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ADVERTISE THE PROVINCE

Another opportunity to advertise the province will be available through the coming visit of the Canadian Weekly Newspaper Association next month.

It is perhaps to be regretted that this visit had not been timed to take place a little later in the season. This will, at best, be a late Spring and in May our province will be dressed in the tattered garments of winter rather than in its fresh summer garb in which we like to see it when entertaining visitors.

Our visitors will represent all the provinces of Canada and in their opinion they give us and our Island to their readers through their columns should be of immense value to us.

It is necessary that we make preparation for these visitors, preparation of an informative and interesting information which will be available for them when they return, and which they can give to their readers. Our province has spent little in advertising. There are still many parts of Canada that know nothing about Prince Edward Island, many who do not know where it is located and many of those who know its location know nothing of its possibilities or of its resources.

Whatever the cost may be this story should be told and published broadcast. The present opportunity is an excellent one and we trust that such provision shall be made that it will lack nothing in the telling. The government should be very generous in its appropriation and in its preparation for the visit. As already stated we have hitherto spent little in advertising our province and in this we have transgressed all the rules of ordinary successful business.

SOMETHING FOR NOTHING

The prospect of getting something for nothing has always been and, as long as human nature is what it is, shall always be an attraction to certain minds. This being so the prospect makes excellent bait and is very extensively used for that purpose. Millions of dollars have been sunk in bogus oil wells and gold mines in the expectation of getting a return out of all proportion to the amount invested with the result that the prospect has been reversed and a very considerable "something" has been given for nothing.

When the Bell government set out to take advantage of the Highways grant after denouncing it in Opposition as a ruinous policy by which the "poor farmers" would be fleeced they invented

an argument which they imagined would be to the unthinking at least, a prospect of getting something for nothing. By taking a portion of the revenue and earmarking it as a sinking fund by which expenditure on the road would be met when the debentures matured, they boldly announced that, through this transfiguration, the road improvement would not cost the taxpayers a dollar! This was preached from the houseposts by Liberal enthusiasts for three whole years, each of them proving to the hilt, according to his own peculiar arithmetic, that the province was going to receive this great boon for nothing.

It was only during the present session, when the deception could no longer be maintained, that Premier Bell admitted that one of the reasons why they increased the taxes was to make good the amount withdrawn from revenue to provide this sinking fund. Long before Premier Bell made this admission the people knew that the government could not manufacture money and that every dollar it spent must eventually be paid by the taxpayers.

Mr. D. C. McDonald, M.L.A. for Second Prince, in his speech on the budget yesterday, seeing that the "Something for Nothing" plea had miscarried, gave it another and more ingenious construction. He argued that, as all auto owners were wealthy men, the auto tax was really a tax upon the wealth of the province and was therefore justifiable as it lifted so much of the burden of taxation off the "poor farmers" taxes had to be increased to enable the government to withdraw the auto wealth tax from ordinary revenue or that after all said and done the "poor farmer" had to pay his share of the increased taxation.

Sometimes we may, by stealing or gambling, or accident, get something for nothing; however obtained it is not to be counted upon and is seldom to our credit. Sometimes, also, we can, by false pretenses and by means of bogus bait, climb into positions that should be attained by honesty and truthfulness; such positions are not secure nor are they to the credit of those who attain to them.

HOW THE FARMER FARES.

The substantial grievance the farmer has against lop-sided deflation of prices is well presented by commodity price statistics taken from the Department of Labor Index. They show a remarkable state of affairs bearing on the purchasing power of the farmer:

Grains and fodder show an increase from 1914 to 1923 of 30.6. Animals and meat 18. Dairy produce 52.4; hides and tallow show a decrease of 59.

On the other hand groceries show an increase of 70.1; woollens 87.9; cottons 179.1; boots and shoes 52.0, implements 123.

These prices indicate that the farmer is getting little more for his products than before the war, while the average increase he pays for what he buys of manufactured products is 100 per cent. That uneven action of deflation is a serious matter in this country which is so largely agricultural. Our exports of certain manufactured products have been increasing, but the bulk of our industry depends on the continued growth and development of the country, and if agriculture languishes, how can this growth continue?

Notes by the Way

A somewhat new important departure has been made by the King Government recently in the decision that the Canadian National Railways shall hereafter carry their own insurance. A bill to give effect to this decision, was introduced on 20th April, by Hon. Geo. P. Graham, acting Minister of Railways, and in reply to Right Honorable Mr. Meighen was partially explained by him. The facts as thus brought out are that the National Railway properties have hitherto been insured in the insurance companies of the country, the amount of insurance thus carried being over \$300,000,000, and when the Intercolonial Railway is included, which has hitherto carried its own insurance the amount to be carried would be about \$400,000,000.

It was further disclosed that an inquiry and report had been made, the result of which had been a conclusion that a very considerable saving could be made by the National Railway Company carrying its own insurance. It was also brought out by Mr. Graham that the old Grand Trunk Railway Company had carried its own insurance at a profit and on its being brought into the National system had a surplus to the credit of its insurance fund of about \$2,000,000.

Mr. Meighen mentioned the fact that the Canadian Pacific Railway Company carries its own insurance advantageously. He had made inquiries and found this to be so, but did not state the amount of the saving, which is of course a private matter. He had no objection to the government proposals, but insisted upon fuller information being given at the second reading of the bill. This was promised by Mr. Graham.

Mr. Graham intimated that he hoped a saving of three quarters of a million dollars could be made yearly by the National Railways carrying their own insurance. If this can be done it is surely a commendation most devoutly to be wished in these days of colossal railway deficits and unprecedented freight rates.

A point of interest in the brief discussion was the Opposition Leader's explanation and defence of the action of Mr. O. P. Brennan and Mr. Mitchell who had for a short time held directorates on insurance companies which carried risk on some railway property in the days of the former Railway Board. He showed that they had to hold a certain small amount of stock in such companies in order to qualify as directors; that they made no profit, but suffered loss in the transaction, notwithstanding the horror with which Liberal politicians and journals had professed to regard those "interlocking directorates." The discussion ended at that, there being no reply from the government benches.

Daily Selections FOR Guardian Readers

From the W. S. Louson collection.

A SON'S LOVE

There is no tie in the world more beautiful than that which binds a mother and a son grown old enough to be her protector. A daughter loves her mother, indeed, but she sees all her defects, as one woman always sees those of another. No doubt, with the unconscious arrogance of youth, she exaggerates them. But the son loves his mother with an ideal love. He sees her as a man sees a woman; that is to say, through a certain halo of mystery. Reverence is in his feelings for her need of his care; he is at once her knight and her son. He is proud of her and fond of her at the same time. Her image is sacred in his mind. She may not be better than other women, but she seems so to him.

"A MYSTIC BORDERLAND"

Just past the limits of our work-day world, And it is peopled with the friends we met And loved a year, a month, a week or day, And parted from with aching hearts, yet knew That through the distance we must lose the hand Of hand with hand, and only clasp the thread of memory. But still so close we feel this land So sure we are that these same hearts are true, That when in waking dreams there comes a call That sets the thread of memory aglow, We know that just by stretching out the hand In written words of love, or book, or flower, The waiting hand will clasp our own once more Across the silence in the same old way.

The Public Forum

This column is open for the discussion of questions of interest. The Charlottetown Guardian does not necessarily endorse the opinion expressed by its correspondents.

Dr. Drummond's Reply

Sir.—Dr. Pidgeon's criticism of my "way out" makes plain how difficult it is to get another to see your point. The blame, if mine, I lament.

Dr. Pidgeon says of my plan:—"Its fundamental weakness is found in his own words—'In my thought the units would retain their identity and autonomy.'" He adds, in a conclusion, that is absolutely illogical and without justification, "according to this there is to be no union at all." Then, on the strength of this wrong inference, Dr. Pidgeon utters his five-fold condemnation: (1) Not keeping faith; (2) disregarding the votes of presbyteries; (3) not meeting the difficulties of co-operating changes; (4) or the demands for more than co-operation offered; (5) my reasons are self-destructive, "being born of fear," and lack of trust in man's nobler qualities.

Plainly, Dr. Pidgeon misses my central thought of a federal union, which may be the most vital union of all. In a federal union, as my memorandum clearly shows, the common interests of the units in the federation are referred to a central authority, while the specific interests of each unit are left in the control of that unit. Thus the unit retains its identity and autonomy.

The provinces of our Dominion retain their identity and autonomy (save as certain powers in general matters are assigned to the federal Government), but that does not mean that "there is no union at all" in our Dominion. The various units constituting the British Empire retain their identity and autonomy (save as certain powers in general matters are held by the British Government), but that does not mean that there is "no union at all" in the Empire. It is the glory of our Empire that it is loose knit, has not written constitution—just "muddles through," but where more vital unity or more unbreakable bonds, or more glorious "muddling"?

Let Dr. Pidgeon or any other reader hold this simple thought of my plan clearly in mind, and they will see that my plan calls for union of the most definite character, as vital and organic as that of our Dominion or of our Empire.

Similarly, in the light of this central idea, Dr. Pidgeon's objections lose their point. As to "keeping faith," we must first keep faith with our own people. We must hold them together so that we may take to the other churches, as has been understood throughout our undivided strength. Dr. Warden, reporting to the General Assembly after the first meeting of the joint assembly that there was a definite understanding, if not a formal resolution, that going forward to union hinged upon carrying the consent practically of the entire membership of the churches. No one in the early years of the discussion would have dreamed of going forward with the vote of 1911 with the vote of 1915—73,000 odd against.

Practical unanimity is the fundamental agreement both with our own people and with the other negotiating churches, and it is only as we "keep faith" with that, that we "keep faith" with them. Besides, if the work of the negotiating churches has not suffered prejudice, there has been no breaking of faith. Like Dr. Pidgeon, I have been near the centre of things in our own church's activities for a good many years, but I know of nothing that we have done because of union hopes that did not in itself carry our judgment as being a wise thing. I have no reason to think that it has been otherwise. They have, of course, been officially informed about our differences of judgment, and, besides, they read the public press and know the facts.

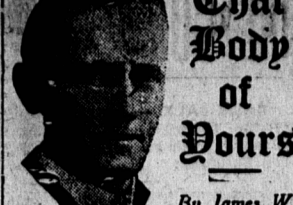
I make no boast of more than ordinary courage. I admit "fear," but recognize reasonable fears as a good gift of God. Where all is surmise as to what will happen if our next General Assembly decides to press on for union, let one man's surmise be as good as another's, and my judgment or "fear" of quite as much value as the smiling assurance of eager pro-unionists "that the number who would remain out is quite negligible."

I have grounds like these for my "fear." Steadily in every assembly since discussion began, the opposition vote has averaged 100 or over. Let us say that one-half of them are ministers and one-half elders. Let us remember that only one minister in every six is a commissioner to the assembly and about one-sixth of them do not attend, and, further, that only a small percentage of the same ministers are recurring assemblies, and the conclusion seems fair that probably at least 350 to 500 ministers have been steadily opposed throughout.

(2) The vote of the people of 1911 showed 50,753 against, and in 1915 73,735 against, an increase of 23,000 odd.

(3) There has been for some years past a Presbyterian Church association. It is now fully organized and adequately financed. It exists for the set purpose of defending and maintaining the Presbyterian church. Women's associations are being formed all over the country for the same end, and thus adding proof of the danger of pressing on for legislation.

(4) History tells us that you may lead Scotch and Irish and other Presbyterians, but drive and compel them to go contrary to their own judgment—never, and I think



That Body of Ours

By James W. Barton, M.D.

COPYRIGHT CAN YOU POISON YOURSELF?

I have emphasized the importance of getting rid of the waste products of the body so often that my readers may be just a little tired of hearing about it.

Now as a matter of fact it would really be a hard job for you to kill yourself with an accumulation of waste matter in the body. Nature is so wonderfully good to you that notwithstanding all your neglect, you will continue to eat, drink sleep, and actually remain alive. It would perhaps be hard to find many cases where the waste matters actually killed a person. Of course the celebrated case where the skin was covered with a varnish, or in a case where the urine was completely suppressed death followed.

That is the point is that this waste matter entering as it does into the blood changes the composition of the blood so that when it goes to an organ, say the stomach, to supply it with its natural juice and also keep the organ itself in good repair it is in poor condition to do its work. This means that the stomach for instance will not do its work as well, as both its structure and its juice producing mechanism have not had the proper kind of material delivered to it.

That also the liver will not be able to separate its bile and sugar from the blood as it passes through because the blood is overloaded, and the liver is not being maintained at the proper standard.

And so all down the line, your kidneys, your lungs, your brain, your heart, in fact all your tissues will suffer.

Now about this time something enters your system like Flu or some other cold and what kind of shiver is that body of yours in to meet it?

Now Nature is tolerant, and it may be impossible for you to actually kill yourself with the poisons of your system, but you can readily see that by rendering your body unfit to do its work, should an outside poison enter your system, you are in for a hard time of it.

As to the votes of presbyteries, must it not be said that they cannot be taken as a sure index of what the people of the congregations feel, and surely this a question that the people rather than the courts of the church should settle. In Pictou presbytery, 4,700 odd voted "Yes," and 2,000 odd "No," but in the general assembly, the thirteen commissioners voted "Yes." I am told that within 24 hours of a meeting in Toronto last week, at which by "courage and faith" my poor plan was "unanimously cast into the sea," the board of managers, fifteen strong, of the congregation of one of the ministers at that meeting, took a vote and decided against the wisdom of pressing on now, by 10 to 0. That board does not, by any means stand alone. Of course, neither that board nor any other board of managers, as such, has representation at Presbytery or assembly. Would anyone, hearing the minister of that board speak or seeing him raise his hand in favor of "pressing right on," have a fair idea of what the people thought or would almost certainly do?

As to co-operation and its defects, let me say that we have home mission superintendents, and not a few of our ministers on the frontier, like Dr. McQueen, of Edmonton, and others, who ought to know better than the rest of us, if they say that co-operation is actually and satisfactorily solving the problem, and that they do not hear the outcry for union that other others profess to hear, and do not think that "the double affiliated churches are denied anything under the present arrangement that they would receive were organic union to take place throughout Canada."

The dependent union churches as one unit in the proposed federal church will of course, have the same right and opportunity of growth as any of the other units and will be free to work out their own destiny.

Unless my sources of information are much more defective than Dr. Pidgeon's (and I do not see why they should be), my judgment "fear" still holds that not only would we lose very seriously in membership and support, but also would engender strife and bitterness, engage in lobbying and litigation that would be a serious religion for many a day in Canada, and quite possibly end in a defeat in the legislatures or courts of the bills proposed. For the sake of merging these churches in outward union and the so-called "keeping of faith," we are to pay the price of the bitter dispute that will ensue. This, I am sure, is not to "revere the dismembered body of Christ."

If there is such wide difference of opinion among equally well-informed men about the extent of the opposition, why not another vote of the people, or, as could easily be had within a few weeks, of the sessions and boards of managers of all our churches, or of say, 200 representative congregations from country, village, town and city? Such a vote might be on two questions—(1) The academic question of organic union. (2) The wisdom of seeking legislation in the present temper of the church as per the proposed bills. I have such faith in human nature's nobler qualities—love of peace, justice, brotherly forbearance, the strong not pleasing

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Church Union

Sir.—In all the recent utterances on Church Union there is one aspect that has not been made clear, and that is the place the Presbyterian Church occupies in its polity and organizations. Presbyterianism stands midway between Episcopacy and Congregationalism. In Episcopacy the supreme authority is in the bishop. In Congregationalism it rests with the membership of the congregations assembled in meeting; in Presbyterianism it is vested in the Council or Assembly comprised of representatives chosen by the people. In Episcopacy the control of affairs is largely withdrawn from the people; in Congregationalism it is almost entirely exercised by the people, while in Presbyterianism it is reposed in the Council or Assembly made up of the chosen representatives. In Episcopacy the form of Government is monarchic; in Congregationalism it is Democratic; while in Presbyterianism it is representative or republican.

The tradition of the fathers was to trust the leadership of the "fathers and brethren," the chosen representatives of the people. That is Presbyterianism, and to depart from that and to pour contempt on the supreme court of our Church is to depart from the tradition of our fathers, and is not only Anti-Union, it is manifestly Anti-Presbyterian. If this tradition were lived up to in spirit we would hear nothing of that word "coercion" let those accept the consequences who take upon themselves the responsibility of following the divisive course, and refuse to abide by the decisions of the supreme court of our Church. The day of coercion began the day a "party" was formed within the church—a party which virtually said "henceforth we will accept the judgment of the Assembly when it is in accord with our own party program."

I am, Sir, etc., G. B. McLENNAN, The Mansie, Kitchener, Ont.

Exposing the Ginny Winks

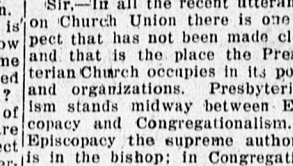
Sir.—When I first read "Nurse's" letter in the Forum Column of the Guardian, I thought it might be a severe case of Side Itch, but on a careful study of the case I find all the symptoms denoting a bad case of backstabberies.

Perhaps Miss "Nurse" is not aware of the fact that my position at the present time brings me in contact very often in an official way with men who are connected with the Department of Justice at Washington, and in this connection, I will say right here that in the last report made of my work I was recommended as one of the most efficient in the New England circuit in the performance of duties that are very carefully looked into by men in the employ of the Federal Government at Washington.

Now, this is not such a very bad reference for a person who, in your estimation, is dubbed as a "nut." I have been recognized those aspersions all winter, such as "Drunkard," "Crazy," "Winer," "he all there," and other epithets that never emanate from a healthy mind.

I know there are a great many good people coming here from P.E.I. but unfortunately we get a good many that are not up to the proper standard in any way we can take them. So, of course, if I follow what we who try to be decent and law-abiding and try to live for God and country, have to share to a large extent the heart-breaking odium that is often cast upon us by the actions of such people whose conscience will not allow them to sign their names to a letter and jealousy, as a result of envy and jealousy, try to defame the name of another.

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have been more enduring. It had great inconveniences as a mode of living, and being contrary to human nature it was in a short time abandoned. No one of the three ecclesiastical bodies now discussing church union would go so far as to teach that all individual ownership should be abolished. Is there more or less spiritual union because of this change in regard to property? Because churches and congregations are made up of men and women individually and collectively, all very human and most of them owning property, men who court and marry women and women who lead on to love and love to marriage what better type can we find than this delightful form of coming together on a basis of mutual love, to express the union of the three churches at its possible best? We fail to think of any. There has been in this case a long courtship. Possibly it may be doubted in many minds whether the churches love each other any better now than they did when the courtship first began. (We speak as a man.) If that is so, has there been any real progress toward that ideal love which would justify a present or immediate union? As often happens in individual courtships, there appears to have been willingness on one side and a rather pronounced measure of doubt and reluctance, not unmarked with some desire for union on the other. Can these be construed as happy auspices for a marriage? Dropping the marital comparison we may examine the situation from

Basis of Union

Sir.—Much has been said and written in recent days and years as to the desirability of church union, the beauties and delights of a perfect union of hearts in congregations and in the married state and in the home. Such unions do exist, we believe, although Shakespeare has put in the mouth of one of his worthy characters the words of his statement that the course of true love never did run smooth. The perfect union is and has been rare, because of the imperfections of human nature, and churches and church members are, after all very human in their composition. Church history shows that such has been the case from the birth of Christianity down to the present time. It is of this human side of the question that we propose to speak today.

In the early apostolic age, as we are told that Christians were so united in love that they placed all their worldly possessions together and held all their property in common. There was no command, patriarchal or apostolic, that they should do this, but they did it spontaneously, or of free choice in the greatness of their affection for each other. But that sort of union which involved community of goods did not last very long. Had it been commanded on the highest authority or designed to last, it might

(Continued on Page 5)

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