

The Liberal



An Independent Weekly: Established 1878

Subscription Rate \$3.50 per year; to United States \$4.00; 10c single copy
Member Audit Bureau of Circulations
Member Canadian Weekly Newspapers Association

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"Authorized as second class mail, Post Office Department, Ottawa"

National Wild Life Week

Little did the parents of the late Jack Miner realize some 98 years ago, April 1, 1865, when Jack Miner, the Canadian naturalist, was born in the suburbs of Cleveland, Ohio, that not only Canada and the United States, but England and the civilized world would honour and pay tribute to the man who for the last 13 years of his life was Canada's best known citizen whom Eddie Guest, the Detroit poet, refers to as 'the best loved Christian in America'. When he died he ranked fifth in fame on the continent. The ones preceding him were Edison, Ford, Lindbergh and Rickenbacker.

In London, England, Sir Herbert Brent Grotian, Bart D.L., K.C., in paying tribute to Jack Miner, said "If you wish to see Jack Miner's monument or memorial, look around you."

On April 17, 1947, some three years after the death of the late Jack Miner, the Canadian Government by an act of Parliament created by a unanimous vote what is known as National Wild Life Week to always fall on the birthday of the late Jack Miner which is April 10.

Senator Joseph Bradette, paying tribute to Jack Miner in the Canadian Senate, said, "The European countries gave the world great artists, great sculptors, great philosophers and great musicians, but Canada gave the world one of its great naturalists."

Since Jack Miner's death a quiz program was held in the United States over a national radio hook up and by a vote of four to one Jack Miner was voted the greatest naturalist that ever lived.

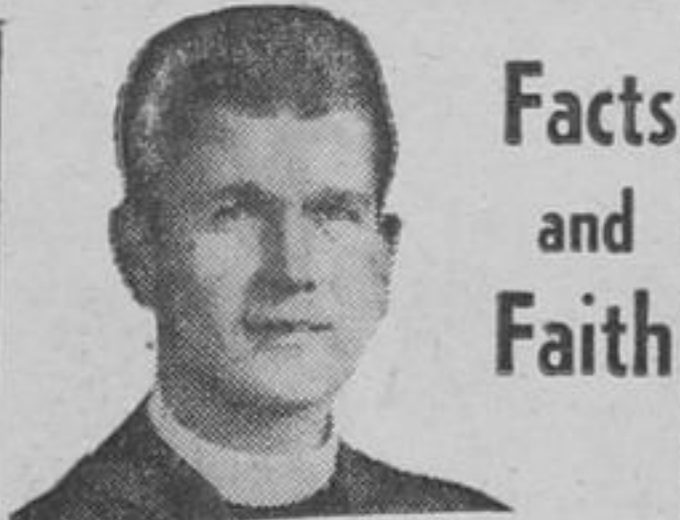
The books of knowledge carry a biography of Jack Miner alongside such great men as Edison, Ford, Burbank and Churchill and even in 1926 Professor W. S. Milner, Professor of Greek and Roman History in the University of Toronto, in his examination paper for students trying for their B.A. degree, compared the philosophy of Jack Miner to that of Aristotle.

Today, the 7th and 8th grade school books of the United States carry an eight page biography of Jack Miner, whose life was considered by the U.S. educators so important that they wanted every school child in their 48 states and Alaska acquainted with the facts about his life and his contribution to his generation.

Senator T. A. Crerar, who was Canada's first federal minister of the Canadian Wild Life Service and now one of the senior members in the Canadian Senate, said, "I doubt if there is in any field of work in Canada anyone who has contributed more and has rendered Canada a greater national service than Jack Miner."

At the time of Jack Miner's death tributes were paid him by Kings, Queens, Presidents and Prime Ministers and as high as 10,800 people have visited his grave in one day.

During the week of April 10 the people of Canada pay tribute to him by observing National Wild Life Week in the schools, in the churches, in the service clubs and in the open fields of our great Dominion.



Facts and Faith

A Weekly Comment On
Christian Life And Action
— By Calvin H. Chambers —

WHAT IT MEANS TO BELIEVE IN GOD

In the early days of World War II one of the leading Canadian magazine conducted a Gallup poll to see how many people in Canada had religious beliefs. It was reported that 92 per cent of the Canadian people believed in the existence of God, or some spiritual power beyond man.

I suppose a great many people on reading that article were impressed by such a high percentage of religiosity. But I wonder if we should be? Do you remember how Paul felt when he came to the city of Athens — and saw the whole city given over to a worship of its various deities? We read, "Paul's spirit was stirred within him when he saw the whole city given over to idolatry". Given over to religion!

It is not belief in 'a' God which really matters. It is whether we believe in and are committed to the true and living God which is of paramount importance. A study of man shows us that he is inherently religious. Men everywhere give themselves to the worship of something. It may be a political philosophy as in the case of the Communists. It may be a 'way of life' which we think worth holding on to. It may be our money, homes, cars, education, family, it may be ourselves. But we all worship something, and give ourselves to something. We cannot escape it.

Did you ever notice that the Bible contains no proofs for the existence of 'a' God? Why is this? Simply, because the writers of the Bible knew that 'proofs' for the existence of God don't really matter, if a person has not brought his life under the control of God. The Bible challenges us with an inescapable question. Which God will you serve? The moral god of the universe who demands righteousness from his creatures? The Holy God of the Bible who will by no means clear the guilty? The loving God who has dealt with the sin of the world in the death of His Son? The gracious God who accepts us as we are when we come in repentance and faith to Him? This is the true God — the God of the Bible. All other gods are false gods.

The trouble is that they exercise such a tremendous hold on us. Israel was constantly being challenged by the prophets to tear over their images, and to return to the worship and service of the living God. This challenge is still relevant today. We need to see where our veneration of our false gods is leading us to. It is leading us down a road which can only result in darkness and despair. The things which we place so much emphasis upon (we all know what they are) cannot help us at the deepest level of our lives. We have an inner need for God which is built right into our constitution. No substitute can ever satisfy that need. But so often in our self-sufficiency we fight against that need. We try to make out that we don't really need God as much as the Church says we do. We are willing to patronize God, by going through the forms of religion, such as church membership, attendance at divine worship, service, giving. But all the while we do not permit the hand of God to touch us at the centre of our being. God wants to be at the centre of our lives. He alone can give them meaning. He reaches out His hands to touch us and make us His alone. Notice that His hands bear the print of nails. He has gone "all the way" to make it possible for us to find our way back to Him. Only when our lives are committed to such a God will we discover the joy of "true belief".

Over Hill, Over Dale

by Cicely Thomson

Springtime is pussy willows and the hustling little streams helter-skeltering along to get to the end of all things wintry.

Or
The cluster of blue-jeaned, windbreaker boys observing their feast of spring with all traditional rites on the banks of a stream.
Their bevy of bicycles leaning indifferently nearby.

Springtime is lambing time.
And warm soft air,
And mud and slush underfoot, with snowdrops and crocuses as surprises.
It is housecleaning.
And income tax forms.
Seed-packages
And cold frames.
It is time for trousseau collecting and bride's teas . . .
For banns to be read while the engaged couple and their parents listen intently . . .
And the wedding march.

We buy at the linen sales
And go to auctions (concession 6 at the town line)
Or to rummage sales in church halls,
And family drives in the country.
We dig foundations for houses and stores,
And plant trees
And lay down sod.
We spray the apple and the pear.
We watch the dog roll on the grass and feel inside ourselves how good it would be if we could roll too.

We seal the travel ads
And feel sorry for the people in Florida missing our new sunshine
And resolve to go away in February if we go next year.

Springtime is little girls with Sunday curls and new straw bonnets sitting in a demure row in church.
It is the smell of the awakening earth
And the sounds of the returning birds.

Springtime is when the sky looks young again and the blue freshly washed
Against the swelling buds of all the trees silhouetted against it.

It is the children's time with skipping ropes for girls and down-on-your-knees-alley games for boys
And bikes new-cleaned spilling onto all the byways
With twice a day a new soaker (for boys)
Which is one way the sexes differ at an early age (girls never have soakers).

Then April's over
And we watch and wait for the darling buds of May.

Dawn

Out from the darkness of the long, long night,
Like a young maid, rosy from a tranquil sleep,
Bearing her golden orb proudly before her,
The lovely Dawn rises from the eastern deep.
The sleeping world awaits her lone silent call
To life, and wakes to see her roseate ascent:
Upward, ever upward, She trails the rising sun,
And then fades away, her fragile beauty spent,
Her wasted form hid in the ample robes of Sky,
Forever lost. Each new day — a new, new dawn
Must rise in all its fresh young loveliness —
So the world must watch till the splendor's gone.
— Elizabeth Dale Kelson

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How Pure Is The Food We Buy?

Can Canadians trust the food they buy? According to Robert Fulford, writing in a recent issue of The Chatelaine, "food controls in Canada are so vague and so tangled in a web of official lines of authority, that no Canadian can say for sure whether most of our food meets even minimum standards of purity."

Fulford presented two facts: more than 30 per cent of the milk sold in Canada was unpasteurized and from 10 to 20 per cent of meat was never seen by a government inspector.

In view of these facts, he wonder-

ed why the Federal Department of Welfare should state that Canadians need have no qualms about what they get at their grocery, pharmacy or cosmetic counter. Such a statement, he said, was typical of Canadian delusions about the safety of food.

Fulford reported that in all of Canada, with 10,000 food plants to watch, there were only 51 inspectors. Only two of Canada's ten provinces had made pasteurization totally compulsory. Elsewhere, consumers were forced to rely on a scattering of local bylaws, which may or may not be carefully enforced.

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