



The Liberal



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The Magnetism Of The Cross

On Good Friday millions throughout the world turn to the cross.

The Cross on which Christ was crucified was not beautiful. It was crudely made from two large beams of timber and it made an ugly silhouette on Calvary Hill. One might have supposed that men would have been glad to forget or ignore it. Instead they turn to it as if it provided that which is necessary for their well being and could be found nowhere else.

There is something in human life which draws them, as by an irresistible attraction, to this cruel instrument of death. All men feel its power. It is not simply the central fact of Christian truth and the constant theme of Christian preaching, it is the dominant force in the world today.

Caesars, Kaisers, Kings and dictators have risen and fallen and become a little handful of dust indistinguishable from that other handful of dust which was a pauper or an outcast. Empires have strutted across the stage of time and have become relics to be dug out of sand or dusty records in museums. Statesmen have shaped fateful policies which today count for nothing. And the crucified still lives and remains in plain historic fact the mightiest influence in this complex modern age.

He confronts the world today with His cross as no man through the sweep of history has ever done. He is freely chosen as the object of faith by the convictions, the affections, the sheer deliberate will of a great multitude out of every nation in the world.

What is emphasized on this sacred day is not the mere physical crucifixion of Jesus but the way He lived, the way which brought Him to the cross. It is not the physical fact that He died, but the fact that He was obedient unto death. It is not simply the fact that His body was nailed to a cross of wood which won Him His strange authority over men. Rather it was that which made some men hate Him that has drawn others to love and obey Him.

The whole life of Jesus was a crucifixion. It is the story of immense popularity which he refused to exploit. It was

simply obedience to God compelling concern for men that steadily hemmed him in to do.

During the war years and even now, is heard a great deal about the need for sacrifice. Indeed we are only able to withstand the enemy by mobilizing our resources and by sacrificing everything we possessed. It could not be otherwise, the nobler the cause the fiercer the contest: the more precious the things we defend the greater the sacrifice demanded.

The men and women who have most influenced the course of history have been those who lived selfless sacrificial lives, spending themselves in faith that there is a yet more glorious future for mankind. The source and inspiration of all true sacrificial living has been and always will be the life and death of Jesus. There on the cross He voluntarily made the supreme sacrifice. He laid down his life that we might gain a richer, fuller life.

It is a false question to ask what would have been the outcome of a perfect life of Jesus had He lived to be old and had died like other men. What can be said is that we should never have known the full extent and range of the divine solicitude had Jesus not died on the cross. That death on the cross, the greatest tragedy in human history is man's finest blessing.

In terms immeasurably more satisfying than any that can be predicted of the noblest of martyrs it is true to say that Jesus died for mankind. Any sober reading of human history proves that without cost nothing of permanent value has ever been won for the human race.

Martyrs not only in religion but in art and especially during these later years in science have won progress through loss of life and limb in laboratories and places where men seek to serve the rigorous demands of truth. We can expect therefore that salvation on a world scale, the winning of the Kingdom of the world for God and right, can not be accomplished without the loneliness and agony of Calvary.

We may well glory in the cross not only in worship but in the way of life to which it calls us deeming it our finest hour when we share the fellowship of the crucified.

Canada In World Affairs

A child with 14 parents will celebrate its fourth birthday April 4, preening itself on a formidable record in doing what every parent wishes every child would do — keep the peace.

The North Atlantic Treaty Organization was born on April 4, 1949, and it already is credited with hurdling the year — 1952 — Western statesmen marked with trepidation as the year of supreme crisis when they founded it.

This unique international experiment — unique because it is an experiment both in collective security and in collective development — has come a long way in the six years since Canada's Prime Minister St. Laurent placed the first embryo vision of its possibilities before free men in 1947.

But less than three weeks after the birthday, NATO's council will meet in Paris to chart the next stage, the program for 1953, in the drive for firm security. The NATO child has not yet mastered his craft. He still has a long way to go.

It is Mr. St. Laurent who is widely credited with fathering the concept of NATO, a concept now so broadly accepted among Canadians that it tends to obscure the profound change in the nation's pre-war no-commitments outlook it represents.

In 1947, torn and saddened as he sat among the hostilities of the U.N. General Assembly as Canadian Minister of External Affairs he arose one day to utter this statement that is likely to live long after he is gone:

"Nations, in their search for peace and co-operation will not, and cannot, accept indefinitely and unaltered a council which was set up to ensure their security and which, so many feel, has become frozen in futility and divided by dissension. If forced, they may seek greater safety in an association of democratic and peace-loving states willing to accept more specific international obligations in return for a greater measure of national security."

It may become the passage Canadian history chooses, above all others, to associate with Mr. St. Laurent's name. Two years later his prophecy was fulfilled. In the election campaign of that year, 1949, he chose as his central theme the hope and the aspiration embodied in NATO. Here at last, he preached in hamlet, town and city, is a foundation on which peace can build. Here is hope for peace.

A few weeks ago in Toronto he brought his vision up-to-date with this sober caution:

"What we need to be concerned about is to prevent false confidence that the danger of Communist aggression has receded enough that we can afford to relax. I believe the danger has receded somewhat but it has receded only because the free world appears to mean business; and, if we are to be secure, we must continue to mean business."

This is Mr. St. Laurent's theme for 1953. It also is the theme that will back-ground April's meeting of the 14-nation NATO council in Paris in finalizing plans,

already well matured, for what is to be done this year.

The broad picture of what Canada will do in 1953 is already clear. By and large, it will be her biggest year yet in putting wallop in NATO's military power in Europe.

She will complete establishment of a 7,000-man, 12-squadron, 300-plane air division in France and Germany, doubling the air strength she had abroad at the end of 1952. She will maintain the 5,500-man 27th army brigade in Germany and move it into its allotted strategic position fronting the vital junction of the Ruhr and Rhine rivers and their industrial powerhouse. With her arms production rolling in high gear, she will provide her allies, free, with hundreds of jet fighters, air engines, mobile radar, guns and other equipment. The number of European airmen trained here since 1951 will rise beyond 3,000.

By the end of 1953, Canadian mutual aid — arms shipments and air training — will have amounted to more than \$800,000,000 since NATO started and nobody has ever attempted, publicly at least, to gauge in dollars and cents the value of the military forces she is sending into Europe. This is the military front. But Canada has insisted from the start that NATO must have something more than a military front, must become deeper, must broaden into non-military fields. To Mr. St. Laurent's "first" of 1947, the government has added its primary parentage of Article Two of the Atlantic Pact's Charter, the article that holds out a vision of an Atlantic Community of nations co-operating in the "strengthening of their free institutions and eliminating conflict in their national economic policies."

The possibilities of Article Two are profound. They go far beyond halting the immediate or even long-range menace of Communism. They remain a cardinal principle of Canadian policy. Mr. St. Laurent's government has repeatedly affirmed, even if the four-year old prodigy called NATO has been too busy so far learning this strange trade of keeping the peace to give them the attention they deserve.

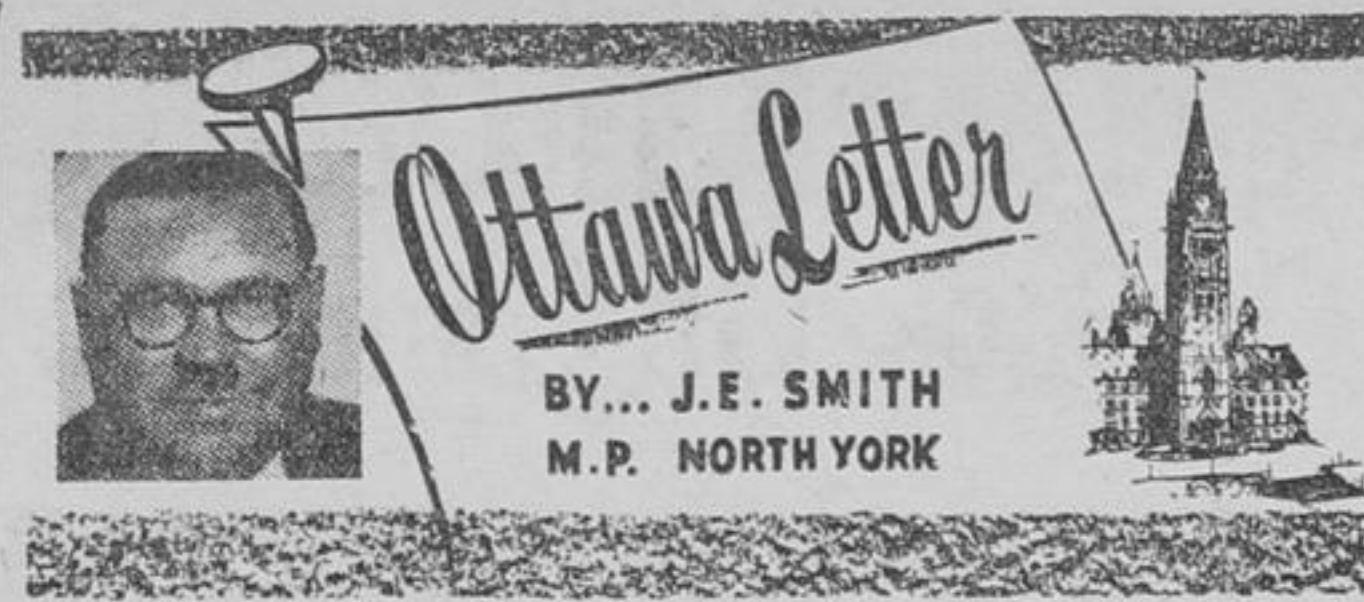
Editorial Comment

Your Red Cross is a helping hand to those made homeless by flood and storm. Your Red Cross is plasma for the wounded, cheerful hour for the disabled veterans, a touch of home for soldiers in the Far East.

You are there to help when an elderly couple stand silently in the cold rain and watch their hard-earned home and everything they own wash away in muddy flood waters. You are there to help through your Red Cross.

Each year your Red Cross trains thousands in first aid and water safety to assist victims in emergencies.

The Red Cross is the international symbol of mercy.



It was an impressive scene in the House of Commons of Canada when the members stood in two minutes silent tribute to the late Queen Mary, following the adoption of an address of loyalty and sympathy to Her Majesty Queen Elizabeth.

The news was announced to a hushed House Tuesday evening following the dinner adjournment and on the suggestion of the Prime Minister the evening session was adjourned.

Wednesday the Prime Minister wearing a black tie of mourning moved a resolution of sympathy and paid eloquent tribute to the late Queen Mary. He said her passing was a great loss to all nations of the British Commonwealth and the world. Opposition Leader Drew said she had been so much a part of the life of everyone it was difficult to realize she had passed from the mortal scene.

C.C.F. Leader Coldwell spoke of Queen Mary as the last real link with the Victorian era, a great lady as wife, mother and Queen. Social Credit Leader Lou recalled her remarkable self discipline and her fine example.

The visit to Canada of our Queen as Princess Elizabeth, the passing of King George VI, the great national sorrow now experienced on the passing of Queen Mary, and the enthusiasm everywhere evident concerning the coming coronation all demonstrate the important place of the Crown in our national life. The late Queen did much to strengthen the ties of the Commonwealth and enhance the dignity and service of the Monarchy.

In Canada there will be a period of mourning for one month and during that time there will be a minimum of social functions in official circles.

Livestock Prices
 Canadian farmers today are getting the highest prices in the world. A little while ago prices were higher in the United States, but that is not so today. So when Opposition speakers say we have lost markets or should seek wider markets it should be remembered that there is no better market in the world for livestock than in Canada.

"The farmer is the wisest man I meet as I go about the country in a campaign." H. Hon. Jimmy Gardiner said in the House this week. He said the farmer has time to

think and doesn't accept wild statements.

Outlining government policy the Agricultural Minister quoted Sir Wilfred Laurier who used to say "All they need to do is put their hands in their pockets to see the difference". Backing his statement that Agriculture had prospered and the farmers position improved since the present government took office, the Minister said that any farmer could prove it for himself by putting his hand in his pocket and taking stock of his improved position. If he really wanted to make sure he said, all he had to do was look back to the early thirties when the opposition party was in office.

Distinguished Visitors
 Ottawa is honoured by visits from many world famous people and the Speaker's and Diplomatic gallery from day to day present an interesting world "Who's Who".

This week Canada's Capital had a visit from one of the world's most outstanding women, Mrs. Pandit, Chairman of the India delegation at United Nations. She is a sister of Prime Minister Nehru of India and a former ambassador of her troubled country to Moscow and Washington.

She spent two days here and visited the Governor General Prime Minister St. Laurent and addressed a meeting of the United Nations Society. Few women in the world rank more prominently in public life than Mrs. Pandit and she is listened to with interest whenever she speaks on international affairs.

The Prime Minister of France, Rene Mayer accompanied by his Foreign Minister and Minister of Finance also visited here this week. They came as invited guests of the government and were entertained at luncheon by the Prime Minister. The French P.M. laid a wreath on our National Memorial and held important conferences with members of our government.

No Change
 Hon. Lester Pearson was this week authorized for the statement that as far as Canada is concerned there has been no evidence of a change in Russian policy since the death of Stalin. Some speeches by representatives of the new administration seem more conciliatory than in the past which may give some hope, however, too much optimism is not justified by official acts.



THE EASTER HOPE
 When all the sad facts of world disaster and distress have been faced it remains true that hope and victory are basic notes of Biblical teaching. The ultimate triumph of good over evil and joy over sorrow is basic in our faith.

Devout men may become depressed and frequently with good reason, but writers both in the Old Testament and the New, recognize it as the result of clouded faith. The writer of Psalm 42 is typical: "Why art thou cast down, O my soul? and why are thou disquieted within me? Hope thou in God for I shall yet praise Him." Another testimony: "Sorrow may endure for a night but joy cometh in the morning."

In a chapter written by the late George Jackson, he pointed out that of all the changes brought to

TODAY'S QUOTATION
 Our quotation today is by Madam Cuyon: "Melancholy distorts the judgment and withers the heart."

our thinking by Christ, none are greater than his conception of death. He writes:

"We read the familiar words of the great and noble Greek, Socrates, as he turned from his judgment to death, we remember with what thoughts of the future Ezekiah was brought down to the gates of the grave — how shadowy and silent seemed to them the great land beyond; and then we listen again to the quiet confidence, the ringing exultation of the apostle, 'To me to die is gain.' O grave, where is thy victory? O death, where is thy sting?"

Recent excavations in the neighbourhood of Athens have brought to light a large number of inscribed and sculptured gravestones which reveal to us in very striking fashion "the Greek mind in presence of death." They show how to the popular mind throughout Greece the future state was but "a shadowy realm, a poor washed-out copy of the brilliant life on earth."

"She who lies here," runs one inscription, "coveted not, while alive, garments of gold, but desired discretion and virtue. And now, Dionysia, in place of youth and bloom, the Fates have awarded thee this sepulchre." There was no denial of a future, but it was rarely thought of; it was "a cold shadow to be kept out of sunny life as much as might be." And thus we all died in fear, not having received the promises, and with at most a faint, tremulous hope that it might not be wholly ill with them, that out of the night some good purchase might fall to them. But the moment we come upon the Christian epitaphs at Athens, "a sudden and marvellous change," we are told, "takes place"; "To the Christian the place of interment is no longer a tomb, but a sleeping-place."

The same contrast meets us again in the catacombs of Rome. There on the one side, is blank despair or impious defiance; here, on the other, hope and joy and peace. There you may read "Vale!

The Richmond

Richmond Hill, Ontario
 Telephone Turner 4-1212

THEATRE
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 Doors open at 5.45 p.m. First complete Show 6 p.m.

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