole blocks running from Queen's Park Crescent to Bay Street, immediately adjacent to the Government buildings and in the heart of the University area, and having a value of nearly a million dollars, all exempt from taxation, and much of it recently acquired, is now owned by the Roman Catholic Church, and it is reported that a section of it will be used for the erection of a palace for the new cardinal, who, by the way, said he was completely surprised by being appointed a cardinal. It would be difficult for anyone really to surprise that institution which thinks long thoughts. And so "His Eminence" is to be in the very heart of Ontario's educational centre and adjoining the seat of the Ontario Government. Mr. Cassidy therefore will not have far to go in shuttling back and forth between the Premier's office and the office of the new cardinal. All this, of course, will serve further to corrupt our Government, to enslave our people, and to poison the youth of this country with the deadly tenets of the Roman Catholic Church.

And doing all this, I say, it drains the Province of its economic life-blood and as an institution gives absolutely nothing in return.

The New Cardinal Shares the Papacy's Intolerable Assumptions

But let us see for a moment whether the Cardinal-designate is in full accord with the teaching of his Church. This is what he is reported in *The Globe and Mail* to have said:

"The overwhelming honor of which I am the unworthy recipient from the august hands of our Holy Father is in very truth the greatest surprise of my life. To be ranked among the Princes of the Church, to be exalted to the Senate of the Holy Father, to partake of the eminence of those who throughout the Christian centuries have kept the gates of the City of God—that is the meaning of the ineffable honor to which I have been raised.

"My heart is stirred to its very depths at the thought of my own unworthiness.

"I accept the honor as coming to the Dominion of Canada, as a recognition of its enhanced place in the world and an anticipation of its future growth in power and influence in the councils of Christendom. In a special

way it is a recognition of the strength and devotion of the English-speaking Catholics of Canada who have maintained, like their French-speaking brethren in the household of the faith the same invincible fidelity, Catholic loyalty, religious piety and apostolic missionary spirit.

"The honor is reflected also in a special way on our beloved city and archdiocese of Toronto."

It seems to me that this, as we should expect of a Cardinal-designate, presents the same assumption of religious superiority as is customary in Roman Catholic writers. In short, he stands for the primacy and finality of the Roman Catholic Church.

All Non-Catholics Are Cursed

How it is possible for anyone historically informed, or religiously enlightened, or even ordinarily cognizant of current Canadian political history, to regard the aggressions of Rome without apprehension? We are not intolerant, but only reasonably prudent to be on our guard against a so-called Church which consigns to perdition all who reject her faith, which is still bound by such an infamous document as bull "In Coena Domini", one of the most notorious documents ever issued by the pontiffs; it has been ratified, confirmed, or enlarged by more than twenty popes, whose names and constitutions are prefixed to the bull itself; it has been published for ages in the Eternal City every Maunday-Thursday. One section of this document reads:

"We do, on the part of Almighty God, Father, Son, and Holy Spirit, and also by the authority of the blessed apostles, Peter and Paul, and by our own, excommunicate and curse all Hussites, Wicliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and Apostates from the faith of Christ, and all and sundry other heretics, by whatsoever name they may be reckoned, and of whatever sect they may be; and those who believe in them, and their receivers, abettors, and in general, all their defenders whatsoever; and those who without our authority and that of the Apostolic See knowingly read, or retain, or print, or in any way defend the books containing their heresy, or treating of religion."

In this instrument the popes curse every denomination of Protestants, and every individual who declines to obey the bishops of Rome; or who aids non-Catholics in any manner; or who, without papal authority, knowingly reads, or retains a Protestant book, or prints it. The curse and excommunication involve and mean the damnation of the soul in its severest pains.

The creed of Pope Pius IV must be received by every Catholic bishop; it is the standard of orthodoxy in the Church of Rome. This creed makes those who recite it say:

"I . . . , at this present, freely profess, and sincerely hold this true Catholic faith, without which no one can be saved."

This is the creed and oath to-day of the clergy of the entire Romish sect. We do not brand them with infamy, for such an atrocious conviction; we simply present it as an unquestionable part of papal doctrine.

For myself, I, at least, deny the claim, refuse to submit to its authority, to be beguiled by its sophistries, deceived by its superstitions, or terrorized by its threats.

So far from congratulating Archbishop McGuigan, if by any mischance, by any means, I were forced to acknowledge a blood relationship to the new cardinal, it would, for me, be the greatest humiliation in life to be compelled to acknowledge kinship with a member of the anti-Christ.

III.

I cannot congratulate the new Cardinal, who, himself, professes to be one of seventy who keep the gates of the city of God, for the reason that he is now a prince of that temporal state which is **POLITICALLY MALIGNANT**. I am aware that wherever they can find people, religiously and politically, sufficiently obtund to believe them, members of the Hierarchy deny that the Roman Catholic Church is a political institution. When not long since some Protestant sycophant complimented Cardinal Villeneuve at Edmonton on his statesmanship, he disclaimed any title to such a designation, or any interest in political affairs: he was nothing more than a religious pastor interested in the spiritual welfare of his people. These men seem to think if you deny the truth frequently enough, and with sufficient boldness, the majority of people are so simple that they will believe it.

The fact is, the temporal State known as the Vatican, of which the so-called sovereign pontiff is the ruling monarch, is the conspicuous, and present-day confirmation of the preposterous claims to temporal power made by the popes for centuries. In his Christmas day message, the Pope denounced totalitarianism, "the tyranny of the totalitarian state." And yet the Papacy is the mother of all totalitarianisms, as it is of most of "the abominations of the earth."

Toronto Headquarters of a "Prince" of a Foreign State

I shall not impugn your intelligence by citing Roman Catholic authorities on the subject, nor by arguing the point that the Roman Catholic Church is primarily a political institution, an authoritarian, totalitarian state, which presumptuously claims sovereignty over all the kingdoms of the earth. I merely refer to it to say that I cannot feel any satisfaction in the establishment in Toronto of the headquarters of a prince of a foreign state, of an institution which says that it does not belong to the civil power to define the rights of the church, nor the limits within which she may exercise them, and which says that it has "a right to exercise its authority independent of the tolerance or assent of the civil government."

Papacy More Dangerous Than Nazism

The United Nations are determined to destroy Nazism, root and branch, and to punish those leaders who are responsible for the murder of millions throughout the world. If the United Nations had spiritual discernment, they would be equally determined that the interferences, the intrigues, the planning, and plotting of the Papacy, for the shaping of national and international affairs to its own purposes, shall forever cease.

The Canadian Register (R.C.) On the New Appointment

In the latest issue of *The Canadian Register* in an editorial entitled, "Rough Justice" it says in part:

"The world being what it is, the prosecutions could be undertaken only by the victorious powers, not all of whom have perfectly clean hands themselves. If there were justice all round, Molotov would be standing beside Ribbentrop in the dock."

To which we reply: If there were justice all round the present Pope would be standing in the dock at Nuremberg as War Criminal Number One.

In a front page editorial on the elevation of Archbishop McGuigan, it is said that it is,

"... an act of recognition by the Holy See both of the enhanced place of the Dominion of Canada in the temporal order of the world, and the universal Church."

It says further:

"It is of world significance that the Holy See should now be marking in so emphatic a manner its appreciation of the growing importance of the northern part of this hemisphere in the life of the Church. The Church was born in Asia, but in the lifetime of its first Pope it became centred in Rome. For nineteen centuries the Continent of Europe has been the central home of Catholic Christianity, and the source from which other continents have been evangelized and have received Europe's traditions of culture and civilization. We have seen in our own time the most momentous transfer of world leadership in politics and economics from the European to the American side of the Atlantic Ocean. The Catholic Church, ever ancient and ever new, marches with the times, and adapts her apostolic policies to the needs of her work as teacher of all nations. The mission fields of the world, which have hitherto been cultivated by devoted labourers from European countries, are now looking mainly to the United States and Canada for vocations and material support."

But what concerns us most is the significance of the bearing of the appointment of a new cardinal upon the future of Canada.

A Canadian Supreme Court Precedent

Very briefly, I call your attention to a matter which was decided by the Supreme Court of Canada. It would be impossible to deal with it in a public address. I therefore intend to publish at an early date the report of the whole action as taken from the records of the Supreme Court of the Dominion, and together with an exposition of the principles involved I shall publish it in the form of a booklet and send a copy to every member of the legal profession in Canada. Many of them, perhaps most of them, have a complete set of the records of the Supreme Court in their library, but I shall put it in convenient form for ready reference for lawyer and layman alike. But it has a direct bearing upon the principle involved in the appointment of Cardinal-designate McGuigan. The case had to do with a contravened election of the County of Charlevoix in the Province of Quebec, in which certain electors challenged the validity of the election of a certain Honourable L. H. Langevin, named as the respondent.

It was shown in the trial that the bishops of Quebec had issued a pastoral letter, one to be read from the pulpit to the people and the other for the information and necessary action of the clergy. This pastoral letter held that the Church was superior to the state: that it was the only competent judge of its own interests, and therefore, as in the election in question, the only one competent to instruct the electors how to vote. It said also that the clergy of the Roman Church were above the law: they were not subject to civil jurisdiction, and could not be brought before any civil court for the appraisal of their actions.

It was shown that some seven or eight priests the Sunday before the election had used what was called "undue influence and spiritual intimidation." They had forbidden their parishioners to vote for one man and commanded them to vote for another on pain of being refused the sacraments and being excommunicated.

On the ground of the exercise of undue influence, the election of Langevin was challenged. In a Quebec Court appeal was dismissed on the ground that canon law did really take precedence of civil law and that therefore the priests could not be brought before any civil court for judgment.

Appeal was taken to the Supreme Court of Canada and by unanimous judgment, the election was declared null and void on the ground that the bishop's pastoral letter, and the priests' subsequent threatening counsel constituted "undue influence and spiritual intimidation."

A bishop's pastoral letter insisted that the priest must not allow himself to be divorced from politics inasmuch as he was the only one qualified to give such advice as would serve the best interests of the Church, the one perfect society that was superior to the State.

That, in substance, was the argument and the judgment, the outrageous particulars of which, as I have said, I shall later publish. I have referred to it to show that it is the settled policy of the Roman Catholic Church in this country to mould and dictate the politics of the Dominion.

I reported to you some time ago, a case of a Toronto Physician who, being driven about sightseeing in Quebec, was told by his guide that he would next bring him to the residence of the real ruler of Canada, and a few minutes later he pointed out the palace of Cardinal Villeneuve.

Roman Church in Quebec the "Mother Church" of North America

The Roman Catholic Church in Quebec is the mother church of the whole North American continent, and presumably Cardinal Villeneuve would take precedence of all others on that ground. But he is there to shape the policies of Quebec.

Now we are to have another Cardinal at Premier Drew's elbow to be his one constant mentor, with the Apostolic Delegate in the elaborate papal secretariat at Ottawa, the Dominion Government is pretty well taken care of. There is a Roman Catholic premier in British Columbia, and we suppose the Hierarchs of that province give him unflinching direction as to his course.

Perhaps the CCF government of Saskatchewan, and the Social Credit Government in Alberta, are not sufficiently important to receive special attention. It may be that Cardinal McGuigan has already informed the pope that "there is no wool on those sheep."

The Maritime Provinces Equally Subject to Roman Catholic Plague

In the Maritime Provinces the Roman Church is forging ahead by leaps and bounds, especially in New Brunswick, of which they already speak as the second French-speaking Province of the Dominion. Technically, there are no Separate Schools in the Maritime Provinces, therefore the Roman Church has taken all but complete possession of the Public School system. The appointment of Archbishop McGuigan to the Cardinalate, and four others from the United States, together with the seven cardinals of South America, all shows what importance the Roman Church attaches to the Western Hemisphere. For the first time in four hundred years, the Italian Cardinals are in the minority.

We do not believe that any informed person would suggest that Cardinal McGuigan has been appointed because of his unusual piety. He has been appointed

because of his special skill as a political manipulator. I think it is very probable that such an appointment was in view when McGuigan was sent to Toronto.

Papal Delegate Urges Fascist State Within Dominion

In the issue of THE GOSPEL WITNESS of December 20th, attention was called to a statement in the Roman Catholic press of Quebec to the effect that the present Apostolic Delegate to Canada, Monsignor Antoniutti was Apostolic Delegate in Albania and then in Spain "in the terrific hours that marked the years 1937 and 1938." His Excellency was nominated to his present position on July 14, 1938. It would appear that this gentleman had something to do with preparing for the subjection of Albania and Spain to the Papacy. And from Spain he was transferred to Canada. Shortly after coming here, in 1941, in a speech in Laval University, among other things, he said:

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

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

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

McGuigan Defends Papal Delegate

Following the publication of that address I announced that I would speak on the subject "Why the Italian Apostolic Delegate to Canada, Archbishop Antoniutti, should be Expelled from Canada for Subversive Speech". Following the appearance of the advertisement *The Globe & Mail* published a letter from Archbishop McGuigan in the following terms:

"Archbishop McGuigan Protests Rev. Dr. Shields' Advertisement

To the Editor of The Globe and Mail:

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

No country in the world during this war has contemplated such an insult to the historic centre of Christendom as your advertisement demands. President Roosevelt, whose effective good-will to the cause for which Canada is fighting will not be questioned, has sent a special personal envoy to Vatican City. Great Britain, we may be sure, would be horrified at the suggestion of such an offense given by any British group to the highest and most potent moral authority in the world. Only our enemies could and would rejoice at a disagreement between a British country and the Holy See at this crucial time. Only Nazi propagandists will delight in the religious feelings and disunity caused by such an insult to the representative of Pope Pius XII.

It is not because I think that the policy demanded in your advertisement would be given a moment's consideration in Canada by any responsible authority that I make this protest, but because it is due in loyalty to

Archbishop Antoniutti, the gracious representative of Pope Pius XII in Canada, who notwithstanding the loyalty and affection he has always manifested toward our country, its people and its institutions, is thus grossly insulted, and because the most sacred feelings of every Catholic of this Province have been outraged.

James C. McGuigan,
Archbishop of Toronto."

Here, then, we have the political setup of the man who did the Vatican's work in Albania and Spain inveighing against the principle of individualism and calling upon the students to set up a fascist state subject to hierarchical direction within the Canadian democracy. Archbishop McGuigan appeared at that time as his apologist and fellow-helper. Now the Archbishop is a Cardinal with the prestige that attaches to that office.

Britain with forty million people has only one cardinal. The United States with over one hundred and thirty million has only five Cardinals, but the Dominion of Canada with only 12,000,000 has two cardinals.

A Conspiracy to Take Canada Out of Empire

I have thus spoken in order that once again I might do my duty in sounding the alarm, whether people will hear or whether they will forbear, and I have sounded it on the ground that the movement to separate the Dominion of Canada from the British Commonwealth of Nations and to make it a State wholly subject to the Roman Church is progressing by leaps and bounds. I have done it in order that I might show that economically the Protestant majority by their somnolent acquiescence are really allowing themselves to be made to pay for the erection of the gallows for their own execution; and I have sounded it also in order that I may show that not less than Mohammedanism itself, and far more than some of the pagan religious ethical philosophies, the religion of Rome is a system of darkness, of superstition of enslavement and impoverishment and tends not only to the political enslavement and economical ruin of States and communities and families, but it is the devil's chief guide in that broad way which leads to the destruction of the soul.

The Gospel Only Effective Remedy

So then, I would urge you to believe that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life! That there is one mediator between God and men the man Christ Jesus, and that once in the end of the age Christ appeared to put away sin by the sacrifice of himself; and that while every priest standeth daily offering oftentimes the same sacrifices, which can never take away sins, this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. But it is because I believe in the supreme authority of the bible, in the absolute finality of the revelation of God in Christ as the only way of salvation I have thus spoken.

And to those who would take sides with the Pilates, and Herods, and Sanhedrins of our day, I would quote again the words of holy writ:

"The stone which the builders rejected, the same has become the head of the corner: neither is there salvation in any other for there is no other name under heaven given among men whereby we must be saved."

The one and only name is that of Jesus, so called because he should save his people from their sins, and

I would, if I could, God helping me, send you away with His name only ringing in your ears, and in your hearts:

"Jesus! the name high over all,
In heaven, or earth, or sea;
Angels and men before Him fall,
And devils fear and flee".

That is my message, "Jesus only!"—Jesus—Jesus—Jesus!. Oh that the Lord would give me strength and

length of days, and permit me to open Canada's blind eyes!

When I came home from New York, I was booked to fly to California for four days, to visit six cities in Florida, and then nearly forty of the principal cities of the United States, by special request, to try to wake up America to the perils of the Roman Catholic Church. I beg you to pray God to send us a great revival that we all may at last see no man save Jesus only, that in all things He may have the preeminence!

CARDINAL'S PALACE TO DOMINATE QUEEN'S PARK

ON the following page is a sketch of three blocks running from Queen's Park Crescent to Bay Street, within a block of the Provincial Parliament Buildings of Ontario and just across Queen's Park from the University of Toronto.

These three blocks are almost entirely owned or controlled by the Roman Catholic hierarchy or held in trust for some Roman Catholic organization. Much of it is held by the same three priests, some by these three and two others, some by the Sodality of St. Peter Clavir, the Sisters of St. Joseph, the Sisters of the Precious Blood, the Brothers of the Christian Schools of Ontario, St. Michael's College, St. Joseph's College, etc.

The combined holdings of these Roman Catholic organizations and trustees practically make up the three blocks from St. Mary's St. on the North to Breadalbane St. on the South, and from Bay St. on the East to Queen's Park Crescent on the West.

While the hierarchy has held a lot of this property many years, there has been a gradual buying-up of the central block, between St. Joseph and St. Alban's. This has taken place largely within the past ten years, some of the most important sections passing to the church in 1935, 1938, 1939, 1940, 1941 and 1943.

Apart from the three blocks mentioned, there is at present some activity in real estate circles regarding the block further north, between St. Mary's and Charles St., indicating possibly a fourth block that will fall to the hierarchy before long.

A Dominating Palace?

Has this buying-up of this choice area been in anticipation of the recent appointment of a Toronto man as Cardinal? Within a few hours of the announcement that Archbishop McGuigan had received the red hat it was being openly avowed that the place for his palace had already been selected and that the site would dominate both the Ontario Legislative Buildings and the University of Toronto. Some place the site at the North of Brennan Hall, others say it is to be right on Queen's Park Crescent between St. Joseph's and St. Alban's. The corner of St. Alban's and Queen's Park Crescent is only a hundred feet from the East Block of the Parliament Buildings and two hundred feet from the main Parliament Buildings. It is at present a fairly small building, occupied by Saint Joseph's College, which of course needs room to expand and may move elsewhere in the three blocks.

Could Others Have Bought This Property Up?

You may ask, "Could not anyone have bought up this land, and even used it for other kinds of Educational institution?" They could indeed, but there would be a

great difference in the financial result to Toronto, the Province and Dominion. Had any private person or corporation bought these lands, realty taxes would have continued to be paid to the city and income taxes would have been paid to the province and Dominion by everyone employed or living in the buildings erected. When the Roman Catholic hierarchy buys and builds, all realty taxes cease, and the church maintains that her clergy and servants are not liable to income tax.

A New Home for R.C. Lobbyists at Queen's Park

A few months ago, the hierarchy officially appointed a French-speaking and an English-speaking lobbyist to represent the church at Ottawa. Everything that interests the church (and what does not?) has to be submitted to the hierarchy's representatives at Ottawa. It won't be long now until the R. C. Censor for Queen's Park will have an official residence midway between the Cardinal and whoever happens to be Ontario's Premier or the Premier's private secretary.

The "Amps" Will Pay, the Hierarchy Won't

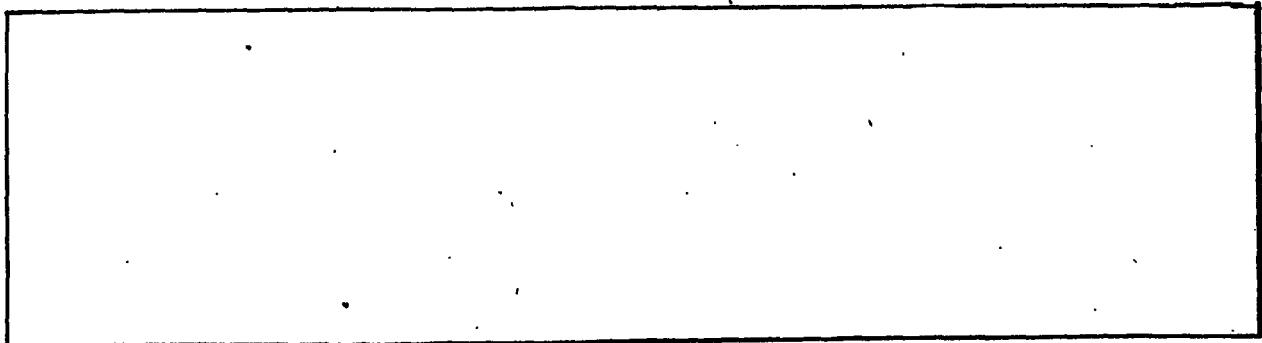
There is a notable exception to the wholesale ownership of the three strategic blocks by the hierarchy. The Amputations Association, composed of armless and legless veterans of two Great Wars, owns and occupies 62 St. Alban's and is planning to tear down the present clubhouse and erect a much bigger one.

These "Amps" have been paying city taxes for twenty years, and their officials and members have all been subject to Income taxes. When they erect a larger clubhouse, they will pay more taxes. They will probably then be the only people in the whole three blocks (except for Oil Companies, etc., on the Bay St. frontage of one block) who are not tax exempt. This reminds us of a regulation passed by ex-Premier George Henry that made it impossible for any veteran of the last war to obtain free tuition at the ordinary Normal Schools of the Province but at the same time any Roman Catholic could attend the University of Ottawa Normal and have fees, railway fare and board paid by the Province.

In connection with the building of a large new residence for St. Michael's College, fronting on Queen's Park, it is significant that for the past twenty years or more representative members of the staff and graduates of University College, the only non-sectarian Arts College in the University, have sought in vain to have a residence built for the men of U. C. The Board of Governors, composed largely of representatives of St. Michael's and other sectarian Colleges, could never find either the funds or the site for a University College residence.

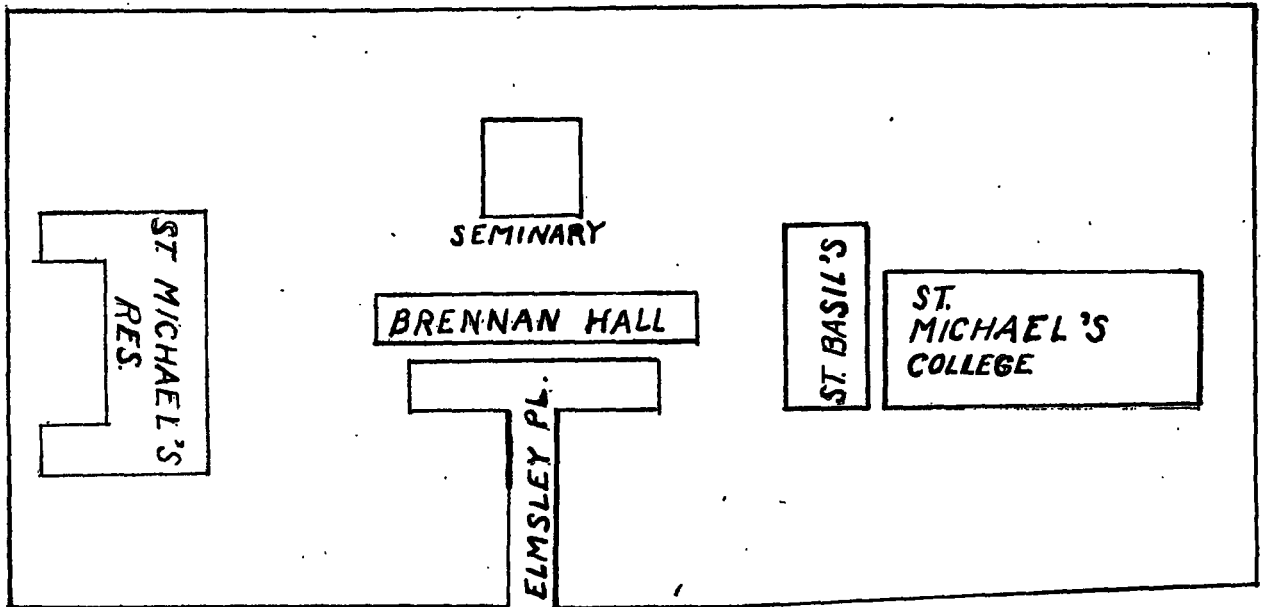
—W. E. B.

CHARLES ST.



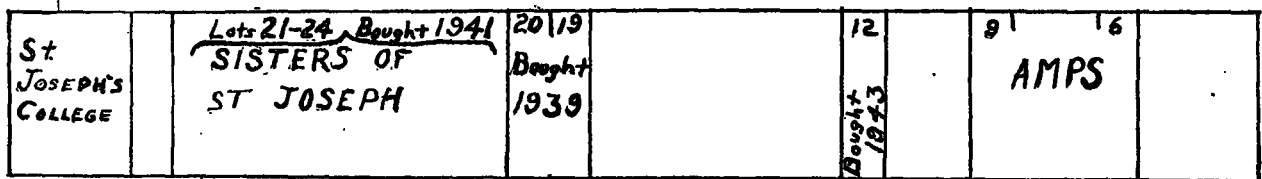
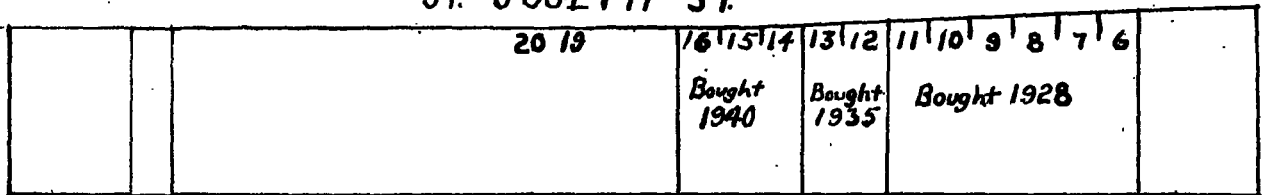
ST. MARY'S ST.

QUEENS PARK CRES.

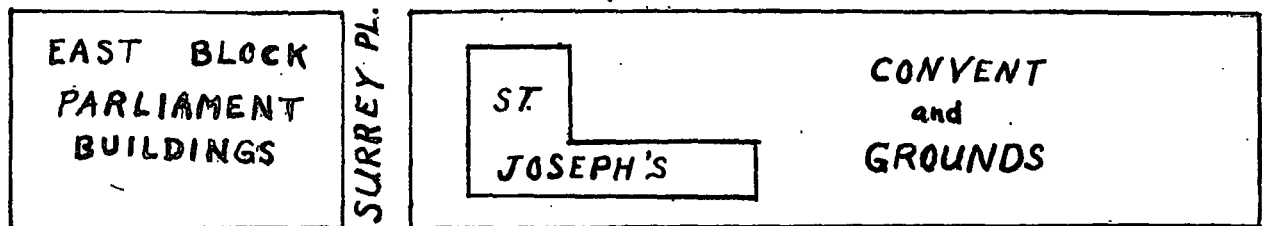


BAY ST.

ST. JOSEPH ST.



ST. ALBAN'S ST.



SURREY PL.

BAY ST.

BREADALBANE ST.

THE CARDINAL'S WARDROBE TO COST TEN THOUSAND DOLLARS

WE print below a despatch appearing in the *Toronto Star* of January 7th. The tailors of Rome are hard put to it to find material for the robes of the new cardinals, who are to receive their hats on February 18th. They have only enough material on hand for about twelve cardinals' robes; and it is said the wardrobe for a new cardinal costs about ten thousand dollars. All this is done in the name of Christianity, and of Him Who said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

The Pope claims to be the successor of Peter, the fisherman, and in their benedictions and maledictions, they speak frequently in the name of "Blessed St. Peter"! and "St. Paul"! Can anyone imagine Peter or Paul with a ten thousand dollar wardrobe? We have never read in the New Testament that the tailors or garment makers of that day in any particular city were hard up for elaborate material to make robes for the apostles when they came.

How amazing that people should read such a despatch in the public press without instinctively feeling that the Roman Catholic institution which calls itself an apostolic church, is removed by millions of leagues from the simplicities and realities of the apostolic era as recorded in the New Testament!

We are told that Cardinal McGuigan of Toronto "has his order placed with a tailor in Rome", and is waiting to learn if the order can be filled. So scarce is the material for these gorgeous robes that some tailors are trying to borrow the robes worn by some cardinals now deceased. Read the article below, and then think of the contrast which the New Testament presents:

Rome Tailors Offer High Prices For Robes of Dead Cardinals

Rome, Jan. 7—(BUP)—A shortage of red cloth and gold tissue caused desperation today in the Roman tailoring shops which for centuries have furnished the \$10,000 wardrobes for new cardinals.

Thirty-two appointees must have their new robes when they receive their cardinal hats from Pope Pius XII at a public consistory Feb. 18.

"But," lamented Signor Tanfani, who has been a special furnisher for the Holy See for many years, "we have today barely enough material left for 12 cardinal robes."

The shortage was so drastic that some tailors were reported offering relatives of deceased cardinals high prices for their old outfits. But not Signor Tanfani, who is 50 per cent. of the outstanding firm of Tanfani and Bertarelli, Vatican haberdashers.

That practice, he said, is "morbid and gruesome." Signor Tanfani almost wept as he explained the problem.

"The other day I had to do a thing that was unprecedented in the history of Tanfani and Bertarelli," he said. "I declined an order for a complete wardrobe for the newly appointed Cardinal Jon de Jong of Holland because we lacked the material.

"Few people realize what is required to furnish the wardrobe for a prince of the church," he continued. "For instance, among other things which are indispensable and which cause the most worry are two paraphernalia—one of scarlet red and the other of deep purple.

"Our only hope is that the pope will come to our aid by getting material from abroad," Tanfani said.

McGuigan Has Order In

"Some of the new cardinals may be able to borrow the necessary robes," commented a spokesman for the Roman Catholic archdiocese of Toronto, referring to the lack of cloth in Rome for robes for the 32 new cardinals. Cardinal McGuigan has his order placed with a tailor in Rome and is waiting to learn if the order can be filled. "In any event he will arrive in Rome in plenty of time to arrange for robes to wear," the spokesman added.

Cardinal McGuigan will leave Toronto Tuesday night en route to Rome. He will sail on the Swedish liner Gripsholm for Naples, whence he will travel to Vatican City.

What the New Testament Says About Robes

Let us see what the New Testament has to say about this whole robing business. Our Lord, Himself, wore no such regalia as is worn even by the commonest bishop. It appears from the record that He had only one robe, and that was seamless, upon which the soldiers, who crucified Him, cast lots, that they might not be under the necessity of rending it, and dividing it among themselves. What a contrast such poverty presents to the glorified "princes" of the "Church"!

But what about Peter? We know nothing of how the apostles dressed. Certainly they never wore elaborate robes. It is said of the apostle whose successor the Pope claims to be:

"Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea."

Certainly Peter had neither a bishop's mitre, nor a cardinal's hat, when he went swimming in order to get close to his Lord.

There is an interesting story in the fourteenth chapter of Acts. When Paul, by the word of the Lord had healed the cripple at Lystra it is said:

"When the people saw what Paul had done. . ."

Understand they did not make a fuss about Paul's having been appointed by Peter as one of the "princes" of the church, but such honour as they paid the apostle Paul was due to what the people had seen Paul do, and here is the story:

"When the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

Paul and Barnabas refused to receive such honours, and so far from having sent their order ahead, like Cardinal McGuigan, to make sure that special robes were waiting for their coming, it is said, "They rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things."

That is about all we can find about clothes in the New Testament, except that before our Lord washed the disciples' feet, He laid aside His garments. And it was then He said, "I am among you as he that serveth." But in order to serve, He laid aside His garments, and girded Himself with a towel ready for real work.

Cardinal McGuigan poses as "a servant" of the people, but for the occasion of his installation in this supposedly high office to which he has been appointed, he needs a ten thousand dollar wardrobe! No; it does not fit the simplicity of the New Testament Church; but there is something in the New Testament that does fit it:

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

And here is a further description of the wealth of this modern Babylon:

"The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."

And this further description:

"The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torments, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

This Editor does not envy the cardinal his splendour. We would a thousand times rather be numbered among simple New Testament believers, and be ranked as a follower, not of the Pope, but of the original Apostle Peter, who said to the poor man at the gate called Beautiful:

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Who Will Pay for The Cardinal's Robes?

And who will pay the ten thousand dollars for the Cardinal's wardrobe? The poor dupes who pay for everything the Roman Church uses, the victims of the greatest racket in the world, and the greatest racket of all time.

DREW'S JESUITRY RE TEACHERS' MINIMUM SALARY

PREMIER Drew's proposal of a minimum salary of \$1,000 a year for elementary school teachers (with the Province paying from 50 per cent to 95 per cent) works out as a grand bonanza for the Separate School teachers, particularly the nuns.

In the Public Schools of the cities only 70 teachers out of 4,788 receive less than \$1,000 per year, and these 70 are now averaging \$970 per year.

In the Separate Schools of the cities 863 teachers out of 1537 receive less than \$1,000 per year, and these 863 are now averaging only \$700 per year. Of the 863, there are 754 nuns.

In the Public Schools of the Counties only 11 teachers out of about 8,000 receive less than \$1,000 per year, and these 11 are now averaging \$900 per year.

In the Separate Schools of the Counties 611 out of 1091 teachers receive less than \$1,000 per year, and these 611 now average only \$760 per year. Of the 611, 451 are nuns.

In the Public Schools of the Districts, i.e., from Muskoka northwards, only 15 out of 1,472 teachers receive less than \$1,000 per year and these 11 average \$900 per year.

In the Separate Schools of the Districts, 86 teachers out of 576 receive less than \$1,000 per year, and these 86 now average only \$770 per year. 56 of the 86 are nuns.

To summarize, the Drew minimum salary scheme will mean an additional \$8,500 for Public School teachers, and only 96 out of 14,000 will benefit by the scheme, whereas there will be an increase of \$484,583 for Separate School teachers, and 1,560 will get an average increase of over \$300 per year. Of this 1560, no less than 1261 are nuns, and Premier Drew is asking the general public to finance up to 95 per cent of this generous gift of his right into the coffers of the Roman Catholic Church. For the Church—not the nuns—will collect these salaries.

—W. E. B.

"THE FOUNDATIONS OF FREEDOM"

A Series of Lectures at Toronto Baptist Seminary by
Dr. J. Wesley Bready

WE are happy to announce that arrangements have been made for Dr. J. Wesley Bready to give a series of four lectures to our student body on "The Foundations of Freedom" during the last two weeks of January. The subjects of the lectures are as follows:

"An Age of Expiring Hopes"—Thursday, January 17, at 10.30.

"The Origin and Development of the Evangelical Revival"—Thursday, January 24, at 10.30.

"The Epic Era of Creative Reforms"—Tuesday, January 29, at 12 noon.

"Protestant Saints Who Made History"—Thursday, January 31, at 10.30.

All these lectures will be given in Greenway Hall and the friends of the Seminary are cordially invited to share them with the student body. Dr. Bready is a recognized authority on the history of the Evangelical Revival, and his book on *England Before and After Wesley* has had a very wide sale. A companion volume entitled *This Freedom—Whence?* has run into ten editions in the United States and Canada. We believe that this series of lectures will make a large contribution to the life of Toronto Baptist Seminary and heartily welcome our distinguished lecturer. —W.S.W.

THE PRIEST "THE ONLY EDUCATED MAN IN THE DISTRICT"

THE following letter was received from one of our readers in further discussion of the speech of Abbé Maheux in Toronto. We have already pointed out some of the Quebec priest's fallacies and specious reasoning in the article entitled, "Rip Van Winkle Comes to Town". Our reader's letter follows:

Your article in connection with Abbé Maheux certainly is to the point, but there is one very significant statement that the Abbé made when in Toronto, as reported in *The Globe* of November 6, which apparently was not touched upon in your article, and this single statement of fact, not only covers a multitude of sins, proverbially speaking, but it is at one and the same time the major foundation stone upon which Quebec is ruling its masses. For your information, I am quoting the Abbé as reported in *The Globe*.

"Many believe the parish priest is a dictator and his will is supreme for his flock," he said. "Such is not the case. His position is complex," Abbé Maheux said, "because he fulfils the duties of a minister of religion, a member of the parish administrative board, a member of the board of commissioners for schools and a private citizen. As the *only* educated man in the district, he is often called on for advice. But as a citizen he must observe civil laws and in his other capacities he is equally restricted."

"The parish priest is kept more closely in check than a member of a political party or even a civil servant," he said.

Will you please note a couple of very glaring facts disclosed in this speech? The first refers to the parish priest, and he says, "as the *ONLY* educated man in the district, he is also called on, etc." Mark that word *ONLY*. Where would Canada be today, if the *only* educated people from Halifax to Vancouver, were the Ministers (of the Gospel), and no one else had any knowledge or wisdom, intellect, or intelligence? If that is not a repetition or a retrogression back to the Middle Ages, I do not know what it is. In that era, the priests were the only ones that did have any knowledge, and they were the only educated people, for which fact, there is abundant history to prove.

The next statement he makes in this particular paragraph, would really be humorous, if it was not for the fact that it is far more serious than it ever could be amusing.

"As a citizen, he must observe civil laws, and in his other capacities, he is equally restricted." The second emulation of Ananias, or really the father of all liars, is that "he is kept more closely in check than a member of a political party or even of a civil servant."

The beautiful little gem of disclosure by the Abbé, particularly in regard to that word *only*, was so striking that I took the liberty to bring it to your attention.

AS A SOUTHERN BAPTIST VIEWS THE PAPACY

THE following article is reprinted from *The Western Recorder* of Louisville, Kentucky, a paper that is published by the General Association of Baptists in Kentucky. It is of interest as an indication of the point of view of Southern Baptists, and more especially for the writer's suggestion of what ought to be done with the pope. We sincerely hope that his prognostication of the effect on Franco, of the Labor victory in England proves to be accurate.

LABOR VICTORY ALARMS POPE GILBERT O. NATIONS

Havoc wrought by the present war threatens the economic structure in every land. None can yet foresee all its consequences. Communism flourished on the wreckage of the former war. But devastation is now far greater. The

resulting political and economic chaos may enhance the dominance of Russia. The overwhelming labor victory in the British election registers a significant trend.

Papal Power Waning

Nowhere is the changing outlook viewed with deeper concern than at the Vatican. During its long career the See of Rome has witnessed many political and military crises. Throughout the Middle Ages it towered above the most powerful civil states. They all trembled before its political might.

But the tremendously popular upheaval of the sixteenth century dealt it a blow from which it has not fully recovered. Since that time its senility has steadily advanced. No longer does the word of the Pontiff shake Europe. No longer can his fiat depose rulers, repeal statutes and constitutions or paralyze the nations with the papal interdict. During the centuries of their unchallenged dominance the Popes were sure of their footing and conscious of their power.

They spoke to the nations in laconic and mandatory fashion. Their commands were obeyed. But the tone of their messages is entirely changed. The Popes are now verbose, peevish and scolding. Their relationship is reversed. They themselves now tremble before the great civil powers.

Europe Revolting

The one power in continental Europe that they fear and hate most is Russia. The feeling is mutual. Russia has neither sympathy nor patience with the See of Rome. Moscow has repeatedly accused the present Pope of secret alliance with the enemy powers.

Effects of the British labor victory already appear in Roman Catholic lands. In Spain it is received as the death sentence of the Franco regime. It was with the recognition and support of Hitler, Mussolini and the Pope that Franco overthrew the elected and constitutional democratic government. The hierarchical press in the United States boasted the protests with which the Roman hierarchy deluged Congress to prevent the friendly Spanish government from buying here the arms needed to meet the combined armaments of Franco and Hitler and Mussolini.

Recent press reports disclose Franco's plots to restore the Bourbon monarchy. No dynasty was ever closer to the Papacy than the Bourbons. Franco struck down religious liberty, restored the Church of Rome as the official religion of the state and returned to the Jesuits the millions of dollars in monopolies with which they had so long blighted Spain.

But the British election now rises to smite Franco. July 27 a London United Press dispatch quoted the head of the labor party in the declaration that Britain will no longer tolerate "plague spots" like those of Franco. The labor government will doubtless be closer to Moscow. Peace terms will be arranged by America, Britain and Russia/Rapprochement of the latter two looks bad for the See of Rome.

Both Franco and the Bourbon dynasty appear doomed. What Stalin and the new British Prime Minister Atlee may do to Pius XII and the Pontifical Throne is not yet certain. They should annihilate the throne and reduce the Pope to the status of a private citizen of Italy and then make that country internationally responsible for his plots and intrigue elsewhere.—Silver Springs, Md.

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ANOTHER ROMANIST RACKET

From the Special French-Canadian Correspondent

THE Roman Catholic Church has many means to strengthen its control over the faithful. It directs their minds within safe channels where the object of their solicitude will not escape out of its influence. To make it easier to keep the French-Canadians within reach the Oblates of Mary Immaculate, experts especially in colonization centres, have organized an association. It has its own newspaper and is very active in many ways.

Such an association has become a real racket in Ontario. I have seen the accounts as reported each day in *Le Droit* in October. It has received hundreds of dollars each day, some days up to thousands during all the month of October. All this money is supposed to be used in defense of the French language in Ontario. The director of this Association even receives a regular salary from the Ontario Department of Education. The Association brings so much money to the order, no wonder they have started branches in Manitoba and Alberta where there are a few thousand French-Canadians to be raised up for their benefit and shorn of their fleece whenever it has time to grow.

As you may see for yourself, their newspapers have all the defects of which they accuse the others. In fact where could we find more incomplete reports of what is going on in the world? Where could you find a more partial view of journalism? It is the worthy strategy of a perverted priesthood. After having kept the children ignorant in school they have to keep the parents ignorant of what is going on in the world. Where could you find a better show of service while robbing them of everything, even their liberty?

It exasperated Father Charlebois whenever one would mention the entrance examination in his presence. "Yes, entrance, just as if entrance was the ultimate goal of the pupil in the French school!" The French-Canadian pupil who passed his entrance examinations may well have felt proud, for there were so few who passed it. It is this entrance examination which pushed me out of colonial history. Up to that time I had known only of Jacques Cartier, Champlain, Dollard des Ormeaux, and Madeleine de Verchères. I might have heard of Laval. How insignificant and devoid of any worth the English people appeared to me. They had no such great men, no such heroes. When I could not think of any missionaries equal to our supposed martyrs, brave enough to face the savages I had the proof that their religion was also devoid of worth. Obligated to go outside of the history of French régime to pass my entrance I realized there was another world and another history worth knowing.

This is the state of mind the *Association of Education*, with its newspaper, is creating in French Canada. And the Department of Ontario is paying good money to its director to enable him to carry it on. They are giving the funds to leaders who are disloyal both to their nation and to their country.

One might form an idea of the revenues of this association in Ottawa by the following:

(1) *The Public Accounts of the Province of Ontario* for the year ending 31st March, 1943, shows on page C 22 that this association is receiving a grant of \$1,600 from the Department of Education of Ontario. Even with this substantial grant they are not ashamed of

complaining of persecution. One should note that the Ontario Educational Association, a more comprehensive association for the whole province receives a grant of only \$2,000.

(2) Numerous contributions come from the different subdivisions into which they have organized the French-speaking part of this province. *Le Droit* published these receipts during September and October. Each day of October it acknowledged receipts never amounting to less than a hundred dollars. Most accounts were generally much more. For example on the first day of October they had received \$289.50 from North Bay centre.

Here is the account for October the 11th:

Region of Kirkland Lake	\$ 244.57
Region of Timmins	\$1,130.97
Region of Cochrane	\$ 288.97
Region of Kapuskasing	\$ 632.05
Total of that day	\$2,296.56

The receipts accounted for on the 16th of October read thus:

St. Isidore de Prescott	\$ 223.59
Alfred	\$ 294.80
Hawkesbury	\$1,108.61
Alexandria	\$ 205.56
Total for the day	\$1,832.56

When we realize that not one day during the whole month there was less than \$100 reported we have a fairly good picture of what revenue they get out of defending the language as a guardian of the faith of French-Canadians.

(3) Add to these, the revenues of their newspaper *Le Droit* established specially for the defence of this seemingly continually imperilled faith.

(4) But this is not all. Out of the Normal school formed for the same purpose the Oblates get \$14,000 for the rent of their building every year since about 1932 (See *Public Accounts of the Province of Ontario*). The Principal of the school, who is an Oblate, gets a salary of \$4,600. All this does not count the training of a couple of hundred of French Roman Catholic teachers every year in the separationist attitude, thus ensuring its permanency.

(5) Now, the Association does not collect money only in Ontario but also from the Province of Quebec where they carry on the propaganda that they are persecuted. I was very disgusted when a couple of years ago I read in one of the Montreal newspapers that the Oblate Fathers were shamelessly asking the school children of Quebec to save their "sous" for the Association so that the persecuted French-Canadians of Ontario might have the means to keep on the fight for their rights in the "Orange" province of Ontario.

It is for a continuance of this racket that we are giving our votes. It is for the continuance of such rackets that the French-Canadians are kept blind and backward. I wonder if our great Ontario educationalists think that they are building a solid democracy this way. I always thought they were clever, but the more I study the situation the more I think they suffer, in some ways, the same blindness as the French-Canadians themselves. The same devils are after them also. They also need the services of good psychiatrists to help them out.

The Roman Catholic priests appeared to be the most shocked by the statement of Dr. Chisholm on morals and his idea of right and wrong and they make the most of it. One should not wonder at that for they themselves having only such a thin surface varnish of morals they want to show it up. There are financial revenues at stake. For them morals are to be preached with sounding words, but they are not to be practised in truth and spirit especially when there are material advantages for the Church. And with such principles what moral education do you expect them to give in the Separate schools? Foolish are those who trust this education to be of the democratic kind. It is just as foolish as it was to trust Hitler with all his sounding propaganda of peace.

It is time now to see to it that the French-Canadians get trained in democracy and not regimented in fascism or corporatism, thus endangering the peace of all. It is time that they should learn that there is such a thing as morals in this world, and that morals should be practised at all times, not only talked about.

A ONE MAN CORPORATION

THE Pope has recently condemned totalitarianism. This was not only very brave on his part, but very expedient, seeing that the Allied Armies have already smashed the power of totalitarianism in Germany, Italy and Japan into a thousand shivers. But no more completely totalitarian system exists anywhere in the world than that of which the same pope is the titular head.

A further example of the absolutist government of the Roman Church was brought to our attention by a reader in Ottawa who kindly sent us Bill W of the Senate of Canada, entitled "An Act to incorporate the Catholic Episcopal Corporation of Whitehorse". On the corner of the bill our correspondent has written "Why not 'Romanist'?" We re-echo his question, for in the body of the bill itself, where the succession of the "Vicar Apostolic" is dealt with, it is specified that such person must be "in communion with the Roman Catholic Church". The priests take no chances with loose terminology when the right to property is at stake. Then "Catholic" is not enough, it must be "Roman Catholic."

But the most amazing feature of the Bill is the fact that it establishes one man as the corporation. He alone has the full power over all the property of the Roman Church in this vast stretch of territory. And he, and his successors, to whom this sovereign right is to be transmitted, are appointed at the pleasure of the pope at Rome. In practice, this is to say that the pope at Rome is the virtual possessor of all the goods and property of the Roman Church in this particular part of Canada. And what is true of the Episcopal Corporation of Whitehorse, is also true of every other Roman diocese in Canada and throughout the world. That is to say, the pope of Rome is the virtual owner by his right of office of every stick and stone of all the Roman Churches, schools, convents and of the hundreds of other institutions not only throughout the length and breadth of Canada, but of the whole world. And it is such an one that has the effrontery to condemn "totalitarianism". Mussolini and Hitler were pale copies in comparison with such a mass of wealth monopolized by one frail pair of hands.

Following are a few sections of the above-mentioned Bill:

Incorporation

1. The Right Reverend Jean Louis Coudert and his successors, being Vicars Apostolic of the Vicariate Apostolic of Whitehorse, in the Yukon Territory, in communion with the Roman Catholic Church, are hereby incorporated under the name of "The Catholic Episcopal Corporation of Whitehorse," hereinafter called "the Corporation".

Power to Acquire and Hold Property

4. The Corporation may purchase, take, have, hold, receive, possess, retain and enjoy property, real or personal, corporeal or incorporeal, and any or every estate or interest whatsoever, given, granted, mortgaged, devised or bequeathed to it, or appropriated, purchased or acquired by it in any manner or way whatsoever, to, for or in favour of the uses, and purposes of the Corporation or to, for or in favour of any religious, educational, eleemosynary or other institution established or intended to be established by, under the management of, or in connection with the uses or purposes of the Corporation.

Investment of Funds

11. The Corporation may invest its funds, or any portion thereof, either directly in the name of the Corporation or indirectly in the name of trustees, in the purchase of such securities as it may deem advisable, and also may lend its funds or any portion thereof on any such securities.

Vacancy, Absence or Incapacity

12. In case of any vacancy occurring in the said Vicariate or in case the Vicar Apostolic for the time being shall from absence, sickness, infirmity or any other cause become incapable or incapacitated to perform his duties in the said Vicariate, then the member of his clergy, who, according to Canon Law, is selected to administer the Vicariate shall during such vacancy, absence, sickness, infirmity or incapacity have the same powers as are by this Act conferred upon the said Vicar Apostolic.

Protestant denominations whose property is held by democratically elected officers and boards will find it hard to understand the absolutist system of church government that is revealed in the above Bill passed by the Senate of Canada. We do not protest against the Roman Catholic Church being granted the privilege of conducting its affairs in any way it sees fit, but we think it is worth putting on record for the information of the Protestant public, this concrete proof of Roman Catholic totalitarianism. Among Baptists, each local congregation is a self-governing unit, conferring with sister churches, but neither dictating to them nor receiving orders from them. Each congregation holds its own property and administers its own funds according to the wishes of its membership. Those who search the New Testament for principles of church government will look in vain for anything even slightly resembling the Roman system, unless it be in the words of warning our Lord addressed to His disciples:

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant.—(Matthew 20:25f.)

In view of these words of our Saviour, is it to be wondered at that people who have free access to the Bible regard the papal form of totalitarianism as the

embodiment in our day of the Scarlet Woman? Those who wish to practise the Roman Catholic religion in Canada are free to do so, and their papal Church is free to hold its property and conduct its own affairs as it chooses; but it is a cause for wonder that citizens of a free, democratic country should choose in religious matters to submit to the yoke of bondage imposed by a foreign prince.

—W.S.W.

LOTTERIES AND BINGOS ARE FORBIDDEN

"Never" Means Hardly Ever

IT is good news to read that Attorney-General Blackwell of Ontario has announced that lotteries, raffles, and bingos are to be stamped out in this Province. *The Globe and Mail* gives the following report:

Vows Strict Enforcement

"Illegal lotteries, raffles and bingos," the Attorney-General declared, "other than occasional bingos for religious or charitable purposes, have reached such proportions that it has become necessary for the department to intervene in the enforcement of provisions of the Criminal Code relating to these practices." From now on the law is to be strictly enforced.

While bingos will not be prohibited entirely, they may be held in future "only occasionally" and only for religious or charitable purposes. Even then they will be permitted only with the consent of local authorities.

"This means," an official said, "that, while churches and charitable organizations may hold bingos once in a while, they will no longer be permitted to advertise 'Bingo Every Tuesday,' as many do."

THE GOSPEL WITNESS heartily supports this move to enforce the law of the land, and regrets most heartily that they have in fact been suspended through negligence of law-enforcement officers. Gambling in any shape or form is an open encouragement to lawlessness of all kinds and is the usual accompaniment of drinking and immorality. We hide our heads with shame when we see the "bingo" sign outside any lodge or society that is not Roman Catholic. Happily there are few groups that sponsor such gambling in Ontario except Roman Catholic Churches and organizations, which seemed to have claimed and won an almost absolute monopoly on the ill-gotten gains from this illegal practice. They have thus earned an unenviable reputation.

It is much to be regretted that Mr. Blackwell has thought it necessary or expedient to leave such a loophole in his vows of "strict enforcement" as to suggest that "churches and charitable organizations may hold bingos once in a while. . . ." Ecclesiastical gamblers will find that opening wide enough to drive a coach and four through it—and their equipage will be found to contain the rotund and smiling countenance of a newly made English-speaking Cardinal. The Roman Church batters and thrives on bingos, raffles and lotteries. Why did not Mr. Blackwell have the courage to say that "never" means "NEVER!" His declaration reported above, has all the appearances of being a charter authorizing every Roman Church in the Province to continue reaping its golden harvest from this filthily lucrative trade. Has the Attorney-General sought his inspiration for "bingos once in a while" in Gilbert and Sullivan's comic opera in which occur the famous words "Never, no never . . . well hardly ever!"

—W.S.W.

CHURCH AND STATE IN QUEBEC

THE Province of Quebec probably approaches more closely to the Roman Catholic ideal of the proper relationship of church and state than any other country on earth. As an example of how government is conducted in that Province, we translate from the French-language Romanist press of Quebec the following news item of recent date:

Mr. Duplessis receives His Excellency, Mgr. Charbonneau

Quebec, 20. (D.N.C.) Mr. Maurice Duplessis, Prime Minister of the Province, received yesterday His Excellency Mgr. Charbonneau, Archbishop of Montreal. Mr. Omer Côté, Provincial Secretary, shared in part of the interview. Without doubt very important questions were discussed, for this interview lasted almost two hours. No declaration has been made to the press. Towards the end of the afternoon, the head of the government presided over a session of the Cabinet which lasted until half-past seven.

Solve the riddle: What orders did Mr. Duplessis receive from His Excellency, the Archbishop of Montreal? Answer: The Cabinet knows, the public will pay for it. Thus is government conducted in Quebec, unless, of course, the Archbishop restricted his interview with the Prime Minister to strictly religious matters and sought to win him to a life more strictly conformable to the teachings of the Church. This is possible, and if it were so, then the Cabinet meeting must have been of the nature of a closed retreat to allow Mr. Duplessis to evangelize his fellow politicians. But our knowledge of government in Quebec leaves but a small margin of doubt in our mind that the Archbishop's conversation was more political than religious, even if, in the view of Romanism any real distinction between the two were to be admitted.

—W.S.W.

30,000 Polish Roman Catholics for Quebec?

THE MONTREAL STAR reports that a Polish society has purchased a large estate in the Eastern Townships of Quebec with a view to establishing there a self-contained community with complete medical, religious, and teaching facilities for 30,000 refugees from Poland. It plans to purchase army buildings and to move them to the farm where they may be used for housing accommodation. It is expected that government bulldozers will clear the land for the new buildings in the spring. It is said that a great many of the persons to be brought to this colonization scheme will be unable to work.

Before the last election the gentleman who is now Prime Minister of Quebec sought to make a major issue of an allegation that thousands upon thousands of Jews were to be brought to Quebec. We may therefore assume that he would not give his consent to the use of government bulldozers if the above settlement were being made under Jewish auspices. Furthermore, nationalistic French-Canadian societies of the brand *St.-Jean Baptiste* showered petitions on the Canadian government at the beginning of the war against immigration from Great Britain, so we may rest assured that the 30,000 Poles spoken of in connection with this plan are not of the Protestant persuasion. We may therefore reasonably presume that they are Roman Catholics, and this presumption is still further strengthened by the complete silence of *St.-Jean-Baptiste* who sees nothing in it against which to protest.

The Eastern Townships used to be considered an English-speaking and Protestant section of Quebec, but

the natural increase of French-Canadians has almost everywhere in this district wiped out the numerical superiority of Canadians of other racial origins. Apparently the Roman Catholic Hierarchy is still not satisfied with the natural fecundity of French-Canadians, even though it is now reinforced and encouraged by the Government bounties, known as Family Allowances. Hence they call upon the help of immigration from Poland, though decrying to high heaven any attempt to bring to Canada intelligent and highly skilled workers from the British Isles.

We note that the scheme is said to depend upon "government sanction", which as far as immigration goes is a Federal matter under the control of the Mackenzie King government. We may guess what answer Mr. King will give.

A Priest's Ignorance of the Bible

An English reader of this paper sends the following gem from an article by a priest published in *The Daily Sketch* of London. This priest, "Father" Agnellus Andrew, O.F.M., wrote the following paragraph:

It was in the first century of the Christian era that St. John, a worn, old man, wrote in a letter to his converts that "Love of self is the root of all evils."

Our correspondent notes in the margin this comment: "Not John, but Paul, to Timothy; not self, but money: I Timothy 6:10: 'The love of money is the root of all evil.'"

All of which reminds us of a good story that a French pastor in Paris told us some years ago. At the time of the death of Woodrow Wilson, a French statesman made a speech eulogizing the late President, ending with the words, "As one of your own American poets has said: 'O death, where is thy sting? O grave, where is thy victory?'" The colossal blunder of attributing these words to an American poet entirely escaped the statesman, his staff, and the newspaper which published it. Our French friend remarked that it was the kind of mistake that could happen only in a country with Roman Catholic traditions and a background of infidelity. The Bible is an unknown book to the vast majority of Roman Catholics, both priests and lay people. It is therefore of little wonder though a cause of amusement that the English priest not only misquoted the text of Scripture but attributed it to another writer.

STILL ANOTHER EXAMPLE OF SOCIAL STUPIDITY

THE law permits the manufacture of revolvers of various sorts. It permits, under license, the private ownership of such instruments of destruction. We wonder why! This Editor has never owned a revolver. He could not be persuaded to have one in his house on any terms, much less carry one in his pocket. And in the years of his existence he cannot recall a single instance when a revolver would have been anything but an encumbrance, and a potential danger. If we can do without a revolver, so can everyone else. There may be justification for private ownership of rifles, and shot guns, for sporting purposes, but such weapons cannot be carried in the pocket, nor can they, by any means, be concealed upon the person. But revolvers can. Such weapons are manufactured, and sold, and now, by all counts, thousands of them, of various sorts, are being brought back from Europe as souvenirs, and are either being given away,

or sold. A cannon or machine gun would be less dangerous: they are not so easily concealed. We do not suppose it is lawful to carry hand grenades, or bombs around. But they may be no more dangerous than revolvers of different sorts.

What is the result of this practice? Multiplied examples of robbery and murder; editorials in the papers, and resolutions passed by business organizations asking for increased police protection.

What makes such instruments so dangerous? It is almost impossible to turn the dial of one's radio without hearing gun play of some sort, detective stories, murders, and what not, depicting scenes of violence. Many of the so-called "comics" are not comical at all: they are representative of tragedy. In the majority of them someone is flourishing a gun, or, as we prefer to say, a revolver or a pistol. Then the police, or someone else, are turned loose to apprehend the criminal.

We do not attend the movies, but we have seen the lurid placards outside the cheaper picture shows, and nearly all of them depict scenes of violence. The same seems to be true of most of our magazines. They contain stories of horrible immorality, or of actual violence, and sometimes of both.

All these things are perfectly lawful. The minds of the youth of the country are being saturated with ideas of violence. We do not believe it is possible for young people long to continue, mentally, to wallow in this kind of thing without at length resorting to violence themselves, and when they are so moved, a legalized licensed pistol is at hand for their use. Surely our law-makers need to have their heads examined!

What remedy can be prescribe for the checking of the current crime wave? Had we our way, we would so amend the Criminal Code as to make it a criminal offence for anyone to manufacture, or sell, a revolver to any private person. Every such weapon made, should be made under Government supervision, and should be possessed only by officers of the law who may, in self-defence, use them lawfully. Howbeit, it is worthy of note that for many, many, years, so far as we know, until the war period, English policemen were never allowed to carry fire arms. The result was that burglars did not carry fire arms—and although there were break-ins, and robberies, there were no murders.

Next, we would make it a criminal offence for any private person to be found in possession of a revolver or pistol, either on his person, or in the home. There is not a person out of jail in the whole Dominion of Canada, apart from a police officer, or members of the military, who has any need of a revolver. The statute prohibiting the possession, or carrying of a fire arm, capable of being concealed on the person, should impose a very heavy penalty of not less than three years in the penitentiary. The law is very clear in respect to persons found guilty of robbing His Majesty's Mail. The sentence is mandatory. A magistrate, or judge, is allowed no discretion, and must, when the person is found guilty, send him to penitentiary, if we are not mistaken, for a minimum of three years. If such an amendment to the Criminal Code were made, and were we in the House of Commons, we would propose such an amendment, we would make it to become effective within three or four months of its proclamation. During the interim the Government could advertise in all papers, daily, and weekly, and over the radio, that it was now a criminal offence even to own a

revolver, and that everyone in possession of such a weapon was required to surrender it to the nearest police station, without recompense. Toward the expiration of the period, the advertisements could be intensified, and people could be warned that after so many weeks, and then by and by, a week or so many days, even the most respectable person in the country, if caught in possession of a revolver, would be sent to penitentiary, for three years. Anyone who would retain such a weapon after such announcement, would be a potential killer, and would deserve the punishment prescribed.

We venture to offer this suggestion to those who are in authority.

WE HEARTILY AGREE

THE letter following was intended as a private note. It was not sent for publication, but it so exactly represents our view that we decided to publish it. Our correspondent, we think, will not object, since we have removed both name and address. Now please do not ask who wrote it. We won't tell—so there!

December 28th, 1945

Dear Dr. Shields:

I had a wakeful night recently, because I could not get my mind off the possibility that the Committee in charge of drafting the national flag for Canada might be weak enough to place the gruesome and horrible picture of a human heart, as requested by the Roman Catholic powers that be, in its centre.

Just as if the heart of Jesus could be painted! The great qualities of our Saviour, His love, kindness, and mercy, are all spiritual attributes, and invisible. The idea of painting a picture, even though trimmed up with flashes of gold, is repugnant in the extreme. You could not possibly make a representation of a heart, other than it is, namely, a rather repulsive piece of meat. Think of it, and venerate it! Who could?

We need no symbols. I suppose Light only would be an approach to an appropriate symbol; but that could never be painted.

Ours is a great flag, and stands for true freedom and justice, a truly Christian flag. Why try to substitute anything for such an accepted standard?

If you can do anything to make the so-called Sacred Heart ridiculous, perhaps our new Canadian Cardinal may be pleased to withdraw it from public view.

Trusting that your health and strength may be fully restored,

I am,
Sincerely yours,

PRAY WITHOUT CEASING

Sinking times are praying times with the Lord's servants. Peter neglected prayer at starting upon his venturesome journey, but when he began to sink his danger made him a suppliant, and his cry, though late, was not too late. In our hours of bodily pain and mental anguish, we find ourselves as naturally driven to prayer as the wreck is driven upon the shore by the waves. The fox hies to its hole for protection; the bird flies to the wood for shelter; and even so the tried believer hastens to the mercy-seat for safety. Heaven's great harbour of refuge is All-prayer; thousands of weather-beaten vessels have found a haven there, and the moment a storm comes on, it is wise for us to make for it with all sail.

—Spurgeon

ARE ORANGEMEN BECOMING "SUNFLOWERS"?

AT the time the Ferguson Government sold out to the R. C. church on the bilingual issue and fastened French-speaking schools onto Northern Ontario with a deadly grip that is throttling that part of the province to-day, a Toronto daily aptly remarked that the Orange leaders of that day had bartered their protestant principles for party and personal advancement. It dubbed them "sunflowers", who turned their faces towards the man who was handing out political plums.

In 1928, when the Orange order was being looked to for guidance on the separate school question, a monster Orange meeting was held at Barrie, at which the Grand Lodge of Ontario West was to do some leading. At that time Thos. A. Kidd, a member of the Legislature, was Deputy Grand Master of British America, Loftus H. Reid was Grand Secretary and Rev. W. L. Lawrence was Grand Master of Ontario West. Mr. Lawrence had expressed dissatisfaction with the Ferguson policy.

When the Barrie meeting took place, Mr. Reid (then Secretary of the Orange Legislation Committee) was the right-hand man of "Bro." Ferguson and made him appear the right man in the right place with the right policy. Premier Ferguson almost completely hoodwinked the Grand Lodge and persuaded them to give his treacherous policy a "five year trial." The five years has now become eighteen, in spite of vigorous protests from later Grand Lodges.

Premier Ferguson left for England when Orange resentment began to rise, but before he went he made "Bro." Kidd the Speaker of the House ("Bro." W. J. Stewart of Parkdale please note). "Bro." Loftus Reid was made a member of Toronto Hydro Commission, another Grand Lodge officer received a still more lucrative position and a fourth stalwart became a Judge.

The Sunflowers of the Orange Order to-day are again turning their faces towards a generous Premier. It will be interesting to see what ones will be the Premier's greatest advocates in the coming storm against the present great betrayal of Ontario's Public School.

What help can be expected from the present leaders of the Orange Order in the battle against George Drew and his Catspaw Cabinet, which is backing him to the full in pulling financial chestnuts out of the public treasury for the Separate Schools? The present Drew Separate School Policy is the most vicious proposal ever presented to the people of Ontario, even by the hierarchy itself.

Where does Grand Master Hilliard Birmingham stand in regard to the Drew Policy of paying up to 95 per cent of Separate School costs out of Public Funds? Mr. Birmingham was Head of the Liquor Control Board under the last Tory Government in this province and is today steward or manager or something of the kind at the Albany Club, the citadel of Conservative partyism and Toronto ward politicians.

Where does Mr. Loftus Reid stand on the Drew sell-out? When asked two years ago where he stood, he replied that he didn't know Drew had such a policy. For some months past he has adorned an "Education Commission", which is just as sure to whitewash Premier Drew's sell-out as the Merchant Commission of 1925-27 whitewashed the Ferguson sell-out on the French-language question. Mr. Reid has sat on the To-

ronto Board of Education during the past two years of our effort to enlighten the public as to the danger, and his "Thank God for George Drew" has almost overshadowed Cardinal McGuigan's gratitude.

Two years ago, at a meeting at St. John's Hall, Premier Drew's Triumvirate of Strong Men staged a get-out-the-vote rally. The principal speakers were Loftus Reid of the Orange Order, Vincent Reid, Organizer and President of the Holy Name Society and the Knights of Columbus and Mr. Sanderson, the Bug Exterminator and keywitness in the "Gestapo" trial. Truly a "Wholly Alliance"—wholly pro-Drew.—W.E.B.

The Catholic Register Knows What Was Promised

If Trustee Loftus H. Reid knows nothing about the Drew Separate School Policy, the Catholic *Register* had no doubts on the matter. In its leading editorial right after the election, August 14th, The Canadian (R.C.) *Register* said:

"The immediate programme offered by the predominant party has an item of great interest to Catholics. It was the leading plank of Mr. Drew's platform that the Provincial Government should bear at least half the cost of the schools. Owing to the iniquitous system of assigning corporation taxes which now prevails a lessening of the share of school finances to be raised locally should be to the substantial advantage of the Separate Schools."

We would advise Trustee Reid to look at *The Register* occasionally just to see what is "in the air", and what "intangible influences" are being brought to bear on the Separate School vote. *The Register* for August 21st said editorially, "There was something 'in the air', so to speak, which turned a third of the electors of Ontario away from their old allegiances. Catholics are subject to these INTANGIBLE INFLUENCES like other people." If the offer of two major political parties in Ontario to pay half the school taxes for the Separate School Supporters is an "intangible influence", just what would *The Register* and Trustee Reid consider "tangible"?

A SAMPLE OF QUEBEC JUSTICE—VS. INJUSTICE

IN the summer of 1944 two returned English Protestant soldiers who had been wounded at Dieppe were driving in their auto to their summer home in "Weir," County Argenteuil, Que. Passing through a little village called "Lost River", also in Argenteuil, they took a notion that they wanted a drink. In the village was a hotel owned and run by a French-Canadian. When the soldiers arrived at the hotel the owner had retired for the night. Several times they called on him to get up and serve them. It was then 11.00 p.m. This annoyed the hotelman; so he arose, loaded his gun, pointed it through the lattice work in front of his house, fired and put 32 slugs right into the man's heart. Of course he died instantly. The wheels of justice were set in motion and the hotelkeeper arrested. At first he denied all knowledge of the crime but when the gun was found, which he had hidden, and other evidence piled up as to his guilt he confessed that he had fired the fatal shot. He was arrested and taken to St. Jerome, a French town also in Argenteuil. At the inquest the French jury brought in a verdict of manslaughter, and the accused was allowed his freedom on a \$900.00 bail.

Some time later the trial took place. The hotelman confessed his guilt and the French Roman Catholic jury retired for two hours and brought in a verdict of "not guilty" and the indicted man went free. He said he was guilty, the jury said he was not.

The prosecuting lawyer threatened to appeal the case but when I wrote him urging him to do so, he replied that he could not make the appeal without the authorization of the Attorney General of the province. Evidently that permission has not been given as nothing more has been done about it. I happen to know the case and the man involved well as my summer home is in the vicinity, and I was there at the time.

What a miscarriage of justice under the British flag.

W. D. REID.

"WHY"

"The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe
and Dr. T. T. Shields

40 pages, designed for circulation by League Members.
Send for sample copy. If convenient enclose 3-cent stamp for postage.

BEWARE DIVISION

(An Editorial from *The Sherbrooke Daily Record*, the only English Daily in the Eastern Townships of Quebec, and the oldest daily in the district.)

Corporatism—the system of professional guilds—was the best means of fighting Fascism and Communism, said Hon. Laurent Barre, Provincial Minister of Agriculture, speaking recently to the County Councils of the Province.

He went on to say "we French Canadians are a people apart. No need to delude ourselves. Those who dream of our disappearance had better change their minds for they will never see their dream come true." Speaking about immigration Mr. Barre said, "it is the most serious danger facing agriculture."

"I have no contempt for any race, but I know that when a Canadian emigrates to another country he receives no favours, and I believe we are entitled to act the same way with immigrants in Canada."

Here again are Canadians treated to the voice that divides. So often through the years have political leaders, striving for personal and selfish gain, attempted to set one race against another in this nation. Mr. Barre, by such a speech, is doing this country and Province a profound disservice.

French-Canadians are not a people apart—they are part of the very life blood of Canada—the oldest part. Ask any of the thousands of French Canadians who fought overseas and not one will say that his war aim—what he was willing to die for—was to make himself, or his compatriots, a separate people.

One of the chief weaknesses of the Duplessis' Government seems to be the lack of direction and cohesion on matters of high policy. On the one hand we have speeches like that of Mr. Barre, a speech that when published in Ontario, for instance, strengthens the hand of those who preach that this Province is disloyal, and on the other hand we have the example of such men as Hon. J. S. Bourque, who has worn the uniform of his country in two wars.

Nor does Canada need any such system as Corporatism. We do not want to set up any artificial class distinctions or barriers in this country. One of the most impressive aspects of Canadian life to the traveller from Europe is our freedom from the rigid caste system that has so long been enforced in that war torn continent.

If Mr. Barre is worried about Fascism or Communism

getting into power in Canada let him remember that the best way to fight such evils is by having a well informed electorate, free from Government control, choosing their representatives by a free and secret ballot, free to discuss their opinions and basing those opinions on information given through a free press—in other words by practising the sacred rights of a democratic country.

To complete a speech full of misinformation and prejudice Mr. Barre then spoke about immigration.

Immigrants coming to Canada do not look for special favours. In most cases they come from lands governed by such stifling systems as Mr. Barre would institute here with his Corporatism, and they feel it privilege enough to breathe free air, and be able to speak their minds in peace.

They look for a chance to live unafraid, to earn a decent living, and bring up their families free from the stultifying influence of Government control. This they can find in Canada—let us make sure that it will always be available.

Any doctrine that would divide this country, that would set up one group as a "race apart," that would organize class against class, should be held up in the full glare of public notice, where all the people of Canada may see it, and then let their good common sense discard it.

THIS SPECIAL CARDINAL ISSUE OF THE WITNESS

We had such floods of applications for copies of the address which appeared in last week's issue of *The Gospel Witness* that we have been compelled to reprint it this week. People have not only asked for copies for themselves, but they have sent us lists of names of many to whom they desired to have copies sent. At this writing, Tuesday, January 8th, by two mails alone 380 applications for copies were received, and these hundreds of applications daily have continued since a week ago Monday.

Today a gentleman called placing an order for 5,000 copies and 5,000 wrappers, which he will have addressed and mailed to 5,000 people. He expressed the desire to identify himself and his son to the recipient as the sender, so that they will write a letter, a copy of which will be inserted in every one of the 5,000 copies. And in that letter they propose to say that in their view the time has come when Protestants should come out of their hiding places, and publicly identify themselves with the Protestant movement, instead of leaving it all to a few people, and contenting themselves with remaining behind the scenes and saying, "God bless you; you are doing a great work!"

We report this happy experience of this afternoon as an example for many others.

Put a Copy in Every Home in Your Town

Why not arrange to have a copy of this issue placed in every home in your town? Suppose there were a thousand homes in your town, in quantities of a thousand we could supply the *Gospel Witness* at three cents a copy. A group of Protestants could get together in a town, and resolve to put this issue before the people of their community. It would be possible to get some people together to address the wrappers, and one cent apiece would deliver a copy by His Majesty's Mail. We think it is more effective to send it by mail than by indiscriminate house-to-house distribution. Of course if one should take a copy and go to a neighbor, and say, "I have read this, and want you to read it, and pass it on to someone else, and then let us get together to discuss it", that would be more effective still. But a few people in different commun-

BELIEVE IT OR NOT

ROME, Sept. 27.—Citing a statement attributed to Prof. Harold J. Laski of Britain, the Vatican sought to restore the monarchy in Spain—as reported here in the *Unita*—an editorial in the *Osservatore Romano* this evening declared:

"We are authorized to declare that such information is without foundation because the Holy See has always remained aloof from said question."

New York Times, September 28, 1945.

THE AUTHORITY CLAIMED BY THE CHURCH OF ROME

Judges ought to remember that their office is 'jus dicere', and not 'jus dare'; to interpret law, and not to make law, or give law; else will it be like the authority claimed by the Church of Rome, which, under pretext of exposition of Scripture, doth not stick to add and alter, and to pronounce that which they do not find, and by a show of antiquity to introduce novelty.

—Sir Francis Bacon, *Of Judicature*

ISSUE OF THE WITNESS

ities could get together, and in that way spread this issue throughout the Dominion by tens of thousands. This number contains a great deal of important information which can be found in no other periodical, and unless the people are reached by *The Gospel Witness*, they will simply be in ignorance of what is going on.

Another Suggestion

Ministers of all Denominations could greatly assist. They could send for enough copies to distribute to every member of their congregation, take the subject matter treated here, of the various aspects of Roman Catholic aggression, and make it the subject of an address. Advertise it in advance, and then at the close of the address distribute copies of *The Witness* to all the congregation; and every member of the congregation receiving a copy of this *Witness*, by reading it would know that if he wanted to distribute it to a hundred other people, all he has to do is to write in for copies. We want to get this issue out not only to tens of thousands of people, but we want every one of those thousands of people to become a Protestant missionary and propagandist to somebody else, to spread this issue throughout the Dominion. We appeal to you to help.

How To Advise Us

As soon as you have made up your mind how many copies you want, send us a telegram. It would greatly reduce our costs if while the paper is running through the press, we could know, approximately, how large an edition to print. Advise us by telegram, or otherwise if you are at the extremities, Vancouver, or Halifax, send us air mail letters, special delivery, telling us how many copies you want. There will be no limit. We will publish as many thousands as can be circulated. We earnestly hope to see the circulation of this edition run far beyond the one hundred thousand mark.

Now then, let everyone help in every way possible. Over and above the suggestions we have offered, you may think out ways and means for yourself and whatever they may be you may depend upon our enthusiastic cooperation.

Bible School Lesson Outline

Vol. 10 First Quarter Lesson 3 January 20, 1946

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

THE TWELVE APOSTLES CHOSEN

Lesson Text: Mark 3.

Golden Text: "Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

I. A Stern Rebuke—verses 1-6.

Parallel Passages: Matt. 12: 9-14; Lk. 6:6-11.

The Lord Jesus again entered into the synagogue at Capernaum. It was His practice to repair to the house of God on the Sabbath Day, where He joined with others in the praise and worship of His Father (Mk. 1:21, 39; 6:2; Heb. 2:12). Let us follow His example and make the Lord's Day a day of spiritual profit and holy service.

The man with the withered hand was probably standing near or in the synagogue in order to ask help from the worshippers (Acts 3:2, 3). The afflicted and distressed look us for sympathy, inasmuch as love to one another is one of the earmarks of a Christian (John 13:34, 35; 15:12; 1 John 2:5; 4:20).

Our Lord faced His adversaries with direct questions which subdued them into silence. Evil men shun the light of truth (John 3:19-21), and when they are reproved, they are liable to turn against the one who has rebuked them (Prov. 9:8; 10:17; Isa. 29:20, 21). Our Lord exposed the duplicity and insincerity of the Pharisees (John 9:16). "Is it lawful to heal on the sabbath day?" was their question; to which He replied, in effect, "Is it lawful not to heal on the sabbath day?" The failure to do good when the opportunity offers is equivalent to doing evil; sins of omission may be as serious as sins of commission.

The anger of the Lord is not passionate temper, but the reasonable moral indignation of the Holy One, Whose nature recoils against sin (John 2:17; Rom. 1:18). The Pharisees were strict in matters of law, but they neglected to practise mercy and kindness (Matt. 9:13; 23:23). Our Saviour is kind in His justice and just in His kindness.

The man whose affliction was the occasion of this discussion was completely restored by the power of God, while the opposition of the Pharisees became more pronounced. They joined the political party of the Herodians in a plot against the Son of God.

II. A Swift Recognition—verses 7-12.

Parallel Passages: Matt. 12:15-21; Lk. 6:17-19.

The first year of our Lord's earthly ministry is known as the year of popularity. He was applauded by the multitudes, who heard His preaching and experienced His healing power.

The unclean spirits, emissaries of Satan, recognized His Deity. They were compelled to acknowledge Him, and to own His superiority (Matt. 8:29; Lk. 4:33-35; Acts 16:16, 17). Their unwilling tribute was not welcome to the Saviour, Who bade them hold their peace. On the other hand, the Lord takes pleasure in the willing, whole-hearted adoration of those who love Him.

III. A Special Requisition—verses 13-21.

Parallel Passage: Lk. 6:12-16.

The importance of the appointment of the twelve apostles may be judged by the fact that our Lord spent the previous night in solitary prayer (Matt. 14:23; Lk. 6:12; 9:28; 21:37). The church is under solemn obligation to separate unto God those whom He would have as labourers in His vineyard (Matt. 9:38; John 4:35; Acts 13:2, 3).

The Twelve were chosen by the sovereign grace of God (John 15: 16, 19; Acts 1:2), and called to be disciples by His effectual call (Rom. 11:29). While it is true that all Christians have been chosen and called by the Lord (Rom. 1:6;

8:28-30; Eph. 1:4; 1 Pet. 2:9; Rev. 17:14), yet, in a special way He ordains those whom He chooses to minister for Him in positions of leadership (Acts 9:15; 22:14; Rom. 1:1, 5; Gal. 1:15, 16; 1 Tim. 1:12).

The Lord purposed that the apostles should have fellowship with Him, should preach, heal and cast out demons. Their secret converse with Him would give them strength to speak and to serve in public. Each child of God has been given gifts, and a ministry to perform, and as we wait upon Him, He will supply the needed grace (Rom. 12:5, 6; Eph. 4:7). May He help us to abide with Him constantly, to witness of Him truthfully, and to minister for Him faithfully!

In the lists of the names of the apostles Judas Iscariot is mentioned last; he is in a class by himself (Matt. 10:4; Lk. 6:16). The Lord knew that Judas would betray Him (Matt. 26:21; Mk. 14:18-21; John 6:64, 70; 13:11; 17:12), but in His sovereign will He chose to have him as a disciple, that the Scriptures might be fulfilled (Psa. 41:9; John 13:18, 19; Acts 1:16, 17). Judas was given every opportunity to reform, and when he fell, he was without excuse (Acts 1:25).

The friends of Christ entirely misunderstood His mission (Matt. 13:57; John 7:3-7). To them He seemed reckless and beside Himself as He sacrificed His own comfort to go in and out among the people. They wanted Him to live selfishly and comfortably and to consider His own interests, but the One Who saved others could not and would not save Himself (Mk. 10:45; 15:31).

IV. A Severe Retribution—verses 22-30.

Parallel Passages: Matt. 12:24-32; Lk. 11:14-22.

The discussion concerning the unpardonable sin arose after Christ had healed a demoniac (Matt. 12:22; Lk. 11:14). The Pharisees were jealous when they noticed the people's admiration for Christ. They could not gainsay the miracle (John 9:25; Acts 3:9, 10; 4:16), and so they attempted to discredit the Lord by impugning His motives and attributing His power to Satan. Their charge was wholly without reason. Moreover, the miracle itself demonstrated His superior power and foreshadowed the ultimate overthrow of Satan (verse 27).

The sin for which there is no forgiveness is here defined as the sin of blasphemy against the Holy Spirit. It is the act of attributing to Satanic sources the power of Christ (Matt. 9:34; John 7:20; 8:48; 10:20).

V. A Spiritual Relationship—verses 31-35.

Parallel Passages: Matt. 12:46-50; Lk. 8:19-21.

Little is told in the Gospels concerning our Lord's brothers according to the flesh. There is a tradition that Joseph had died before this time.

Those who sat about Christ, His disciples and possibly others, were those who heard the Word and heeded it (Lk. 8:21; 11:28). Obedience to the word and will of God is characteristic of those who have been born again of the Spirit of God (1 John 3: 9, 10). They have come into vital union with Christ; they are the children of God by faith in Christ (John 1:12; Gal. 3:26). Our Lord here teaches that the tie of oneness of spirit which exists between Himself and believers is closer than the bond of blood relationship (John 3:6; 17:21-23; 1 Cor. 6:17). This marvellous identity of life through the Holy Spirit is described in Scripture under various other figures (John 15:5; 1 Cor. 12:12; 2 Cor. 11:2; Eph. 5:30; 1 Pet. 2:4, 5).

DAILY BIBLE READINGS

Jan. 14	Christ in the synagogue	Lk. 14:16-30
Jan. 15	Healing at the temple gate	Acts 3
Jan. 16	Christ's power over demons	Lk. 4:31-44
Jan. 17	The call to preach	Romans 10
Jan. 18	The unpardonable sin	Lk. 11:14-28
Jan. 19	Union with Christ	John 17:18-26
Jan. 20	Union with believers	1 Cor. 12

SUGGESTED HYMNS

Go, labour on! Abiding, oh so wondrous sweet! O what fellowship! We have heard the joyful sound. She only touched the hem of His garment.

HAS MR. ATTLEE A SENSE OF HUMOUR?

A SENSE of humour is a saving virtue, particularly for men in public positions. We are inclined to think that Prime Minister Attlee possesses this saving virtue, and that he exercised it in the course of a speech he delivered last month in the Canadian House of Commons. Our interpretation may be mistaken, but we are also inclined to think that the butt of Mr. Attlee's little joke was the French-Canadian Roman Catholic Hierarchy. No one else, so far as we know, has pointed out the humour in Mr. Attlee's remarks, but we think it worth our pains to put two texts side by side: First, a translation of an editorial comment in *L'Action Catholique*, the official organ of the Hierarchy, ordering that Mr. Attlee should speak in French when he addressed the House of Commons. And then, Second, the British Prime Minister's act of ostensible obedience to this order of the Hierarchy, as it is given in the Hansard translation of the French part of his speech at Ottawa.

The Canadian Hierarchy Transmits Its Orders to Mr. Attlee

Here follows the translation of the editorial comment of *L'Action Catholique* of November 13, last:

Mr. Attlee will come to Ottawa on the week-end. He will speak in the House of Commons on Monday next. When his predecessor came to visit us and met the Members of Parliament and the Senators, he recognized the bilingual character of the country by speaking in the two languages. This gesture of Mr. Churchill was much appreciated.

The French-Canadians in the Commons and the Senate, and of the entire country, hope to have the pleasure of applauding the same gesture on the part of Mr. Attlee. This gesture is all the more necessary in a chamber where the government holds its majority from the French-Canadian representation. The Prime Minister of Great Britain has only to make these distinctions, but Mr. King and his colleagues will doubtless be able to warn the distinguished visitor, for if something goes amiss on this side, we shall not lay the blame on Mr. Attlee, but on his advisers.

Now our Mr. King is so habituated to being bullied and threatened by the Roman Hierarchy that he does not take umbrage at such gross impertinence. He knows that if he obeys the priests, they will see to it that he is elected again. But with Mr. Attlee, it is a little different. A British Premier is not used to this kind of dictation. But on the other hand, he was the guest of the Canadian government and if the accredited head of that government "warned" him to say something in French, he might have felt that he could not well refuse to do so out of courtesy to his hosts. What suggestions or orders were transmitted to Mr. Attlee, we do not know, but he did speak in French and this is the record that Hansard gives of the few sentences he spoke in that language:

The Right Honourable C. R. ATTLEE: Mr. Speaker, I recollect at this time the words of one of the great minds of France, Rabelais: "Conscienceless science is but the ruin of my soul."

Such is the problem that confronts mankind—to bring science and morality closer together.

In my opinion, it is obvious that if we do not approach these problems with moral enthusiasm as great as that with which scientists carry out their research work, civilization, as it was developed throughout many centuries, will be destroyed.

House of Commons Debates, Official Report

In reply to the above remarks, Hon. Louis S. St. Laurent, Minister of Justice, who sits for a riding in Quebec City that is covered by the official Romanist paper

quoted above, *L'Action Catholique*, had the following to say:

"I especially desire to say how grateful we are that he (Mr. Attlee) should have emphasized the bilingual character of this house by using the language of our forefathers for a part of his speech."

Perhaps our ardent French-Canadian Romanist Minister of Justice does not know French literature as well as he knows the intricacies of Canadian politics, or it may have slipped his mind for the moment that Rabelais, the French author quoted by Mr. Attlee, is not in too good odour with the Roman Catholic Church. Few clericals would be inclined to agree with Mr. Attlee in calling him "one of the great minds of France." Priest though he was, he detested the monks of his day and satirized with scathing effect many contemporary ecclesiastical failings. Rabelais certainly does not figure as one of the saints of the French-Canadian calendar, nor for our part, should we like to claim him as a Protestant.

As we have already said, our interpretation of Mr. Attlee's French speech may be entirely wrong. It is just possible that he pitched upon the quotation from Rabelais by the merest chance, without any purpose of making a Rabelaisian joke at the expense of the clerical Mr. St. Laurent and his masters in the Archbishop's palace at Quebec City. On the other hand, there is the distinct possibility that Mr. Attlee was "pulling the leg" of some person, be that limb ecclesiastically robed or not, and knowing the Englishman's love of subtle humour, we are inclined to credit Mr. Attlee with that saving virtue.

The French-language press of Canada passed over Mr. Attlee's joke in complete silence. That might be explained on the hypothesis that the clerical editors have no sense of humour when the joke is on them, or it is possible that none of them was well enough acquainted with French literature to recognize that to speak French is not always, in France at least, the same thing as to be a Roman Catholic. There are certain parts of French literature that are given scanty notice in the Romanist schools of Quebec, and Rabelais' contribution is one of them. Perhaps the broadness of his humour is the cause of this neglect, though it might also be on account of his jibes at the Roman Church.

If our interpretation is the correct one, then the next time Mr. Attlee visits Canada, the Cardinal-Archbishop will not only demand that he speak in French but will see to it that Mr. King censors his speech before it is delivered. As the French proverb has it, "Qui vivra, verra."

The real point of the above remarks will not have escaped those who read carefully the translation from *L'Action Catholique* in which that paper bluntly and baldly orders Mr. King to tell Mr. Attlee to speak French. What Mr. Attlee says and does is his own business and that of his electors in England. What Mr. King does and says is the business of Canadians. And when we find our Prime Minister obsequiously bowing to the slightest gesture of the Roman Catholic Hierarchy, it is time to call him to task. Mr. King is continually harping on the sovereign rights of Canada, and he never allows an opportunity to pass of asserting them in the face of some supposed "Imperial" dictatorship. But when a still more arrogant dictation than he imagined in that direction, comes from Rome, via the Archbishop's Palace at Quebec City, then the erstwhile defiant and assertive Mr. King straightway composes himself into the most docile and obedient posture of that well-known canine character listening intently for His Master's Voice.

—W.S.W.

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