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THE DAILY NEWS

PRINCE RUPERT - BRITISH COLUMBIA

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AMERY AND THE BRITISH EMPIRE

When Right Hon. Colonel Amery, Secretary for the Dominions in the British Government was passing through Canada, many heard him speak and were pleased with his eloquence. A Winnipeg journalist heard him and gave to the readers of the Free Press in that city an even more eloquent story of the speech than was the original. The journalist signs himself T.B.R., and here is what he said:

When Mr. Amery begins his speech you might readily compare him to a very amiable cherub in one of his happiest moods. Mr. Amery is a little blocky man, with a beaming face, a ruddy complexion, a charming English voice, and eyes full of twinkles; you can see at once that Mr. Amery is very wise indeed.

He beamed and twinkled as he broke into his speech: he had been in Winnipeg before; he had broken his leg in Winnipeg; he had been able to go home to England and tell his constituents that he had at least one leg to stand on—while his opponent had none. (Laughter). (Twinkles). The audience liked it and played up splendidly.

It was, indeed, splendid: our great city: in the centre of Canada; in the centre of Canada's greatest industry; our great country, with its imperial dimensions and potentialities; the new place we (Canada) have won in that inner family of the British Commonwealth; the colleagueship, helpfulness, etc., which the parliaments of this great family of nations owe to each other — suddenly you realize that Mr. Amery is no longer looking like a cherub; life is real, life is earnest, and we're not quite sure what Mr. Amery's goal is; but he is neither beaming nor twinkling; his face has taken on the true pro-consular set; behind him lies the great imperium and before him spreads, in the smoke-dimmed air of the dining-room, some eight or nine hundred expectant listening Canadian males; it is a serious moment; the cherubic twinklings are put away, and Augustus addresses the troops.

THEORY OF EMPIRE

Mr. Amery presents a theory of Empire. Empire, we may now take note, has become not only a complex thing, but an abstract, intangible speculation. There are numerous subtle things to discuss, subtleties that accommodate themselves impressively in phrases which have ringing sounds; "the fellowship of spirit which runs right through the Empire"; "Empire means an enhancement, an enrichment, a widening of the scope of Canada's national life"; "the Dominions are not negative accepters of Imperial Unity but participants in imperial policy"; "Britain's Empire, in a high moral sense, is truly Canada's Empire too"—in a high moral sense. And so on. As you listen you realize that it is not very simple; or very explicit.

What is Mr. Amery doing? He is philosophizing. Since 1926 it has become necessary to restate the Imperial Doctrine. In 1926, it is true, says Mr. Amery, no new constitution was insinuated into imperial relations; "the Imperial Conference only professed to lay down clearly the existing position between us." Yet even that was something of significance, and had a meaning. What was its meaning, or rather, what IS its meaning? because it is always the future upon which the weight of our speculations must bear.

CONSTITUTIONAL STATUS

So Mr. Amery is explaining how the "new constitutional status" should be regarded; and it is not a simple matter either to explain or apprehend. It is philosophy; it is even worse, it is metaphysics; a whole system of metaphysics in which everything is accounted for and given its place; but the problem of metaphysics has always been to give real existence to its postulates; and in a short speech of three-quarters of an hour Mr. Amery has not time to go so far as that with his system.

Thus as a philosophical exposition on imperial politics his speech was pleasing and ingenious; it remained for the audience to carry away with them the delicate nuances of thought presented by Mr. Amery and in the quietude of their own homes endeavor to work his pure ideas down to the realities of practical political relationships. Because it is in practice that Mr. Amery's theory of empire must, like all other theories, prove whether it be truly a reality and a fact, or only a verbalism.

CHARMING VOICE

For three-quarters of an hour the charming voice spoke on. Whatever its merits, one thing is clear. Mr. Amery is convinced of the soundness, of the reasonableness, of the splendor, of his imperial theory. He is fired by the traditions of the great heritage of Empire which the heroes and worthies of England since the time of Elizabeth's sea dogs have won for England; its flavor lies like wine upon his tongue and whets its eloquence and mellows his speech. He is the Secretary for the Colonies, and for the Dominions—and THEY are not theories, but glorious widths of earth, and millions of brown, yellow and white men, and mountains, and rivers, and surrounding and joining them all "the stormy deep," the royal highway of the seas. All this Mr. Amery is voicing as he stands under the pendant Union Jack in the dining-room of the Royal Alexandra.

Empire!

MRS. FRED PYLE ELECTED HEAD OF AUXILIARY

Appeal Made to Women to Help Hospital Work by Joining Organization This Year

In order that the work of the hospital auxiliary may be successful in the coming year the new officers, elected at the annual meeting yesterday, issue an invitation to women of Prince Rupert to join the auxiliary and aid in making the hospital more comfortable for patients. The new officers are as follows:

Hon. President—Mrs. Thos. McClymont.

President—Mrs. Fred Pyle.

Vice-President—Mrs. R. C. Parsons.

Second Vice-President—Mrs. T. Andrew.

Secretary—Mrs. Ben Self.

Treasurer—Mrs. Fred Stork.

Hospital Board Representative—Mrs. H. F. Glassy.

In the annual report it was shown that among the activities of the year were in April a tea and sale of home cooking and raffles in the St. Andrew's rooms; in May a bridge party in the nurses' home; in September, raffles during the fair, and in November, the usual Hallowe'en ball and raffles. A series of small bridge parties were held during the winter.

During the year the auxiliary ward had been changed and the new ward and furniture completely renovated. Three easy chairs, socks, reading matter and Christmas cheer for the patients in the public ward were furnished.

Mrs. R. C. Parsons had been sent as delegate to the hospital convention.

A resolution was passed that the energies of the auxiliary this year would be directed to making the women's public ward more comfortable.

VALUE OF READING SUBJECT OF PAPER

United Church Young People's Society Hears Interesting Discourse by Mrs. E. P. Jenner

At the regular weekly meeting last evening of the Young People's Society of First United Church Mrs. E. P. Jenner gave an interesting and instructive paper on the subject of "What to Read." The motive of reading, the speaker said, was to obtain pleasure and recreation, also to acquire information as to the great discoveries of the age, and to learn of the lives of people of other ages and races as in the study of history.

The speaker recommended the reading of good literature as an aid to self-expression in the art of conversation. The need of this was often shown today in slipshod expressions. A deplorable tendency was the habit of reading without thinking.

The "best sellers," the speaker asserted, were not always the best works of fiction. Modern novelists of repute as well as classical masters were recommended to the audience. The minds of those present were also directed to the riches of biography and to the heavier reading such as the essays of Emerson, Bacon, etc. Last but not least, in the category of the best reading matter, came the English Bible.

Following the reading, there was an interesting discussion in which many of those present participated. Various books were recommended and the relative values of newspaper reading, etc. were discussed.

The Society decided to change its hour of meeting on Monday evenings from 7:30 p.m. to 8 p.m. sharp in future.

The meeting was presided over by George H. Stocks, vice-president, in the absence of the president, W. Vandewater.

WEEK OF FESTIVITY FOR LOCAL GYROS

Installation of Officers to Take Place Place Tomorrow Evening With Annual Ball on Night Following

With the installation of officers for 1928 taking place tomorrow evening in the Commodore Cafe and the annual ball set for the following night, the present week will be one of festivity for the Prince Rupert Gyro Club.

At the installation of officers, Past President Milton Gonzales, acting as installing officer, and Mayor S. P. McMordie will be the chief speakers. The new officers are:

President—Leo W. Waugh.

Secretary—Wm. Cruickshank.

Treasurer—Claude C. Kirkendall.

Directors—Morris H. Blott, Roy F. McNaughton, Wm. J. Nelson, Wm. H. Tobey.

Morris H. Blott is general chairman for the annual ball and his sub-committee is as follows:

Music—Charlie Balagno.

Programs and Invitations—Dave Balfour and Frank Dibb.

Decorations and Favors—Roy Nichols and Jimmie Farquhar.

Refreshments — Ed. Mann, Charlie Mills, Roy McNaughton, and Bill Cruickshank.

Master of Ceremonies—Bill Tobey.

A student who had failed in all the subjects he took at school wired his brother: "Failed in all five subjects. Prepare papa."

The brother telegraphed back: "Papa prepared. Prepare yourself."—Life

NEW BOOK BY DOCTOR BARNES

Bishop of Birmingham Places His Views Before World in Permanent Form

POWER TO REDEEM

While Story of Fall of Man is Legend, Facts of Sin None the Less Real

The British religious journals just come to hand pay large attention to the new book of Dr. Barnes, the Bishop of Birmingham. It is a collection of thirty-one utterances of this much-discussed prelate which he has delivered during the past seven years and bears the title, "Should Such a Faith Offend?" Dr. Barnes feels himself to be a victim of misrepresentation, according to a review of the book in The Christian World, by the publication of only such passages from his utterances as excite attention, and contends that, as he wrote in his famous letter to the Archbishop of Canterbury last October: "Most of my teaching is positive and unreported." The book may be therefore looked upon as an apologetic, his defence of his own faith. The reading of even some of its paragraphs will convince many that it is also the confession of a genuine Christian faith.

TEACHING ON IMMORTALITY

His convictions on personal immortality are definite and strong. In the opening sermon preached before the British Association in 1920, he makes this affirmation concerning eternal life in communion with God:

"I remain sure that God, who is Love, made and rules the world. I am certain that man was created that he might enjoy eternal life in communion with God in the world to come. Do you doubt? Reflect for a few minutes. Surely the universe had a beginning and therefore a Creator. . . And surely the finest products of evolution have not been made for nothing; and yet, in the distant future, when all life vanishes from the earth, as it certainly must, heroes and saints will in vain have gained knowledge of God, in vain have spent their strength, unless they continue to live eternally in the spiritual world."

In another part of the volume he returns to the subject in the following statement:

"I need a God, who is our Father, who rules the world and loves men with a father's love. For me the universe is a sorry jest if I shall never "know even as also I am known." . . If at the end I go hence to be no more, then have I spent my strength in vain. God, freedom and immortality — such are my instinctive religious convictions, rooted and grounded in the teachings of Christ."

DR. BARNES ON THE BIBLE

"My faith," he avers, "is rooted and grounded in the Bible. In the Bible I find God's witness of Himself; all that I can know of His revelation in Jesus Christ to mankind. The Bible gives me all that I need. I find there supreme inspiration. I hold that the Christian faith must be built upon the teaching of the Bible, that its devolopment can be rightly fostered only by a fuller and truer understanding of Holy Scripture." As to the Bible as affected by modern criticism. Dr. Barnes goes on to say: "The Bible that really matters to us is the Bible discovered by modern scholars. In a very real sense it is the old loved Book, for accurate investigation has merely confirmed true religious instinct.

THE FACT OF INCARNATION

"What is its meaning?" asks Dr. Barnes of the doctrine of Incarnation. In answering this question he says: "Simply this, that God revealed Himself in human form in Jesus of Nazareth." He contends that it is the teaching of the Gospels that Jesus had a human mind with, consequently human limitations. . . The Incarnation means that in Jesus the Divine life was lived under human conditions."

Treating of sin, Dr. Barnes affirms that while the modern critical view of the Old Testament stories compels him to think of the story of the Fall as a legend, the fact of sin is none the less undoubted. Sin alienates man from undoubted. "Sin is, as Paul taught, rebellion against God. We feel the need of aid to make us one with God. We can get that aid from Christ. He is the living Power to redeem us. This is the primary fact of Christian experience."

DR. BARNES ON THE ATONEMENT

Passing to the doctrine of the Atonement, the Bishop connects it with the truth of the Incarnation.

"The Word made flesh in Christ Jesus was not a personality separate from God. He did not give His life to ransom men from the devil as crude mediaeval theology taught; nor was it necessary that He should offer Himself to placate a justly angry Father as more recent theories taught. . . But while the Incarnation is the central fact of Christianity, the doctrine of the Cross is its most distinctive contribution to the human religion. In the Incarnation we see God's self-sacrificing love winning men by evoking love, and this is the true doctrine of the Atonement." In another part of the book Dr. Barnes, after quoting Isaac Watt's familiar lines, beginning, "When I survey the wondrous Cross," goes on to say, "If those lines do not ring true in our ears, if their beauty seems faded or their sentiment exaggerated, we have forgotten the rock on which Christ's Church was built."

CHRIST'S RESURRECTION

"Did Jesus show himself as the risen Lord after His death and burial?" This question he answered by saying "We cannot understand the history of the early Church unless this fact be admitted." As to the subjects of evolution and the sacraments, concerning which Dr. Barnes' views have created much discussion, a few sentences may be selected. "Evolution," he writes, "was and still is, not an observed fact, but a theory so probable that no alternative can be entertained . . . Can we accept evolution and yet believe that God, a loving Father, made the world? . . I answer emphatically that we can. I remain sure that God, who is love, made and rules the world." Viewing the whole evolutionary process as leading up to man's civilized progress as its culmination, the Bishop maintains that "we are forced to the conclusion that . . it is the result of God's continuous action. His purpose and creative power have ever been present."

THE SACRAMENTS

More than evolution, his attitude toward the sacraments as one of the nerve centres of the Christian faith has evoked both violent dissept and hearty agreement. His conception is set forth in three propositions:

"(a) The real presence of Christ can be with His followers in public worship. He is present wherever two or three gather in His Name.

"(b) A special solemnity attaches to the celebration of the Lord's Supper, inasmuch as for most Christians the sense of Christ's presence is then strengthened. For each it is a sacrament, the "fellowship," the communion "with each other and the Lord."

"(c) There is no objective real presence of Christ attached to the bread and wine used in Holy Communion."

The Bishop is hopeful as to the outlook for religion provided the churches "present Christ's teaching in its essential purity, free from sacerdotalism and obscurantism, which it is too often combined." He is concerned that the religious teachers should preach to the younger generation "in the light of the new knowledge. We cannot," he says, "close our minds, or our sermons to the new ideas. The closed mind will lead, sooner or later, to the closed church."

These excerpts from a book which is likely to be widely read may be fittingly closed with these two sentences. "The very urgency of our need of the spirit of Christ will cause its power to break forth anew. . . Man cannot do without Christ."

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ROBERT M. CURRIE,
Applicant.

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