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TUESDAY APRIL 16, 1929

THE PATRIOT EXPOSED

The complete exposure, as reported in our Ottawa despatches yesterday, of the Patriot's falsified statements regarding the rebuilding of the Hillsboro Bridge, places the Liberal organ in an unenviable position. It also places the Liberal members, Messrs. Sinclair and Jenkins, under the humiliating necessity of contradicting statements attributed to them by the government organ. Even worse than this, it proves that the two Liberal members were equally culpable with the Patriot in circulating a false report, as they were in the province at the time and left it without clearing the matter up.

As far back as March 9th, the Patriot pointed out, on the authority of a statement placed before the Railway Committee, that it was not the intention of the Government to rebuild the Hillsboro Bridge. The Patriot, in several issues contradicted this and finally in its issue of March 30th reported Messrs. Jenkins and Sinclair as having declared that the bridge was to be rebuilt. This declaration Mr. Sinclair denied, on the floor of the House of Commons.

The Patriot is equally unreliable in matters concerning provincial politics. In its defence of the local government it is quite often as ridiculous, as in its effort to temporarily help the local federal representatives and the federal government. Well may they all pray, "Deliver us from our friends."

When the Patriot wishes to reinforce a more than ordinarily hectic statement it purports to hold something up its sleeve by way of irrefutable authority. In its issue of March 28th, referring to the standardization of the Murray Harbour branch, it says "we have taken the trouble to communicate with the authorities at Ottawa upon this particular work and we are now in a position to state the facts." The "facts" are carefully buried in nearly a column of irrelevant matter supposed to corroborate its reiterated assurances that the Hillsboro Bridge was to be rebuilt. If asked to "table" this correspondence, the Patriot would doubtless say, as did Premier Saunders, under somewhat similar circumstances, that "it would not be in the public interest to do so."

When driven to the wall by the force of facts the Liberal organ resorts to a species of impertinence, which is supposed to appeal to its more gullible readers. Here is a sample in its issue of April 1st:

"As will be seen by statements made by Messrs. Sinclair and Jenkins at the Board of Trade meeting on Thursday, the Hillsboro Bridge is to be rebuilt. . . . The Guardian early this month had declared absolutely that the bridge was not to be rebuilt. . . . This statement, of course, was made out of whole cloth. . . . It was manufactured for political purposes. It was a deliberate misrepresentation. . . . Fortunately the truth is out and it is only fair for the Conservative organ to give the truth to its readers and apologize for wilful deception." It will be as good as a monkey show to see the Patriot try to wriggle out of the dilemma in which it has placed itself and to give the "truth" to its readers.

THE USES OF ADVERTISEMENT

On looking over an American magazine, devoted to scientific subjects, we were struck with the fact that about 50 per cent of its space was filled with advertisements. There was perhaps no objection which could be urged against this, for a young country—as Canada is—cannot have the demand for scientific instruments of a certain class and cannot therefore manufacture them in quantity. But there are things which we can, and do, manufacture and which are continuously and attractively

presented to us in the pages of the numerous American magazines circulated without restriction in Canada. This insistent campaign partly accounts for the fact that we buy from the United States something like twice the value of the goods which we export to that country.

Another species of propaganda with the same effect, is the broadcasting by radio of vivid advertising of everything from automobiles to crackers, which we are told, are superior in every way. If made south of the border. The silver screen, too, is skilfully made use of to foster this impression. All this creates an appetite among Canadians for articles of such superlative excellence, and an immense import trade results, to the detriment of our own manufactures.

Another unhappy circumstance follows: we buy less from our best customer, Great Britain, although we are fully cognizant that her trade goods are of a high quality. A British leader of industry recently called the attention of his government to this state of affairs and offered, in the name of his associates, to raise a fund of half a million pounds, towards a world-wide advertising campaign, provided the government would grant an equal amount; and his firm promise a subscription of 5,000 pounds to open the list. This seems a necessary step, if attention is to be directed to other than American-made goods.

The League of Empire Housewives, a short time ago, adopted the slogan "Buy British." Our slogan should be "Buy Canadian and British." Canadian first, because our future is bound up with our industrial development. Canadian first, even if the first cost is slightly more, for infant industries cannot compete on a parity with mature concerns. Canadian first, till our inferiority complex is cast out of our industrial and social life. Yet there will always remain many articles which we can buy from Britain, and this should be done not only in return for the protection she affords us, but as a token of fealty to the mighty company of nations of which she is the head.

EDITORIAL NOTES

The ice on the harbour is breaking up, but, like Mary's little lamb, still it lingers near.

The trouble about telling a lie is, that it is usually necessary to tell another to hide the first. Liars require to have good memories.

This is League of Nations Day. Help foster international good-will and assure the peace of the world, by becoming a member of the League of Nations Society of Canada.

An interesting calculation was made by Mr. A. F. Arseneault in his speech on the Budget. \$150,000 was borrowed last year for the purpose of graveling the roads, and according to the official reports there were twenty-five miles gravelled. How long would it take, at this rate, to complete the roads of the Province? The answer is, 169 years. In that time, the Minister of Public works will have borrowed \$24,000,000 and spent \$1,600,000 in renewing his road machinery. This does not take into account all the long distance phone calls to St. John that would have to be made, nor incidental repairs, etc. As the gravel will only last a few years on the roads, it would long have disappeared from the sections first completed before the remaining roads were done. In the long period before the roads were finished, the Premier who takes a vacation every "thirty-five years," would have enjoyed four holiday trips.

Cheese grated over cauliflower just before it is served, then a sprinkling of paprika, makes a palatable dish without the aid of usual cream sauce.

Notes By The Way

No one appreciated the value of the spoken word more than the late Premier Bell. He was a most entertaining lecturer himself, and his word pictures will long be remembered by those who heard his vivid description of his travels. His principal failing as a speaker was his verbosity. He did not know what condensation or precise writing meant—he had never learnt the art of expressing himself tersely and eloquently—the art possessed by such orators as Laurier, Foster, Asquith, Balfour, Birkenhead and Churchill. All these could, or can, speak at length, but they could or can, say more, (and say it more graphically) in ten minutes than Mr. Bell could in two hours. Mr. Bell knew this, knew his failing, and in extenuation said with a twinkle, he had never been trained as an orator but as a lawyer whose "brief" was usually lengthy.

Knowing the handicap he suffered in this respect, and being desirous of helping others to overcome it, Mr. Bell has provided for a prize in oratory at Prince of Wales College. Now the only training for orators is in practice. One may read or hear as much as one cares about eloquence and public speaking, but the only way to become an orator is to begin to speak young and keep at it under the best possible tuition and direction. Hence the immense value of the International oratorical contests now taking place throughout the world. No fewer than 22 countries are participating in this year's contests, including, Great Britain, France, Germany, Mexico, Canada, Holland, Cuba, Belgium, Norway, Denmark, Sweden, Austria, Poland, Jugo-Slavia, Switzerland, Roumania, Argentina, Chile, Brazil, Uruguay, Panama, and the United States. The schools in Hawaii are also participating in the contest, but as a part of the United States.

It is a matter of great satisfaction that Prince Edward Island is represented in this world-wide endeavour to develop the art of oratory. The schools throughout the Province have been busy all winter preparing their candidates, and a number of most successful local contests have taken place. The District contests are to be held on Friday in Montague, Summerside and Charlottetown and the greatest interest is being evinced in the events. Last year, it will be recollected, these contests evoked loud exclamations of surprise and delight at the ability and eloquence of the youthful competitors. Needless to say the efforts this year promise to be still more successful. Several of last year's competitors are again to the front, and many new ones have entered the field. We have had a surfeit of all other kinds of entertainments during the winter, we now shall have an opportunity of enjoying a feast of reason and flow of soul which will be as refreshing as a shower of rain in a dusty land.

As there are four subjects to discuss in the present contest there will be an opportunity for greater variety in the orations. The subjects that may be discussed are (1) "Canada among the nations," (2) "The Unification of Canada," (3) "The Peoples of Canada," and (4) "Canada's Economic Problem." Those who care to attend the respective District Contests in addition to giving encouragement to our future statesmen will be sure of an hour-or-more's real intellectual enjoyment.

It is very pleasant to learn from the Canadian Press reports that the Prairies are now basking in spring weather, the rising temperature giving evidence of a permanent seasonal change. In Upper Canada and the West the weather has been so uncertain, and so unusually disagreeable, that the people have become somewhat despondent. Here we have every reason to be proud of the splendid weather enjoyed for more than a twelve month—nothing to complain of in any respect, except of course, that we could always do with a little less prolonged spring.

Evidently the "die-hards" of the American Senate are determined to proceed with their increased tariff against Canadian agricultural produce irrespective of anything in the shape of reprisals threatened by Mr. Robb. Senator Borah in a letter to the Canadian Chamber of Commerce while paying a striking compliment to Canada as a progressive country, maintains that it is his duty to protect United States produce and manufacturers. And who shall blame him? On the other hand it is the duty of Canadian statesmen to protect Canadian produce and manufacturers from United States competition.

A study of the Spirituals leads one to the belief that the earlier ones were built upon the form so common to African songs—leading lines and responses. Most of the Spirituals and

The Miracle of Negro Spirituals

Condensed from the Meteor—James Weldon Johnson

The spirituals are purely and solely the creation of the American Negro. And their production, although seemingly miraculous, can be accounted for naturally. The Negro brought with him from Africa his native musical instinct and talent—and that was no small endowment, to begin with.

In comparing the Spiritual with African folk songs, we note the significant fact that both are sung in harmony, and all other folk songs except those of Hungary are expressed in unison. The Spiritual is sung by a leader and answered by a chorus, as in African folk songs. Generally speaking the European concept of music is melody, and the African concept is rhythm. In this respect the African music is beyond comparison with any other music in the world. The syncopated rhythm of the African drumbeat is amazing in its wealth of detail. It has a share in one of the best known musical rhythms—that of the Habanera which is simply a combination of Spanish melody and African rhythm.

What was it which led the Spirituals to rise above the base of primitive African rhythms and go a step in advance of African music through a higher development of harmony? Why did not the Negro in America revive and continue the beating out of complex rhythms on tomtoms and drums while he uttered barbaric and martial cries? It was because, at the precise and psychic moment, there was blown through or fused into the vestiges of his African music the spirit of Christianity, as he knew Christianity.

At the psychic moment, there was at hand the precise religion for the condition in which he found himself thrust. Far from his native land and customs, despised by those among whom he lived, experiencing the pangs of the separation of loved ones knowing the hard lot of the slave the Negro seized Christianity, the religion of compensations in the life to come for the ills suffered in the present existence, the religion that impelled hope for the next world.

The result was a body of songs voicing all the cardinal virtues of Christianity—patience—perseverance—love faith and hope—through a necessarily modified form of primitive African music. The Negro took complete refuge in Christianity, and the Spirituals were literally forged of sorrow in the heat of religious fervor.

It is not possible to estimate the sustaining influence that the story of the trials and tribulations of the Jews, as related in the Old Testament, exerted upon the Negro. This story at once caught and fired the imaginations of the Negro bards, and they sang their hungry listeners into a firm faith that, as God saved Daniel in the lions' den, so would He save them; as God preserved the Hebrew children in the fiery furnace, so He would preserve them; as God delivered Israel out of bondage in Egypt, so He would deliver them.

Thus it was by sheer spiritual forces that African chants were metamorphosed into the Spirituals; that, upon the fundamental throbs of African rhythms, were reared those reaches of melody that rise above earth and soar into the pure, ethereal blue. And this is the miracle of the creation of the Spirituals.

How, it may be asked, were the Spirituals composed? Were they the spontaneous outburst of a group, or the work of talent song makers?

In the old days there was a definitely recognized order of bards, and to some degree it still exists. These bards gained their recognition by achievement. They were makers of songs and leaders of singing. They had to possess talents: a gift of melody, a strong voice, a good memory and a talent for poetry. There was, at least, one leader of singing in every congregation, but makers of songs were less common. My memory of childhood goes back to a great leader of singing, "Ma" White, and a maker of songs, "Singing" Johnson. "Ma" White was an excellent laundress and a busy woman, but each church meeting found her in her place ready to lead the singing. And even as a child, my joy in hearing her sing Spirituals was deep and full. One of her duties was to "sing down" a long-winded speaker, and even to cut short a prayer of undue length by raising a song.

"Singing" Johnson's only business was singing. He went about from place to place singing his way. He composed songs and his congregation joined in his singing with antiphonal responses. He was a great judge of the appropriate song for any service and could come to the preacher's support with a line or two of song, after a climax in the sermon.

A study of the Spirituals leads one to the belief that the earlier ones were built upon the form so common to African songs—leading lines and responses. Most of the Spirituals and

some of the most beautiful slave songs are cast in this simple form. One of these is "Swing Low, Sweet Chariot."

But as the American Negro developed melody and harmony, he also went a step beyond in the development of form. The lead and response are still retained, but the response is developed into a true chorus. In a number of songs there are leads, a response and a chorus. In this class of songs the chorus is dominating and comes first, as in "Steal Away to Jesus." In this song the congregation begins with the chorus, singing it in part harmony.

In a few songs this development is carried to a point where the form becomes almost purely choral, as in "Deep River" and "Walk Together Children."

Carl Van Vetchen has declared that white singers cannot sing Spirituals. I agree that white singers are, naturally, prone to go to either of two extremes: to sing them as if they are mere "art" songs, or to assume a "Negro unctuousness" that is obviously false, and painfully so. I think that white concert singers can sing Spirituals—if they feel them. And if Negro singers do not feel them, they also fail.

Through the supreme artistry of Roland Hayes, these songs are transfigured and we are transported. By a seemingly opposite method, through sheer simplicity and adherence to primitive traditions, Paul Robeson achieves substantially the same effect. The essential that these two singers have in common is that both feel the Spirituals deeply. Mr. Hayes, notwithstanding all his artistry, sings these songs with tears on his cheeks.

It is not, however, as solo singing that we should think of Spirituals, it is rather as communal music, singing in harmony. The harmonization of the Spirituals by the folk group in singing them distinguishes them among the folk songs of the world. It is only natural that Spirituals should be sung in harmony, for the Negro's musical soul expresses itself instinctively in the communal spirit and in rich and varied harmonies.

Of the words of the Spirituals not so much, of course, can be said as of music. Both the Negro bard and his folk singers worked under mental limitations that handicapped them. Many of the lines of the Spirituals are trite, and there is an appealing simplicity—and in some of the Spirituals, real poetry, the native poetry of a primitive race.

The Public Forum

This column is open for the discussion by correspondents of questions of interest. This Charlottetown Guardian does not necessarily endorse the opinions of correspondents.

FOX SHOW

Sir,—In a recent issue appeared a letter by A. S. Robertson re the organizing of a Fox Show for P. E. Island. Mr. Robertson is to be commended for his initiative in this matter.

I believe the holding of such a show would be of incalculable value to the fox ranchers of the Province.

It seems strange to me that a move in this direction has not been made long ago.

The advantages to be gained by the holding of such a show are too numerous to be detailed here. Suffice it to say: that the opportunity of exhibiting his stock would be an encouragement for each individual rancher to do his best in feeding and caring for the foxes in his charge, and I am sure that there is room for improvement in those lines.

Prospective buyers, whether from home or abroad would have an opportunity of seeing the best the ranchers had to offer at the least expense.

I am convinced that a great many of those engaged in the business are only awaiting an opportunity of exhibiting. True we have the Toronto Fox Show. But the privilege of attending there is limited to a few that may have the time and money at their disposal.

As the holding of an exhibition of live foxes would bring a large number of people to your city, it should be of deep import for the leading business men to take an interest in it, and give it a boost.

I am, Sir, etc. A. R. McDONALD Glenfman, P. E. I.

American girls have been toasted and hymned by foreign visitors until there has seemed to be nothing left unsaid, but surely this eulogy by E. A. Verpillieux, an English painter, deserves attention:

"The ensemble effect of the American girl is overwhelming. She is a

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By James W. Barton, M.D.

That Body of Hours

HOW WE DIFFER FROM ONE ANOTHER

Those of us who have had an opportunity of examining athletes representing all branches of athletics come across many little peculiarities about the outer part of the body. Differences in the individual as to color of eyes, insides of chest, one side usually well developed, the other side lacking a portion of the huge chest muscle; one leg longer than the other; one foot longer or wider than the other; an extra toe or finger; bony lumps on different parts of the body; and other unusual conditions.

Now these individuals are all athletes in excellent condition able to take part in the most strenuous forms of sport. These outward peculiarities have little or no effect upon their health or strength.

Similarly there are differences inside such as an extra rib on one side, an extra loop of intestine, some of the bones of the spinal column that have grown together, peculiarities in the shape of bones or organs. And these little peculiarities generally speaking give no trouble; do not interfere with the working of the body in any way.

However, there are some peculiarities or differences from normal that do have an effect upon the individual's health and happiness and physicians are now seriously studying this matter.

For instance, the ductless or endocrine glands in the body have a regulating influence on the different processes. The thyroid gland working properly is like the proper draft for a stove or furnace; the fuel burns well and gives its maximum of heat and minimum of ash. If the thyroid gland is too active, it is like a forced draft in a furnace which burns up the fuel in a short space of time. If the thyroid is not secreting sufficiently the draft is poor and the fuel, instead of being burned or used, is stored away as fat in the body.

The adrenal glands, one above each kidney, have a sort of check on the thyroid gland and help to slow up and strengthen processes which would be rapid and weak.

And so with other ductless glands. You can readily see therefore that when a physician undertakes the treatment of a case he must keep these facts in mind.

Further, you and I inherit some little peculiarities of mind or mannerisms from our parents, and this likewise the physician has to keep in mind. He can quite calmly tell one person that he has an organic heart ailment and also quietly outline a manner of life that must be undertaken. With another individual, with a condition much less serious, he must use the most careful and cheering language possible, or the individual will sink into the depths of despair.

thing of virtue, grace, alertness, wholesomeness and charm. I would not have believed there were so many truly beautiful girls in the world as I have met here."

And, says the young woman who sent us the clipping from Palm Beach, isn't every word of it true? He doesn't know the half of it, dearie! Those words should be set to music—Chicago Herald-Examiner.

The Poet's Corner

MORNING AT THE WINDOW

They are rattling breakfast plates in basement kitchens, And along the trampled edges of the street I am aware of the damp souls of housemaids Sprouting despondently at area gates. The brown waves of fog toss up to me Twisted faces from the bottom of the street, And tear from a passer-by with muddy skirts An aimless smile that hovers in the air, And vanishes along the level of the roofs.

—T. S. Elliot.

THE LAND WE LOVE

BY FRANK YEIGH

NORWAY HOUSE

Q. Where is Norway House? A. Norway House is an old settlement and mission at the northern end of Lake Winnipeg, where the Hudson's Bay Company early established a trading post. The Methodist Church has for many years carried on a mission and school among the Indian population in the district. A jail and powder magazine are among the buildings still intact as is "Bachelor's Hall" built for the staff of the Post in 1878. Norway House has always been an important fur trading centre from which dog teams used to carry the products to Fort Garry in order to reach the world markets.

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