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"The Strongest Memory is Weaker than the Weakest Ink."

SATURDAY, DECEMBER 5, 1942

The Brains Behind Production

One of the greatest assets to Canada's war effort is proving to be an organization which in peacetime was headed by the Canadian Corps commander, General McNaughton. As every school-boy should know, General McNaughton is a great scientist as well as a great soldier, and before the war his scientific knowledge and experience were devoted to directing the work of the National Research Council, with a staff under him selected from the cream of the Dominion's scientists. Speaking the other day in Toronto, Munitions Minister C. D. Howe explained how, among other things, the laboratories of the Research Council are developing new processes for making new types of war equipment. Many of these are being adopted in other countries.

The Council's researches have been particularly successful in promoting the manufacture of optical glass in Canada, a new industry which today has reached truly amazing proportions. Canada is today the sole producer of certain of this valuable equipment.

Canada has also been given full membership in the Combined Production and Resources Board, along with Britain and the United States, "as recognition," Mr. Howe says, "that we are the third largest producer of munitions among the allied nations." The most powerful explosive of the war is now being manufactured in Canada by a process developed by Canadian scientists and the Canadian process will be largely used by our allies.

The armada of more than 800 ships that recently moved into North Africa carried some 40,000 Canadian mechanized vehicles. Canadian armor-piercing shot has revolutionized the making of this type of equipment, which previous to Canada's entry into the field was made of high-grade tool steel. Today this shot is being made from a low-alloy type of steel, which is doing a more deadly job than the steel costing four times as much.

"Our most spectacular expansion," says Mr. Howe, "has been in the production of aluminum. Canada now has the largest aluminum plant in the world, expanded sevenfold since the war began. This plant now has a capacity greater than the entire world production of aluminum in 1939. Canada is also producing magnesium by a process invented in our own research laboratories, which is being widely adopted in the United States. I believe that ours is the lowest cost magnesium produced anywhere."

Canada exports large and increasing quantities of copper, lead and zinc to United States and imports manganese, chrome, tungsten, molybdenum and vanadium. But—again with the aid of the National Research Council—large deposits of chrome have been found in Manitoba and Quebec, and production will start early in 1943; molybdenum has been found in Ontario and Quebec and is being developed, and tungsten has been discovered in British Columbia, where a mill is to be built which will supply almost all of Canada's requirements.

To come closer home, it was in the National Research laboratories that the dehydration of vegetables was perfected as a commercial process, enabling plants to be established throughout the Maritimes and other parts of Canada as an essential wartime activity.

Liberal Rifts Apparent

While the net result of Monday's Federal by-election is the transference of one Quebec seat from the Liberal to the Independent column, the trend disclosed in the popular vote is regarded by the Sydney Post-Record (Independent) as far more ominous for the KingMinistry than the outcome by constituencies indicates. One conclusion which stands out so clearly that everyone must accept it is that French-speaking Quebec has turned definitely and emphatically against the Liberal regime at Ottawa. Charlevoix-Saguenay can certainly be regarded as a typical French-Canadian constituency, as there are only a handful of English-speaking voters scattered throughout the riding. In the Federal election of 1940 the Liberal vote was 14,386 and that polled by the Conservative or National Government candidate only 5,298. In the 1939 Provincial election Premier Duplessis was unable to get a Union National candidate to accept nomination in Charlevoix-Saguenay, which was carried by the Godbout Party by acclamation. The loss of such a constituency by the Liberals in a Federal bye-election cannot but be regarded as a clear indication that the long grip of Liberalism on the Province of Quebec has been completely broken. The election of General La-Fleche in Outremont can carry little comfort to Premier Mackenzie King so far as the French language electorate of Quebec is concerned. Barely 35% of the population of Outremont is French Canadian, the other 65 per cent being predominantly British, and entirely English-speaking. Outremont was one of the few Quebec constituencies which voted "yes" in the manpower plebiscite last April, and yet even in Outremont the Liberal majority was cut in half.

The King Government, recalls the Post-Record, has been unlucky in most of the by-election contests which have taken place since Mr. King snatched an electoral victory in 1940 by exploiting an anti-conscription appeal in Quebec and an all-out war pledge in English-speaking Canada. But Monday's election results demonstrate that the temporizing war record of the Ministry finds favor neither in the French language nor in the English-speaking parts of Canada. Mr. King found political trimming profitable in peacetimes, but when "the blast of war" blows in a Prime Minister's ears, it is a call to forceful leadership and definite, uncompromising, purposeful action.

—EDITORIAL NOTES—

It is interesting to note that Mr. Brockington, K.C., returned to Ottawa from London before Prime Minister King made his Pilgrim speech at New York.

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Hoarders and black-marketers have got what should have been coming to them anyway in the government-financed reduction in the retail price of coffee, tea, etc. Under the new economic policy this will happen again and again, reaching out into all other commodities to prevent storekeepers hoarding their goods in the hope of enhanced profits later.

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Taking a stranglehold on the European lumber industry, the Germans now have established a central office in Berlin, which, through granting or withholding clearing service for payments, will check every lumber deal henceforth concluded between the continent and Sweden and Finland, the two big exporters of lumber. Swedish and Finnish applications for export licenses must henceforth be addressed to the Berlin central office, which also arbitrarily fixes prices. Other intra-European organizations for trade, principally the Comite International du Bois, have been liquidated by the Germans.

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Mr. R. C. Milner, K.C., who is to preside at the Conservative Convention in Winnipeg next week was born in 1889 at Sackville, N.B., where his father, William C. Milner, was a lawyer and newspaperman. The first Milner in New Brunswick was a missionary, and the roots of the family are deep in the provinces by the sea. His mother was Althea Smith. After graduating from Dalhousie Mr. Milner was called to the Nova Scotia bar in 1911 and in the same year settled in Edmonton, where he has practised law since. He served in France in the First Great War; and was president of the Alberta Conservative Association for 10 years.

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Martin Van Buren, eighth President of the United States, born this date, 1782; was Governor of New York in 1828, Vice-President of the United States four years later; succeeded Jackson as President in 1837, and, continuing the disastrous financial policy of his predecessor brought on the crises in 1839 when many banks stopped payment, and when he ran for re-election in 1841 and again in 1848 when he was defeated. One of the outstanding blunders of his regime was his opposition to the annexation of Texas which proclaimed its emancipation from both Spain and Mexico in 1836; it remained an independent republic till 1845 when it was admitted as a State to the Union; it seceded during the Civil War and was re-admitted in 1870.

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One of the changes in procedure under the new military Mobilization set-up is the examination of every man in the classes liable to compulsory service by army medical boards, instead of by private physicians as at present. The practice of calling men found unfit by civilian doctors for a second examination by a medical board of review now is general and where these boards find a man fit, he is called into the army. An army examination in the first instance would enable men found unfit to plan their future with confidence and enable employers to place them in jobs where they were certain to remain for the duration of the war. It is proposed to issue certificates to men found unfit for military service or whose call-up is postponed. These certificates will replace the letters now sent to the men and are necessary because Selective Service offices have been instructed to require men applying for work to present evidence that they have complied with military call-up regulations.

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To a considerable extent—perhaps a greater extent than most of us realized—Elliott Little's memorandum and draft of proposed Selective Service Regulations, says the Gazette, merely consolidate existing law. Most of the new material may be summed up in two words, "compulsory transfer." Is compulsory transfer of labor necessary here and now? After eight months as Selective Service Director, Mr. Little is convinced that it is, and his own summary of the memorandum tells why: "Aggregate demands of our armed forces, war industries and civilian industries for manpower now exceed our available supply. In addition, substantial expansion of both the armed forces and war industry is under way." As things stand, equally essential industries are poaching skilled men from each other to the detriment of the common effort. Some direct, efficient machinery for determining priority and giving mobility to our labor force is an urgent necessity.

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New Guinea and the Solomons battles are not the keys to the war down there, says Major-Gen. Odlum. "They are only incidents. The real keys are Rabaul and Singapore, the Singapore that once was ours but is now the Southwest Pacific bastion for Japan. Do not be misled by the Solomons or New Guinea; when we turn on Rabaul and Singapore the tide has turned. The Japanese are determined to win; they show great endurance and an initiative that is surprising. Frankly, I'd rather face a German division than a Japanese. The Germans say as we do that they'll fight to the last man and the last round; but when the point comes they will surrender. But the Japs do fight to the last man and you have to kill him. While we may not admire that spirit, we must fear that type of spirit. They are prepared physically to endure more than we; we haven't proved ourselves yet. Whatever the Japs do we've got to be able to do better."

NOTES BY THE WAY

Food is important, so Goering put up to make the promises about Germany's winter supply. Nobody would have believed Hitler. —Toronto Telegram.

Nearly 500 Mennonites who refused to fight Germans will be retained in British Columbia to fight forest fires. That, at least, is something, for forest fires though not in the same class as the Nazis, are enemies all the same. —Vancouver Daily Province.

Informed circles at Ottawa think that the events in North Africa have brought measurably nearer the day when the Canadian Army will strike the enemy "with its full force." The British and American generals on the battle fronts say they have just made a beginning. Sir Stafford Cripps and U. S. Vice-President Henry Wallace drop broad hints of big happenings in the making. The tide of war has not only turned but is rolling fast. —Brantford Expositor.

It is true that a brand new T. model Ford was presented for registration in the month of July in Victoria. There she stood in front of a country police station, bright and shining, with only 50 miles on her speedometer. The police sergeant was curious and the story told to him was that the car was bought 15 years ago by an elderly farmer. The purchaser was given some instruction as to the method of making it go, but after the salesman left one try convinced him that he would never master its intricacies. So he pushed it into a shed hid it under a tarpaulin, and left the darned thing there. Fifteen years later the new owner found out about it and bought it. —Australian Newsletter.

The man who wrote "Mein Kampf" had considerable ability to estimate events in advance, to foresee the effects of given political and military causes He undervalue spiritual factors But he now knows something of the strength of humanity's love of freedom and justice He can see new armies rising against him He cannot fool himself about the future His imagination has already pictured the end of the war and the face he sees is the face of defeat He won't run away He won't be allowed to. Even now he can't get away from his own fears of disaster. Even while boasting of plans for visiting new horrors on his enemies his own terror haunts him and speaks in his own words. —Christian Science Monitor.

Madagascar legends tell of rocks, of man-eating trees, of the gold ships of Solomon and Hiram that touched at the island on the way from Ophir in Africa, and of a pirate republic, Libertatia, where every man was free, relates The New York Times Slave traders of all enterprising nations raided there Yankee whalers lingered, and some of the inhabitants today are said to have a strong New England cast of countenance. Madagascar rice, carried to Charleston in 1699, gave the Carolina rice fields their start.

Now that we are hearing so much of the chaining of prisoners of war it may be appropriate to recall a story of Sir David Baird, who lost an arm at Corunna, where he succeeded to the command after the death of Sir John Moore Baird's impatience of disposition was notorious, and ,as the captain of a Highland regiment in India, at the age of 23, his temper was sorely tried when he fell a prisoner to Hyder Ali, the conquerer of the Carnatic, in 1780, remaining in custody for four years News reached Baird's home in Haddington that he was "chained to a sepoy." "God help the 'chiel' that's cheened tae oor Davie!" was his mother's comment. —Manchester Guardian.

The country is rapidly becoming a military camp and a paradise for bureaucrats, and lush military establishments and great bureaucratic organizations for the control and direction of this and that are arising all over. Are all these things necessary? No doubt those who create them think so But are they in a position to give an independent judgment? The official guardian of the public purse is Parliament But Parliament is not organized to deal with the tremendous volume of wartime expenditure It gets its estimates in masses too big for effective analysis, and its committee on expenditure, though it sits between sessions, never really catches up with its job. —Vancouver Province.

Servicemen's underclothing, pyjamas in particular, has, I think, been sufficiently aired (if I may so put it) in this column by now, so this is in all probability a p p. c. paragraph. More people than supposed are apparently content to sleep in their day-linen (I am not speaking, of course, of active service), though it hardly seems a practice to be advocated. A naval writer, who went straight from Oxford to the lower deck, declares himself astounded at the scrupulous cleanliness of the British sailor, and mentions that in the Navy a rating on entry is kitted up complete (which does not include pyjamas), and gets the sum of £2 6s. a quarter for "kit upkeep," out of which he can well afford to buy pyjamas, which cost at present at Service stores 7s. 1d. So when the Spirit of Night swiftly walks over the western wave the odds are that it (? she) will find the Navy suitably clad. —London Spectator.

What is puzzling is the way in which the generation born after the last war seems cut off from the culture which preceded it. They all seem to know D. H. Lawrence, Aldous Huxley, W. A. Auden, a little of Proust, something of Bertrand Russell, T. S. Eliot, and Ernest Hemingway; if they are of the Left they have read a good deal of Mary and Lenin, and, more occasionally, Trotsky's History. But they know little of Dickens or Trackeray, hardly anything of George Eliot, or of Fielding or Meredith; Scott they declare unreadable, and most of the nineteenth century poets are known by anthology pieces. Few of them have ever read the Bible except as a task at school. They are beginning to reread Tolstoy's War and Peace, and Dostoevski, and there is a small group of Trollope enthusiasts and a smaller cult of Jane Austen. What is disturbing, I think, is the relatively small number who have learned to read for enjoyment's sake, or been shown how to relate what they read to the historical setting in which it belongs. —London New Statesman.

Challenge to Democracy

By Professor F. CLYDE AULD, M.A., B.C.L., (Oxon.)
Professor of Roman Law and Jurisprudence, University of Toronto.

(Editor's Note — Professor Auld, son of the late Mr. George Auld of this city, is a veteran of the Great War, graduate of Prince of Wales College, B.A., and M.A of McGill, B.C.L. of Oxford, B. A., Middle Temple, London; a member of the Bar of England, of Prince Edward Island, and of Ontario; has been for several years on the executive of the Workers Educational Association; Treasurer of the Canadian Association of Adult Education; Vice-President of the Labor Research Council; was lecturer in Law at New College, Oxford; was associated with the late Mr. G. S. Inman, K.C., Charlottetown; junior partner in a firm of lawyers in Toronto before receiving his present professional appointment; editor of many of the most important law publications in Canada.)

My subject is one which, in one sense, is stale from repetition. It is a hardy perennial, so far as debating societies are concerned; and every politican has, somewhere among his papers, the outline of a speech upon it, that he can use when all other ideas fail him. In another sense, however, it is the most vital question that Canadian citizens are called upon, in these troubled days, to consider.

The democratic way of life has been challenged upon all sides. Old and venerated ideals — the right of every man to life, liberty and the pursuit of happiness — government of the people, by the people and for the people—these slogans are nowadays repeated, for the most part, in a half-serious bantering sort of way, as if their chief merit lay in a certain quaintness, a certain old-fashioned flavour.

We must bear in mind that the democratic spirit is very faint, very silent, under oppression, in most of the earth. In Europe, it burns bright and clear only in one great little nation: it is far from moribund in England (and, I must add in Scotland and Northern Ireland) but, even there, the democratic way of life is subject to attack, and must make necessary but dangerous sacrifices. Democracy has, for the time being, disappeared in Asia, except perhaps among the peoples of the Chinese Republic who, in some ways, are democratic even beyond our way of thinking. One speaks with diffidence and caution about South America. For the most part, a veil of censorship hides from our eyes the internal dissensions of the peoples in that vast continent. This much we may say, however—the spirit of the great liberators, such as Bolivar, is not much in evidence in these days.

The picture in North America is not too bright. The specious excuse: "We must get on with the war", has been invoked to justify regimes in which old constitutional privileges, individual rights, attained only after centuries of struggle, have one by one been taken away. There is an old proverb **Inter arma leges silent,** in the clash of war the laws must hold their peace. Let us be sure that the laws are silent only in the event of direct necessity, and that our judges and legislators, though mute, are watchful for the sleep of easy acquiescence may all too easily pass into the sleep of death.

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I have made it my business, for several years, to study the development of anti-democratic philosophies in Europe and in America. I spent some time in Italy when first the Fascist movement was getting under way—and a much longer time there when, Mussolini having seized the reins of power, his eager emissaries began to propagate new and detestable doctrines throughout the world. I had fairly close acquaintanceship with some of those who aided Hitler in his rise to power in Germany. Indeed (and I hope I shall not be arrested for admitting it) I was made a corresponding member of the Nazi Academy for German Law, and, almost until the outbreak of war, was the embarrassed recipient of a perfect flood of propaganda literature, and the unwilling host of fair-spoken and plausible visitors from Germany who came to admire our institutions in Canada. At the same time, some of my expressed views on labour problems, and my insistence upon free speech, had brought me more or less in touch with those who were active proponents of a Communist way of life. So you can see that I was in a position to view the problem "Challenge to Democracy" from several angles.

There is a widely-held belief that university professors live in a sort of "ivory tower," and that they pay scant attention to what is going on in the modern world. That is a false belief — and it is very much of a North American delusion. It is completely disproved in English political history —and, on the European continent, statesmen know full well and have known for centuries, that the well-springs of revolution and change arise within these deceptive academic groves. Where did the Russian revolution, in 1917, begin? Why was there a massacre of students in Prague—perhaps the most tragic of all curtain-raisers to the tragic drama that the world-conflict now presents.

In the turbulent mass of students, gathered in our universities, there runs riot, magnified by the enthusiasm of youth, the current of thought and opinion that will, tomorrow, shape our destinies.

* * *

I want to put, in a simple and summary way, the philosophy of our enemies, and then to indicate, if I can, the subtle inroads of this philosophy, in many disguised forms, upon the minds of the young men and women who, in a few years, will assume the reins of power in our land, and who, in the meantime, are being called upon to supply energy and driving force, blood and brawn, for our "fighting line."

The philosophy of National Socialism in Germany begins with the ideas of Fichte and Schiller and Savigny, at the beginning of the nineteenth century. We in Canada are told in a book that all of us read, or ought to read, that "God hath made of one blood all nations of men for to dwell on the face of the earth." That idea disgusted our German philosophers. They insisted on the essential disparity and inequality of racial groups. They affirmed that each nation, each race, had its own destiny, and that the fulfilment of national desires was all that mattered. We of the British races have not been exempt from that folly—but let me remind you that a very gallant English woman said "Patriotism is not enough."

It is not necessary to trace in detail the way in which the philosophers Hegel and Schopenhauer reinforced this national concept. Let me pass on to consider the views of that demented genius, Friedrich Wilhelm Nietzche. He it was who expounded the doctrine of the Superman — so often parodied, degraded even to the level of a comic strip in our newspapers—the most devilish propaganda that has yet been devised

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Nietzsche begins with a bit of etymology. He observes that the German language contains two words for "bad — Schlecht and bose. (Here I am quoting, more or less directly, from Will Durant's **Story of Philosophy**). **Schlecht** was applied by the upper classes to the lower classes, and it meant ordinary, common—and, by extension, it came to mean vulgar, worthless, "bad" in a bungling, stupid, animal, sense. **Bose** was applied by the lower classes to the upper classes, and it meant unfamiliar, irregular, dangerous, cruel "bad" in a sense of calculation and foresight. A yokel who killed his girl because she had an affair with another man was **schlecht:** Napoleon, on the other hand, was **bose.** (That of course, is example by extreme contrasts).

Here, you see, are two valuations of human behaviour. You have the **Heeren-moral** and the **Heerden-moral** — a morality of masters, and a morality of the herd.

The fine, free, days of classical antiquity, said Nietzsche, showed us man at his best and finest in the great Romans who swept across Europe, living life at its full — the exemplars of manhood, courage, enterprise. Where weakness lay in their path, they destroyed it. They were magnificently brave, and magnificently cruel. To them, in the course of the world's history, there succeeded the Teutonic invaders, the masters still, of a world destiny. I must here quote directly from Nietzche.

"A herd of blood beasts of prey, a race of conquerors and masters. With military organization, with the power to organize, unscrupulously placing their fearful hands upon a population perhaps vastly superior in numbers. This herd founded the State. The dream is dispelled which made the State begin with a contract. What has he to do with contracts who can command, who is master by nature and who comes on the scene with violence in deed and demeanour?"

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Against this view, according to Nietzche, there came up, out of the East, another standard. The Jews, largely, are blamed for this. Here I quote Durant: "Subjection breeds humility, helplessness breeds altruism — which is an appeal for help. Under this herd-morality, love of danger and power gave way to love of security and peace. Strength was replaced by cunning, open by secret revenge, sternness by pity, initiative by imitation, the pride of honour by the whip of conscience."

The chief enemy of all rational advance has been a young Jew who lived a short and troubled life, more than nineteen hundred years ago, and who was executed, by due criminal process at Jerusalem, on charges of sedition and conspiracy. This man taught that every man was of equal worth, and had equal rights. His teachings, by the way, infuriated his own folk, who had long regarded themselves as "the chosen people." Out of his doctrine, sedulously propagated by people of the lower classes, have come democracy, utilitarianism, and our modern perverse philanthropies. Under this debased philosophy, progress has been defined in terms of progressive equalization and vulgarization, in terms of decadence and descending life. The final stage in this decay is the exaltation of pity and self-sacrifice, "the inability of a society to excrete," the sedulous maintenance, alive and in comfort, of the physically and mentally unfit, the coddling and nurturing of those very elements which a healthy society, seeking to perpeuate itself cleanly, should seek to destroy.

Courageous and ruthless planning, says Nietzche, can bring us to the goal of our endeavour —the building up of supermen. That means the development of an aristocracy. Democracy — this mania for counting noses — must be eradicated before it is too late. The first step, here, is the destruction of Christianity, so far as all higher men are concerned. The triumph of Christ was the beginning of democracy. "He that is greatest among you, let him be your servant"—that was for Nietzche, and is for his followers, the reversal of all wisdom, of all sanity.

The ideal society, as envisaged by this demented philosopher, is one which is divided into three classes: producers (farmers, labourers, business men), officials (soldiers and functionaries), and rulers. The last of these groups, the privileged "hero-class", will rule, but will not officiate in government—for government itself is a menial task. These rulers, carefully bred on the best eugenic principles, will be, in a sense, above the state. For them, and for them only, the world exists, and all its richness — they are gods — and there are none above them. "Those races," says Nietzsche, "that cannot bear this philosophy are doomed; and those that regard it as the highest blessing are destined to be masters of the world."

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The philosophy that I have tried to picture for you has its antithesis in another philosophy, which is, in my opinion, equally harmful. It comes to us, in its origins, out of the fatalistic East — and in its Oriental protoypes it denies any real value to individual life and individual striving. It sees the stream of human life pouring, in Tennyson's graphic phrase, "over the cataract into nothingness." Let us beware of pragmatism, for it is in the guise of pragmatism that this philosophy makes its appeal to us today, which says that the only thing we really know is that we know nothing—that there are no permanent canons of right and wrong — that "the true is only the expedient in the way of our thinking, just as the right is only the expedient in the way of our behaving."

The divorce of law from any precepts of constant and immutable justice, the dethronement of morality in favour of expediency, the denial that man in the abstract is the possessor of rights, — these things have led to the setting-up of many false gods—not the least of which is the doctrine of the "dictatorship of the proletariat" — a challenge to democracy that is as sinister as any threat that the Nazis can bring.

It is an easy thing to criticize the evils that democracy may engender. It is particularly easy to point out the disparities in wealth and power that a regime of unfettered free enterprise may cause. Let us hesitate, however, before we assume that justice can be easily and cheaply attained by taking away from those who have prospered by thrift and hard work, and giving to those who have been spendthrift and idle It is easy to see, in many fields of human endeavour, the gain to be attained by letting the state act as a sort of guardian of interests. Let us, however be sure that the state with its horde of officials, who ought to be our servants, do not become our masters. All of this sort of thinking, if we go back to Nietzsche for our lesson, is of the **Heerden-moral** — it is the herd or slave morality, and by it the unscrupulous over-man attains to power. By this ladder climbed Mussolini and Hitler and Stalin.

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These philosophies, of which I have spoken, are actively propagated, in one form or another, in many of our institutions of learning. Natural law, natural justice, the law of God, are terms which are contemptuously disregarded by many teachers of our citizenry of tomorrow. A fine brave document enshrined in the archives of our great neighbouring nation, contains the words, "We hold these truths to be self-evident" — but I do not need to complete the quotation. There are many of our teachers who will say, "How quaint, how old-fashioned! None of us, of course, can believe that. Nothing is self-evident. There are no natural rights — there is no law of God—for God is an hypothesis that is unnecessary. Morality itself is a device of the strong to keep the weak in subjection — or perhaps, it is a system of curbs and checks invented by the weak, who are numerous, to keep the strong, who are few, from destroying them. Laws are simply the compromises of men who must try to live together peaceably."

These commonplaces of the "modern" classroom (I have indicated them only in barest outline) are a philosophical fifth - column against which we must fight. When wrong doctrines and perverse philosophies are preached, we must attack. Our weapon cannot be suppression. We, who are teachers, believe in free speech, and we ought to be ready to defend to the uttermost the right of every man to say his say. But, when our enemies have said all, we have our turn — and, with the flame of faith that is within us, we shall affirm that man is no sport of an aimless vitalism, but is, under the great Architect of the Universe, the conscious builder and framer, if the good soul within him prevail, of a better world to be. Democracy is, or ought to be, our Pole Star; the rule of the people, under God, is the best state we can know this side of Heaven.

PUBLIC FORUM

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

DR. KLEIN'S ADDRESS

Sir,—The letter of Mr. J. C. Lewis, published in your November 14th edition was read with interest by the writer, but because of a personal aversion to needless controversy in the newspapers, I did not care to reply to it.

By his own admission, Mr. Lewis was not present at the public meeting addressed by Dr. Klein and got his impression of Dr. Klein's utterances through the radio broadcast which he gave November 7th over CFCY.

The Sunday evening lecture given by Dr. Klein was attended by over two hundred people, and in the audience were many with deep sympathies toward our Russian allies. Any of these people would, I am sure, be pleased to testify that Dr. Klein made only passing reference to Russia in his talk and that the reference was of a broad and kindly nature.

In your edition of this morning, December 3rd, is another letter signed "Appreciative," which comes from Summerside. This writer does not even admit to hearing Dr Klein's radio address, but bases his half-column of writing on what Mr. Lewis presumed to say that Dr. Klein said, in Mr. Lewis' letter of November 14th. As your Summerside correspondent presumes to suggest that Dr. Klein should not have been allowed facilities for broadcasting, and implies that his radio broadcast was derogatory toward our great ally, Russia, it becomes necessary for me to correct your correspondent's impression, which he apparently gained entirely from Mr. Lewis' correspondence. Dr. Klein's radio address of November 7th is on file at CFCY, the script bearing on each sheet the authorization of the Department of National War Services, Censorship Publications, Ottawa. The writer introduced Dr. Klein and was present in the studio during the entire broadcast, following the script which Dr. Klein was using, word for word. Both Mr. Lewis and your correspondent in Summerside will probably be surprised to learn that in the whole five and one half sheets of Dr. Klein's talk, the name 'Russia' or the country known as the U.S.S.R. do not come in for a single mention, either directly or by implication. Dr. Klein simply did not discuss Russia in his radio broadcast at all. In his public meeting at the Charlottetown Hotel on Sunday, November 8th, he made only passing reference to Russia, which was anything but derogatory. Should either Mr. Lewis or your anonymous correspondent in Summerside wish to examine the continuity of Dr. Klein's radio address, we should be very glad indeed to allow them that privilege. Should they require further information in regard to Dr. Klein's public address of November 8th., I shall be glad to give them the names of prominent Charlottetown citizens, many of them noted for their appreciation of the Russian system, whom I am sure will confirm my statement as to Dr. Klein's broad-minded treatment of the Russian scene.

In conclusion, may I say that I appreciate Mr. Lewis' views and the views of the anonymous correspondent very highly and share many opinions in common with them, as evidenced by their writing, but I deplore their tilting at windmills, as in this case. They would do well to remember that every speaker broadcasting in Canada today must have a prepared script which they must stick to, word for word, and that all such scripts dealing with national and international affairs must be subjected to the strictest censorship. Such talks, particularly those of men such as Dr Klein, must bear the authorization of the national censor before any radio station will handle them.

I am, Sir, etc.,
K. S. ROGERS

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