

NADIAN SOLDIERS DEFEND FAITH, PRIME MINISTER SAYS

Present Conflict For Freedom of Mind and Soul As Well As Nation

CHRISTIAN HERITAGE

By H. R. ARMSTRONG

Ottawa, Oct. '28.—Canada is engaged in a war which is a crusade to save Christian civilization and the liberty of mankind, Prime Minister Mackenzie King declared in a radio address last night.

The present struggle, he asserted, is for the preservation not alone of national and personal freedom but of freedom also of the mind and of the soul.

Stating he had always had a positive hatred of war, Premier King said no other course but the overthrow by arms of Nazi Germany would prevent Naziism extending its tyrannical power over all nations and descent of the whole world into a new and terrible age of barbarism.

When he took office four years ago, the prime minister stated, it was with the hope of using all the power and influence of his position to promote peace and foster international and domestic good-will. But now he stood prepared to shoulder the responsibility of leading the Dominion in war because only the destruction of Naziism could stop force, terror, violence and gangster methods supplanting the rule of law over the face of the earth.

Mr. King said he doubted if, two years ago, the Canadian people

could have been persuaded to participate in another European war. But now he felt the views he expressed represented the minds of Canada itself. Like Britain and France, Canada was determined first to exhaust every possibility of peaceful negotiations of international differences. But Canadians had beheld every structure of peace destroyed and had seen forces loosed upon the world which, if not subdued and conquered overseas "sooner or later would be at our very doors."

Speaking On Tuesday

Mr. King's address over a national network of radio stations, was the first of two broadcasts on Canada's position in the present conflict. Last night he spoke on "Canada's War Aims." Next Tuesday night he will discuss "Canada's War Effort."

The Nazi doctrine of force, the prime minister declared, was the very antithesis of Christianity. In a voice charged with emotion he told his listeners that the most precious influence and possession of his life was the Christian training of his childhood days. He believed no one in Canada had been more anxious to prevent Canada being drawn into the maelstrom of European conflict. But he would not buy peace at the price of having the young people of Canada deprived of the precious heritage of childhood's

Christian influences or future generations enslaved by the false doctrines which would rob them of it.

The young men enlisting in the Canadian forces today are the first and foremost defenders of the faith, he said.

Mr. King traced the development of Nazi power first in Germany then outside that country, until its aggression reached the point where it must be resisted by force unless all other nations are willing to risk the sacrifice of their very existence. Hitler, he asserted, aimed at nothing less than world domination. For that purpose the whole of Germany had been organized into a vast military machine. German rearmament had been on a scale and of a nature not needed for defence. The extent to which submarines had been used since the outbreak of war demonstrated they had never been intended only for resistance against possible invaders of Reich territory.

Persecutes All Others

Mr. King said he hated dictatorship as much as he hated war for it was necessarily based on force and had the effect of undermining the free institutions of other lands. The Nazi party, in order to gain a monopoly of power within Germany, had not only persecuted and suppressed Communists but Socialists, Liberals, and even Conservative Nationalists. Naziism and Hitlerism in its lust for power, he charged, had produced the present war.

It was not until it became evident that war was the one and only means left of checking unlimited expansion of German aggression that Britain and France had taken up arms, the prime minister stated.

The text of Mr. King's address follows:

Fellow Canadians:

On Sunday, Sept. 3, his majesty the King appealed to his peoples, at home and across the seas, to make their own the cause of freedom, which, on that day, Britain had taken up.

Speaking over a world-wide network the same afternoon. I was able to say that Canada had already answered that call. On the Friday previous, Sept. 1, the Canadian parliament had been summoned to meet on Sept. 7. At the time of making the announcement, I stated that in the event of the United Kingdom becoming engaged in war, in the effort to resist aggression, our government would immediately seek the authority of parliament for effective co-operation by Canada at the side of Britain.

Authority Secured

On Thursday, Sept. 7, parliament met. On Saturday, the 9th, by an all but unanimous adoption of the address the necessary authority was secured. On the following day, Sept. 10, a state of war between Canada and Germany was proclaimed by the King.

Since the entry of our country into the war, the time of the government has been occupied with steps necessary to place Canada on a war footing. For weeks before, as the clouds were gathering, we had quietly,

but none the less effectively, been preparing for the eventuality of war. With that forethought and precision every essential detail had been anticipated became apparent the moment war broke out in Europe.

I intend, for the present, to make two broadcasts. In the broadcast I am now making I shall endeavor to clarify the issue, in order better to define the war aims. In the second broadcast, to be delivered on Tuesday evening next, I shall outline Canada's war effort as organized by the government from the time of the meeting of parliament to the present.

In the broadcast of Sept. 3, I stated that the fate of a single city, the preservation of the independence of a particular nation, were the occasion, not the real cause of the present conflict. I added that the forces of evil had been loosed in the world in a struggle between the pagan conception of a social order which ignores the individual and is based upon the doctrine of might, and a civilization founded upon the Christian conception of the brotherhood of man, with its regard for the sanctity of contractual relations, and the sacredness of human personality.

The Pagan Conception

To understand the struggle, we must first understand how the pagan conception came to dominate Germany.

For years past, we have witnessed within Germany the growth of power of a single political party which has secured not merely control of government, but, for a time being, at least, an all but complete domination over the minds of the German people. The party has been able to do this skilfully worked out system of terrorization. Individuals who dared to express opinions contrary to the government in power have been threatened; many have actually suffered imprisonment and death.

The party has succeeded in identifying itself with the state. It has taken the position that whatever is contrary to the policy of the party is opposed to the interests of Germany. It has increased its power by propaganda specially designed to poison at their source the springs of information and opinion. These and other methods, the party has sought to instill in the minds of all, and particularly of the young, doctrines entirely opposed to the one in which human relations are based in free countries, or on which they

were based in the Germany of other times.

We teach our children to believe in the power of truth and right and justice; in the value of a man's word in obedience to laws framed by free representative assemblies; in the sanctity of contract, whether between individuals or between nations. We ourselves have come to see that these concepts are the essentials of peace and freedom; that it is only in this way that human liberties can be preserved.

The Doctrine of Force

Under the regime which has held power in Germany for nearly seven years, the youth of that country have been increasingly taught not to place their trust in the pledged word, the written contract, and the power of representative assemblies and courts to defend the right and secure freedom, but to look to force as the one instrument in national and international relations on which to place reliance. Of the merits of any alternative to force, there has been no opportunity for discussion or debate. Opposition had been silenced by threats, by the concen-

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tration camps or by death. Parliament, in Germany, has ceased to exist, except when it is called to register the will of the dictator.

The political party in Germany that has thus identified itself with the state is the Nazi party. Its head is Herr Hitler. It is Nazism and Hitlerism, as thus understood, which has produced the present war, and which threatens, if it is not overthrown, to extend its tyrannical power to all nations.

It is necessary to keep this danger in mind in order to understand why Great Britain and France found it imperative to pledge their support to Poland.

It was a pledge given in the hope that it might prevent more in the way of aggression. When Herr Hitler and the Nazi rulers who surround him disclosed their unwillingness to settle differences between the two countries by peaceful methods of conference and agreement, but, instead, made clear their determination to gain their objectives by force, Britain and France were bound to oppose, with all the resources at their command, this further employment of force.

How Did It Happen?

How is it that the German people, many of whom love freedom and desire peace quite as much as the peoples of other countries, have come to submit to such a regime? This is a question which naturally arises in our minds. The answer to it affords the key to much that has taken place, and which it would otherwise be difficult to explain. It lies in the sort of beneficent role which, in the eyes of a large proportion of the German people, force has actually come to assume.

Germany was slow to recover from the humiliation of defeat in the last war. The republic which was set up in 1919 was associated in the popular mind with the shame of the peace treaty. The government of the republic seemed powerless to cope with the social problems which followed in the wake of the war. To add to its difficulties, the discontent of the 20's began to breed communism and to further its spread. Amid the existing demoralization, the Communist party employed its growing strength to undermine the country's social and industrial life.

It has been asserted that the Communists had little or no chance of gaining power. Many Germans, however, were afraid of the Communist influence. They had fresh in their memories, and before their very eyes, the results of the Russian revolution. Herr Hitler claimed to understand and to foresee the dangers to Germany of the Communist movement. He became a leader against it. He sought to identify Communism with Jewish control of opinion and finance. Thereby, he satisfied a bitter personal prejudice, and gained much anti-Semitic support.

Powerful industrial and financial interests became his allies. Hitler and his associates came in time to be widely accepted as the champions of the German people against what he called the Jewish-Communist menace.

Took Lessons in Contempt

With the aid of the financial interests, who supported him as a bulwark against communism, Hitler became chancellor. From that time on the political party, of which he was the head, wielded absolute power. The government of Germany became a dictatorship based upon force. The German people were taught to view democracies with contempt.

To the youth of Germany, Hitler sought to make the doctrine of force especially attractive. As he glorified youth, so also he glorified arms. Youth was taught that together they symbolized the future power of the Reich. Force, the Nazis claimed, would be effective where reason had failed. Sir Neville Henderson, the former British ambassador to Berlin, cites the following statement as having been made by Hitler himself:

"If you wish to obtain your objectives by force, you must be strong; if you wish to obtain them by negotiation, you must be stronger still."

Henderson says that this remark expresses, in its most concise form, the Hitler technique.

The first use made of force by Hitler and his associates was in the internal affairs of Germany. In order to give to the Nazi party a monopoly of power in the state, not only the Communists, but Socialists, Liberals, Catholics, and even Conservative Nationalists were persecuted and their political parties suppressed.

Labor unions and co-operatives were destroyed, religious bodies were terrorized, religion itself was made subservient to the pagan gospel of racial superiority. The treatment of the Jews became steadily more brutal.

Superficial Prosperity

At the same time the increasing regimentation of the labor and rearmament of Germany for rearmament on a colossal scale, and with unprecedented rapidity, served gradually to end unemployment. The superficial and temporary prosperity produced by this rearmament helped to give an appearance of order to Germany and to restore its self-respect.

It was not long before the threat of force was tried in the international field. It was contended by Hitler that the Treaty of Versailles had reduced Germany to an inferior position among the nations of the world. In addition to being stripped of a part of her territory, Germany had also been disarmed. Other nations, it was pointed out, had retained or were increasing their arms. Hitler told the German people that he and his party would throw off this yoke of German inferiority.

Rearmament was thus given a fresh excuse and a new impetus. Germany began with all her might to develop her military power. It is not without significance that this step was taken in defiance of treaty obligation.

To end alleged injustices, by restoring to the German Reich peoples of German stock and territories formerly German, was an ambition which, naturally, made an appeal to the German people. The restoration of the Saar territory to Germany in 1935 was Hitler's first international triumph. Although the Saar was returned to Germany after a plebiscite, the Nazis told the German people that, without the threat of force, the British and French would not have agreed to the holding of the plebiscite.

A Symbol of Restoration

The incorporation of the Saar into Germany became a symbol of the restoration of the territory as well as of the power of the former Reich. Such a result seemed, within Germany, to justify an unlimited development of military strength. From that time on, the whole of Germany was organized into a vast military machine.

Within Germany, this machine was increasingly used to destroy individual liberty, and to place the German people more than ever under the power of the Nazi party which controlled and identified itself with the state. Beyond the confines of Germany, the military might of Germany was increasingly employed as an instrument of threat and terror to other nations.

The Nazi leaders were well aware that the countries of Europe generally were not anxious for another war.

They assumed that this desire to avoid war would ensure the localization of conflicts, particularly those with countries immediately adjacent to Germany. On this assumption, the party began to develop its technique for the absorption, by threat of force, of those nearby countries in which there were peoples of German stock.

The technique employed, was first of all, to develop a quarrel with the government of the state to be absorbed. With passions aroused, some incident was surreptitiously fomented, demands were thereupon presented, supported by the threat of force. The demands were so framed, and so timed, as to make acceptance impossible within the limits prescribed. As a part of the technique, all opinion on the issue, except the Nazi version, was suppressed in Germany. Adverse opinion from outside Germany was excluded from the country. Worst of all, the German people were deluged by a never ending stream of lying propaganda.

At Austria and Munich

The technique worked with Austria. It worked again at Munich. It worked once more in the extinction of Czecho-Slovakia and the recovery of Memel. Hitler believed it would work in the case of Poland. On each occasion, the alleged purpose and the method were the same. The German people were told that an old wrong was being righted, that German territories or peoples of the Germanic race were being restored, and incorporated in the greater Reich. Each time, however, aggression went a step farther.

Germany began to include peoples who were not Germanic in origin, and territory which had never before been German. Moreover, the conquered peoples and possessions were utilized, as the wealth of the oppressed Jews within Germany itself had been, to augment the growing power of Nazidom. All the while, Hitler and his Nazi associates continued to count on the unwillingness of other nations, by opposing aggression, to risk setting all Europe aflame.

Aggression pursued in the fashion worked for a while. As, however, its real significance came to be understood, it was realized that it constituted a threat, not the countries of Europe only, but to those of the entire world. A system which deliberately and successfully defies judicial methods of righting wrongs, and of adjusting by peaceful means national and international disputes, cannot continue without ultimately destroying national and international order and justice.

Law of the Gangster

Moreover, reliance upon force, as opposed to reason, inevitably brings into association with itself the many agencies of, and evils attendant upon, terror and violence. Gangster methods supplant the rule of law. Sooner or later, all the powers of darkness and evil are loosed. They gain increasing sway.

Here is the explanation of why Germany began to adopt toward Poland methods similar to those which she had employed in the case of Austria and Czecho-Slovakia. The British and French governments, first of all, earnestly worked for an adjustment of the differences by peaceful means. It explains why, later on, regardless of the cost to themselves, they found it necessary to pledge their word to Poland, and to take up arms on her behalf. It was the one and only means left of checking more in the way of German aggression.

The invasion of Poland by Germany was, as I have said, the immediate occasion, not the cause, of the present war. Germany's defiance of peaceful methods of adjusting international differences is a defiance and a threat to all peoples and countries which still seek to base their freedom upon the rule of law, the sanctity of contracts and the sacredness of human personality.

When Nazi Germany deliberately fomented the dispute with Poland,

German aggression and German power had reached a place where to save the civilization enjoyed by free countries, it became necessary for one or more of the great powers to say that Nazi aggression must cease.

Nazi Racial Doctrine

Great Britain and France had been driven to believe that it is better to risk all, in an effort to save those things which make life worth living, than to continue to endure the fear of unending aggression and the gradual domination of the world by force.

It must be never forgotten that behind all we have seen and felt of Nazi methods and aims during recent years, lies the Nazi doctrine of racial superiority. It appears to me as the pagan parallel of the doctrine of the divine right of kings. In the gospel of Hitler, the German people, the so-called Nordic race, are the chosen people. They alone have the right to rule. All other peoples are to be subordinated to the sons of Wotan. They are to dominate the world.

Although the Nazis have a single aim—world domination—the methods being employed to achieve that end are many. Against neighboring peoples the method is aggression, conquest, and subjugation. Against more remote land, they have proceeded by planting centres of Nazi influence. To achieve their ends, they are, as the pact with Soviet Russia has shown, even willing to aid in the spread of communism which they formerly claimed was the enemy of civilization. They seem to believe that, by fostering world unrest, they will be assisted in the destruction of freedom, but that, in the end, the Nazis will dominate by virtue of their racial superiority.

If there was ever a doubt that the ultimate—one might almost say the immediate—aim of Nazified Germany, was the domination of Europe, as a step towards world domination, that doubt has surely been removed by what was witnessed in the first six weeks of war.

Not Intended For Defence

The highly mechanized military machine that rolled in upon Poland, and crushed the Polish armies almost as rapidly as they came into the field; the air armada which rained death and destruction from the skies on unfortified communities and civilian populations; so the presence and use of submarines over the areas and on the scale on which they have been employed, were never intended for the defence of Germany against possible invaders of her territory. They are clearly the evidence of a reliance upon force sufficiently strong to work the will of its masters in whatever direction may best serve their lust for power.

May I now say a few words that are more or less personal. I have participated in the public life of Canada for many years. My views and aims are fairly well known to all of you. No one, I believe, would accuse me of being an exhibitionist, a firebrand or a jingoist. If one purpose above another has dominated my life, that purpose has been the promotion and preservation of peace. In industrial and international relations, I have striven to foster goodwill.

I have had, all my life, a positive hatred of war. In season and out, in our own parliament, at imperial conferences in London, at the League of Nations in Geneva, in all our relations with other countries, I have sought to expound the policies of our country so as to remove the danger of involving Canada in war, and if possible, to avert war itself.

With Every Opportunity

I have not been satisfied with adopting a merely negative attitude. I have seized every opportunity to foster, in positive ways, the friendliest relations between classes, and races, and countries, believing that only on a basis of friendship and goodwill could nations hope to enjoy an enduring peace.

In recent years I have followed, with the deepest concern, political trends in some other lands. I hate dictatorships no less than I hate war. Since a love of freedom is to be found in every human breast, it has always seemed to me that, sooner or later, the yoke of dictatorship could result only in war or revolutions. I have dreaded dictatorship not so much for its effect upon the peoples in the particular countries which are prepared to tolerate it, even for a time, as for its undermining effect upon the free institutions of the other lands.

Dictatorship is necessarily based upon force. Force developed in one country, unless faced by superior force elsewhere, constitutes, for other countries, an immediate and constant menace. Free nations, in order to preserve their

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freedom, are compelled to change their mode and method of life, to concentrate on building up armaments; or run the risk of sacrificing their very existence. That kind of thing, obviously, cannot go on indefinitely without many nations being brought to the edge of an abyss. It is upon the edge of an abyss that mankind is standing today.

"What of Freedom?"

Because of Nazi Germany, the free nations have been compelled every year to devote more and more of their resources to arming. Even so, more than one free nation has already perished before our very eyes. Should nazism triumph in Europe, what will become of freedom in other quarters of the globe?

This is a question which I have had to ask myself over and over again, as I have watched the growing power of dictatorships in Europe, and the onward sweep of the forces of aggression. No one, I think, has been more anxious than I have to prevent Canada being drawn into the maelstrom of European conflict. No one, except the colleagues who share with me the obligations of government, carries so great a measure of responsibility for the consequences of Canada's participation in war.

Had I been afraid of responsibility, I would have abandoned public life long before this. It is because I hoped that, in the end, I might use such power and influence as my position gives me, in the effort to incline the scales of international relations to the side of peace, that welcomed the larger measure of responsibility which came with the return of my party to power four years ago. If, today, I am prepared to continue to lead a government, charged with the awful responsibility of prosecuting a war, it is because, contrary to every hope and wish I have ever entertained, I have been compelled to believe that only by the destruction of Naziism and the resistance of ruthless aggression, can the nations of the British Commonwealth hope to continue to enjoy the liberties which are theirs under the British crown, and the world itself be spared a descent into a new and terrible age of barbarism.

The Mind of Canada

The growth of my own conviction has, I believe, been more or less paralleled in the minds of most of the men and women of Canada. Today it represents the mind of Canada itself.

I doubt if two years ago the Canadian people could have been persuaded to participate in another European war. Like Britain, like France, we were determined first to exhaust every possibility of

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peaceful negotiation in the settlement of international differences. It was not until we beheld every structure of peace destroyed, as quickly as it was erected, that our worst fears became confirmed. We saw forces being loosed upon the world which, if not subdued and conquered overseas, sooner or later would be at our very doors.

If I were called upon to sacrifice out of my life all save one of the influences of the past, or of my present possessions, the one thing I would wish to retain is the influence of the Christian training of my childhood days. That has been a sheet anchor through life. Without it, life for me would lose its warmth, its beauty, its color, its sustaining power in times of adversity, the inspiration of its best endeavors. It would be a dreary, mechanical existence at best.

Knowing how true this is, I do not wish to see the young people of our Dominion deprived of so precious a heritage, or future generations enslaved by the false doctrines which would rob them of it. That early Christian influence is what, above all else, were it in my power so to do, I would wish to bequeath to all who have the battle of life to face.

Calls for Sacrifice

The Nazi doctrine of force is the very antithesis of what one finds in the Christian gospel. If it prevails, there will be, as I see it, an end to our Christian civilization. It will prevail unless men are prepared to sacrifice their lives in opposing it.

That is why the present war is for the Allied forces a crusade. The time has come when to save our Christian civilization, we must be prepared to lay down our lives for its preservation. The young men who are enlisting in our forces today to serve on land, on the sea and in the air, are, first and foremost, defenders of the faith. Like others who have gone forth to battle in the past, they are placing their lives at the service of king and country, but theirs is an even greater mission. It is the preservation, for our own and future generations, of freedom begotten of persecutions, martyrdoms, and centuries of struggle. It is the preservation not alone of national and of personal freedom, but of freedom also of the mind and of the soul.

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