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Tribute to Thomas D'Arcy McGee

(F. W. Rayfield B.A. Toronto, Ontario.)

April the seventh marks the anniversary of the assassination of one of our greatest statesmen, orators and patriots, and our only political martyr—Thomas D'Arcy McGee. He was the first Canadian nationalist, the first man to catch a vision of the possibilities of Canada as a new and great nation. His own words express most clearly his dream for the future of the scattered colonies which now form our broad Dominion.

In a speech delivered in parliament in 1890 McGee said: "I look to the future of my adopted country with hope but not without anxiety. I see in the not remote distance one great nationality, bound like the shield of Achilles by the blue rim of ocean. I see within the round of the mountains and the crest of the eastern waves. I see a generation of industrious, contented, moral men, free in name and in fact—men capable of maintaining in peace and in war, a constitution worthy of such a great country." These prophetic words were uttered more than twelve years before Confederation was complete. A year later he declared: "The eventual opportunity for British America is now." Still a year later in a speech at Quebec he said: "A Canadian nationality, not French-Canadian, nor British-Canadian, nor Irish-Canadian, is in my opinion what we should look forward to, that is what we ought to labor for, that is what we ought to be prepared to defend to the death." These memorable words were spoken more than two years before the "Fathers of Confederation" first met. Little did the speaker or anyone else think that McGee himself would so soon lay down his life for his ideal.

In a speech delivered at Halifax in 1893 this Irish-Canadian patriot asserted: "What do we need to construct such a nationality? Analyze our population. We have more Anglo-Saxons than Alfred had when he founded the English realm. More Celts than Brian had when he put his heel on the neck of Odin. More Normans than William had when he marshalled his hosts along the strand of Falaise. We have the laws of St. Edward and St. Louis, Magna Carta, and the Roman Code, Shakespeare and Bossuet. We have the Constitution that Burke and Sumner, Sidney and Sir Thomas Moore lived or died to secure or save. Out of these august elements in the name of the future generations who shall inhabit all the vast regions we call our own I invoke the fortunate genius of a united British America."

On the eve of his election to parliament he said: "If I am returned I must consider myself bound to represent to the utmost of my ability the whole city. The interests of Montreal and the interests of the province will become my daily care as they have long been my earnest study. These are but a few excerpts from the speeches of the most eloquent advocate of the new nationality. During all of the eleven years he resided in Canada his silver tongue was heard from scores of platforms preaching the new evangel. He founded a journal The New Era through which he proclaimed the same doctrine to the provincially-minded people of the day, and finally he laid down his life because of his devotion to the cause of Canadian union with British partnership.

In the decades that have passed since he gave expression to these patriotic sentiments the B. N. A. Act has become our common constitution, the railways have linked the west with the east and the Great War has stirred us to united action but today more than ever before we need the voice of a McGee to challenge us all to create a new and better Canada with justice and opportunity for all.

In the past three score years millions of people, Canadian-born have grown up to the age of responsibility, but greed and selfishness have largely determined their actions and conduct. No other four million people ever came into such a rich heritage of lands, forests, mines, power and material wealth needed for the development of a great nation as did the Canadians in 1867, yet after sixty-eight years we see on all hands want and unhappiness. Why such destitution and insecurity in this land of plenty? Why? Because we, as a people, have never caught sight of the vision splendid which McGee saw when he first made his home in Montreal, and at that time the territory now comprising the Dominion was still separated in six colonies. Very few of us see Canada in the light of a nationality of ten million souls, working harmoniously together, all for each and each for all.

McGee was the first and one of the few leaders of his day who saw in Confederation the possibilities of such a nationality and for the consummation of Union he dedicated all his many talents, the pen of the journalist, poet and author, the voice of the lecturer, orator, parliamentarian, and cabinet minister. Today with much more serious problems, and more resources for their solution, we need a McGee to combine our institutions to promote the mental, cultural, moral, and spiritual regeneration of Canada. For this work we have the universities, colleges, and schools, the press and pulpit, the movies and radio, it is possible that this Irish immigrant should have had, seventy years ago, a greater vision of our future and more practical plan of procedure, than the Canadian-born citizens of today?

On this the seventy-seventh anniversary of his martyrdom let us rise above petty differences, racial and regional interests, and dedicate ourselves anew to the fulfillment of the dreams of this statesman, orator, patriot, and first Canadian nationalist—Thomas D'Arcy McGee.

W.C.T.U. Notes

BROTHERS ALL

"Dago and Sheeney and Chink, Greaser and Nigger and Jap, The Devil invented these terms, I think."

To hunt at each hopeful chap Who comes so far over the foam To this land of his heart's desire, To rear his brood, to build his home And to kindle his hearstone fire. While the eyes with joy are blurred, Lo! We make the strong man sink, And stab the soul with the hateful word.

Dago and Sheeney and Chink.

"Dago and Sheeney and Chink, These are the vipers that swarm Up from the edge of perdition's brink, To hurt and dishonour and harm, O shame! when their Roman forebears walked Where the feet of Caesars trod, O shame! when their Hebrew fathers talked With Moses and he with God. These swartly sons of Japhet and Gave the goblet of Me's sweet drink To the thirsty world; which now gives them— Dago and Sheeney and Chink."

"Dago and Sheeney and Chink, Greaser and Nigger and Jap; From none of these does Jehovah shrink; He lifted them all to His lap, And the Christ in His Kingdom grace, When their sad, low sob He hears, Purs His tender embrace around their race. As he kisses away their tears: Saying, 'Least of these, I link Thee to me for whatever may hap; Dago and Sheeney and Chink, Greaser and Nigger and Jap.'"

REUBEN — THE MAN WITH GOOD INTENTIONS.

In the picture shown in our selected lesson we find great contrasts in the types of men—all brothers.

God has made of one blood all the nations of the earth. This is proven by biological research, characteristic features, body and brain structures, facial resemblances, national traits, shape of the skull and the color of the skin show marked differences, distinguishing races from one another—but the blood of one people is as all others. One of the proofs is that the same remedies relieve like diseases in all mankind. These are facts that need to be pondered.

Pain and pleasure, sorrow and laughter, passion and mirth, are also the same, in reality if not in expression. Therefore, the same hatred and jealousy shown by these shepherds in long bygone ages is shown still among men. The hatred of Joseph was engendered because he had seen and told of the evil lives of his brethren and their selfishness seems to show a reflection of Lowell's word picture of "Truth forever on the scaffold; Wrong forever on the throne," and the sequel also shows "God amid the shadows, keeping watch above his own."

The attitude of mind in the men Joseph met was also typical toward the stranger today in our own land. There was the casual dweller, who could do little, who showed the way—"the man with the helping hand" whose word of cheer is worth while. There was the man who saw him before he drew near and decided, "He is not wanted"—the pre-ponderant one who wants "Canada for Canadians." These live for themselves and are useful nowhere. The man who hates and plans evil devices—"Come, let us kill him" not with sword or battle axe but socially or financially or physically. The man who would throw him into a deep pit without water. The day was hot, Joseph had come a long way—he had been lost—but that pit had no water! What a graphic picture! He was dependent on their hospitality—no water! He could make no outcry for there was none to hear.

But there was the brother with good intentions. "Let them do their worst—he would come to the rescue. He would take him out of the pit. He would give food. He would restore him to his father." He came to late. Reuben was not a sharer of their guilt. He did not help plan evil. He bore no malice. He was kindly in intent. He meant well. He was good-natured. He did not know what the others were doing. He was a busy man. His duty was to look after his flock. The father had given him that work to do—not to be custodian for his brother. Lawfully engaged in business—evidently Reuben was an opportunist. He planned to outwit the others. In good time he would do the great act and re-advise the wrong. But he came too late.

Many a man and woman today engaged in their lawful occupations expect to help men out of the pit of intemperance and are genuine Reubenites. They also will come too late. There is another side to this picture: Joseph came with good will. He wanted to be helpful. Many come to this "Land of Hope for all who toil" to find a pit of neglect, contempt or indifference. As Joseph brought a message from his father, so each nation comes offering a contribution. True Canadianization means that we reach a hand of helpfulness to those of our own land, of the Empire and to the stranger from afar.

All newcomers are lonely, some are sad, many are perplexed and each needs the helping hand. How willingly should we render direct service to Him who said: "Inasmuch" . . . "Ye have done it unto me." May we not lose our opportunity only to say "As thy servant was busy here and there" it was gone.

GIVE GOD A CHANCE

The above heading attracted our eye when looking over one of our exchanges, and set us thinking in relation to the meaning of it, and as to how we were to give God a chance. We went to the Bible, and found

BEN—HUR

By GENERAL LEW WALLACE

(Continued from Page 8)

"By Hercules!" he replied, his countenance falling. "The do, throw all his weight on the bit. See, I see! If the gods help not our friend, he will run away with the Israelite. No—not yet! Look! Jove with us!"

The cry, swelled by every Latin tongue, shook the velaria over the consul's head. It were true that Messala had attained his utmost speed, the effort was with effect; slowly but certainly he was beginning to forge ahead. His horses were running with their heads low down; from the balcony their bodies appeared actually to skim the earth. Certainly the good steeds were doing their best.

How long could they keep up the pace? It was but the commencement of the sixth round. On they dashed. As they neared the second goal, Ben-Hur turned in behind the Roman's car.

The joy of the Messala faction reached its bound; they screamed and tossed their colors, and Sanballat filled his tablets with wagers of their tendering.

Malluch, another of Ben-Hur's friends, found it hard to keep his cheer. He had cherished a vague hint dropped to him by Judah of something to happen in the turning of the western pillars. It was the fifth round, yet the something had not come; and he had said to himself, the sixth will bring it; but, lo! Ben-Hur was hardly holding a place at the tail of his enemy's car. (To Be Continued.)

there how often God's work was delayed because His workers would not allow him to use them.

"Jesus could not do many works there because of their unbelief." Man's unbelief denied Jesus the chance to do many mighty works. Again, as the Master wept over Jerusalem because they would not give Him the chance to save them from the dreadful siege and the dispersion throughout the whole world.

For years we have been refusing to give God a chance to rid us of the Liquor Trade. We pray "Thy Kingdom Come." Is there anything which so delays the coming of that Kingdom as the licensed liquor trade? The abolition of the liquor trade lies at the root of all reforms. Slowly it is poisoning the race, defacing the image of the Divine in man. "Man is an angel astride an animal." Alcohol debases the angel and rouses the animal. 1935 must be our year of victory. The Executive is reaching out his grin hand to snatch our boys and girls. Christian women, are you going to give God a chance to save these children?

The W. C. T. U. should give a loud call to arms. Our homes are invaded. The Union gathers together Christian women from all churches. In our ranks they should get education and inspiration, and take them each one to the women of their own church. Give God a chance by yielding ourselves wholly to Him for service. We lament the drinking among the young. Don't sit with grieving, or even with passing pious resolutions—be up and doing.

Give God a chance by believing that He can and He will abolish this evil.

Let our Convention meet with the certainty of success. In the words of Miss Willard, "Talk abolition, pray abolition, think abolition, until abolition is in the air, and all are asking and expecting it." We have asked every Union to aim at five new subscribers for our official organ. What a demonstration of Convention if every delegate should win that decoration, and it is possible. How it would fire enthusiasm, and send each one home to work, pray and believe for victory.—The White Ribbon.

"Perhaps half of the drunkenness in the United States is directly traceable to the psychological weight of the political movement against prohibition and to the trade promotion methods of the brewers and distillers."

Our country is passing through a crisis. Representative government is on trial; financial security is tottering; education and economic privilege for the masses is problematical. Government problems multiply and each is difficult solution: The liquor traffic complicates every such problem. It produces elements of insecurity in business and government. Education is the remedy for the individual but education cannot touch business.

The Woman's Christian Temperance Union calls for the education of the individual and society. In regard to what alcohol is and what it does. It calls for the elimination of beverage alcohol by the abolition of the liquor traffic.—Ida B. Wise Smith, National President U. S. A. W. C. T. U.

Ben, aged fourteen, was reading "King Arthur" to Bud, aged seven.

"Ben," Bud asked, "what did those knights mean when they said, 'Who are you well?'" "Canadianization," Ben explained. "It was just an old-fashioned way of saying, 'I'm tellin' you.'"—Exchange.

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