

Canadian Club

# Speaker Deplores Our Pussyfooting In World Affairs

Canada could in effect give leadership to the world by using her geographical, political and cultural position, Dr. Arthur L. Phelps told the Canadian Club of West Durham on Monday evening. Dr. Phelps, who gave an excellent address on "Canadian Literature and Nationalism," was the special speaker at the meeting held at the Lions Community Centre.

The president of the club, Mrs. Kenneth Werry, in introducing Dr. Phelps said that he is not a stranger to Bowmanville as he had broadcast his program "Neighbourly News" from the Town Hall here during the Centennial celebration.

Mrs. Werry also spoke of his renown as an author and broadcaster, and told of his outstanding career as a professor of English at leading universities.

**Pride of Community**  
"Nationhood at its best is a deliberately nourished pride of community in terms of tradition, artistic achievement, aims and methods in education, also scientific advance. It is sometimes an operative cohesiveness in spite of dispersion and complexity," Dr. Phelps said.

He claimed that in this stage of the world's and her own history such nationhood is possible for Canada, as her role in the United Nations suggests. He asserted that Pearson, Smith, and Green, all have brought freshness, common sense, even a fruitful naive, into the dramatized hypocrisies and rhetorical insincerities there.

**Flabby Pussy-footing**  
He deplored the fact that in view of Canada's opportunities there has been too much curving hesitation, and flabby pussyfooting.

**Admission of China**  
Canada could take a stand unequivocally for the admission of China to the UN, simply as a matter of common sense on a world scale. So do-

ing she could make the world's atmosphere healthier, and also save face for the United States, he asserted.

**U.S. Hypnotized**  
Such decisive action might shock the United States into reality he said. He castigated



Arthur L. Phelps, S.A., F.R.S.C.

He praised Canada's action regarding the UN Police Force, a magnificent idea. But he warned that this imaginative and creative quality in nationhood comes only from within a nation's business, religion, politics, educational and social theory, not from evasion, apathy, and pussyfooting.

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### Literature Contribution

Literature contributes to the nourishment of this inner quality, Dr. Phelps stated. Literature searches out the significance of life, and manifests a reassurance, as well as being a critic of externals and mere gadgetry, he remarked. Dr. Phelps reminded the audience that Canada has available great sources in the literature of Great Britain, France, and the United States. He also said that Canada is developing a literature of her own which, with humor, satire, imagination, and solid thought, is revealing and an assistance in the country's relationships with a demanding and inescapable world.

Mrs. Werry thanked the guest speaker for his fine address which was both mentally stimulating and entertaining.

Prior to the meeting Dr. and Mrs. Phelps were entertained by Dr. and Mrs. George James at dinner at the Flying Dutchman Motor Hotel. Following the meeting Mr. and Mrs. Lorne Allin entertained at their residence, Prince Street in honor of Dr. and Mrs. Phelps.

### Religion for Today

## Two Kinds of Life - The Saving - The Losing

A Weekly Talk  
By Rev. R. R. Nicholson



One day our Lord Jesus Christ taught his disciples, a startling paradox, that there are two kinds of life—the saving, selfish life and the losing, self-sacrificing life. He declared: "For who ever would save his life will lose it, and who ever loses his life for my sake will find it." (Matt. 16:25 RSV.)

Jesus mentions first — The Saving, Selfish Life. "Whoever would save his

life will lose it." By "life" Jesus means our natural life and worldly well-being. In the Gospel of John 12:25 He calls it "life in this world". This means a life which has no reference to any other; a life that is complete in itself and does not require life in another world for its complement; a worldly life only. "To save our life" means to think only of ourselves. It is to get all the pleasure, wealth, power, glory and fame we possibly can. It is to gratify every passion; every desire of the flesh and mind. It is to live for ourselves and ourselves alone.

To save our life is to love our life and Jesus says: "He who loves his life loses it." (John 12:25 RSV) "The loving of this life is another name for the spirit of selfishness, which is unwilling to spend or be spent for any higher object than self-enjoyment and self-aggrandisement."

But Jesus says: "Whoever would save his life will lose it." "By losing," he means we shall lose the higher, eternal life which is life indeed. If the desire to save life prevails, then farewell to enthusiasm, courage, the martyr spirit, and all which makes man's life nobler than the beasts.

Throughout the ages men have been trying to save their lives in various ways. In olden time, often when a man wished to save his soul, he would retire from the wicked world to a cave in the wilderness, where he would live the lonely life of a hermit, or he would retire to a monastery and live the secluded life of a monk. He cared nothing about the salvation of others; his one desire was to save his own sinful soul.

He thought not of the good he could do in the world; the wrongs he could right; the distresses he could relieve. To him, as to Hobbes, the philosopher of selfishness, life was "cool, nasty, brutish and short." But in seeking to save his life, the ascetic lost the higher, nobler life to be gained only by mingling with men and serving their needs.

The second kind of life mentioned by Jesus is—The Losing, Self-Sacrificing Life. Jesus says: "Whoever loses his

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### A MacDuff Ottawa Report

## Dream Turned Nightmare

OTTAWA — It now appears that the Bill that is Prime Minister John Diefenbaker's pet project, may cause relations between his Government and the Province of Quebec to deteriorate. His Bill of Rights has caused storm warnings to be sounded in the Quebec Legislature which may bring on a new constitutional clash between the Dominion and the Province. This has caused real concern among the federal Conservatives.

It will be ironical if Mr. Diefenbaker's insistence on a Canadian Bill of Rights undoes all the careful cultivation he has engaged in behind the scenes and during visits to Quebec. He has made more progress in selling his administration and the Conservatives in that French-speaking province than any other Conservative in this century, but now he has run into trouble of the kind that can quickly strain the friendly feelings of the French Canadians.

Mr. Diefenbaker insists that the proposed Bill in no way restricts the Provinces, but the Bill itself is ambiguous. Members of the Quebec Legislature do not accept the Prime Minister's assurances. They insist that Bill C-60 does infringe on provincial responsibilities. It has been denounced by Liberal Leader George Lapalme in the Quebec Legislature as a "massive invasion" of provincial rights. He moved a motion that a committee be set up to consider whether the proposed Bill of Rights "constitutes an infringement upon the autonomy of this province or conflicts with existing laws."

This has been good political fighting ground for the Liberals. When the Federal Liberal Party was in power at Ottawa it was confronted with a belligerent Union Nationale Government under the late Premier Maurice Duplessis, screaming that the Federal Liberals were infringing on Quebec provincial rights. The Quebec voters appeared devoted to the cause of provincial autonomy. At any rate they consistently returned Mr. Duplessis—the self-styled champion of Quebec's provincial rights. Now the Liberals in Quebec have obviously seen an opportunity to make good use of this issue and have turned it against the Federal Conservatives.

Not to be outdone by their rivals, the Union Nationale went along with the Liberals. Attorney General Rivard, a one-time possible successor to the late Premier Sauvé, moved an amendment to Mr. Lapalme's motion asking that the legislature communicate to Ottawa its concern lest the Bill of Rights infringe on provincial jurisdiction. Mr. Rivard, whom the Federal Conservatives were relieved didn't get the job, agreed that the Diefenbaker Bill of Rights ventured into dangerous waters. He concurred with Mr. Lapalme that it might, in the end, upset the entire Quebec Civil Code.

The provincial house agreed that it would never submit the Civil Code of the Province of Quebec to scrutiny of the Federal Government. In ringing tones the Quebec legislators said the rights of their province would be defended against any government in Ottawa, whatever its political color. The Union Nationale supporters want-

ed it made clear that they were not the annex of any party in Ottawa, especially when Premier Barrette, the dark horse compromise choice, must continue the more liberal course of late Premier Sauvé and at the same time avoid the charge that he is the Federal Conservative choice.

This is the latest and most serious trouble Mr. Diefenbaker has had since he introduced his Bill of Rights into Parliament as Bill C-60 early in the life of the present house. For years as a member of the opposition and a lone Conservative voice from Saskatchewan he campaigned for the need of a Bill of Rights in this country. Probably only a small minority of legal authorities agree with him as to the need, and almost all constitutional authorities are against the Bill in its present form.

The Prime Minister did not press ahead with his Bill at the last session. He agreed to hold it off until this session in order to allow a thorough examination of the proposed legislation. There has been widespread reactions to the measure. Some authorities have damned the Bill as positively harmful and a backward step because it would discourage progress toward a strong constitutional Bill of Rights. Others have said that at least it was a start and that a start was better than no Bill at all.

Mr. Diefenbaker himself concedes that the proposed measure has its limitations. But he takes the position that even a limited Bill of Rights, confined to the federal field of jurisdiction, is better than no Bill at all. Meantime Paul Martineau, the Prime Minister's Parliamentary Secretary, stirred interest in the Commons when speaking in the throne speech debate, he urged that the Bill of Rights to recast as a constitutional amendment. Mr. Diefenbaker was quick to emphasize that Mr. Martineau was only speaking for himself. Mr. Diefenbaker and his cabinet colleagues are disturbed enough by the reaction in Quebec to the present Bill of Rights. They don't want relations with Ottawa to take a greater turn for the worse by getting into a constitutional amendment. Even under Louis St. Laurent, the Liberals let sleeping dogs lie when it came to such a constitutional reform. With Sauvé gone, it seems likely Barrette will be pressured into taking a traditional Quebec role in any discussions involving constitutional amendments.

**Capital Hill Capsules**  
Russia and Canada are close to agreement on a new trade pact. There have been months of tough bargaining. Finally the Canadians have accepted the Russian two-for-one formula. Under it the Russians agree to buy twice as much from Canada as Canadians purchase from Russia.

Signs of a snap election in 1961 are growing. The two main reasons are the fear of a sharp recession in 1962, previously reported, and the desire to go to the polls before the redistribution scheduled for 1962. Under redistribution Saskatchewan, the Prime Minister's home province, is scheduled to lose four seats.

life for my sake will find it." "To lose our life" is to refuse to make one's own pleasure the aim of life, and one's own will the law of life. It is to deny oneself. It is to give up willingly for Christ's sake those things which seem to make life desirable. It is the spirit of self-sacrifice, which counts nothing in this world too dear to be given up in obedience to the Divine Will.

"To find our life" means our true life, the higher, nobler and abundant life, which is eternal life.

"To lose our life" means resignation to the will of God. Not until we are able to say "Not my will, but thine be done", do we lose our life. Tennesson says:

"Our wills are ours, we know our wills are ours, to make them thine."

H. G. Wells says that "Every religion that is worth the name, every philosophy, warns us to lose ourselves in something greater than ourselves."

"To lose our life" means for some people the renunciation of worldly and social advantages, the fore-going of ease, and rest and wealth. The Apostle Paul lost his life. He could have had everything to be desired in the Jewish world—wealth, honor and power. He might have been the foremost man of his time in the eyes of the world. But when Christ called him he gave up everything to follow him. He sacrificed a life of ease, affluence, power, culture and honor, for a life of poverty, shame, suffering and sorrow; But he found the true, abundant life, which Christ alone can give. He became the greatest missionary the world has ever known, and his labors have been of ineffable blessing to mankind.

Throughout all the ages since the death of our Saviour, the love of Christ has been inspiring men and women to lives of self-denial and sacrifice, in the service of others. It sent Florence Nightingale from her home of wealth, refinement and luxury, to the war in Crimea, to give herself in ceaseless service to the suffering soldiers. His sacrifice on the Cross impelled the clever physician, Wilfred Grenfell, to go as friend and helper to the neglected fishermen of Newfoundland and to the bleak shores of Labrador.

Jesus said: "Whoever loses his life for my sake will find it."

to buyers of every age. Not everyone sees this unlettered freedom to publish, as desirable. The paperbacks have come in for extreme criticism, even the occasional book-burning party. In a magazine article a California writer, Grace Bosworth, puts in a word for the defence.

"It was reported recently," she writes, "that the Yugoslavs almost wept with joy when exposed to their first sample of supermarket shopping. The luxury of picking and choosing from many items touched them deeply. In the local market the other night I wondered if the day would ever come when they could buy a loaf of bread on the one hand and a book on the other. We take for granted our markets, even more so, our books. With the advent of pocket books we can have the world at our fingertips for less than \$1.00 . . . I buy them for another reason, too—they are wonderful for marking!"

"Something in my childhood training prevents me from marking up the clothbound

books in our home library. Not so with my pocket books, they are underlined in red and blue and marked with brackets. Listen: 'Private fortunes are destroyed by public as well as by private extravagance. And this is the tendency of all human governments. A departure from principles in one instance becomes a precedent for a second; that second a third, and so on.' That is Thomas Jefferson, writing a letter in 1816. A book of his collected letters cost me 35 cents. It has 186 pages in all, but even if it had only the one letter, that was worth my investment."

On the other side of the Iron Curtain they are a long way from supermarkets and pocket books, and even further from freedom to read a real liberal like Jefferson. Any who think we permit too great a freedom to publish should consider that other extreme on the other side of the Iron Curtain.

A little censorship inevitably goes a long way, invariably too long a way.

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