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The Strongest Memory is Weaker than the
Weakest Ink.

A Joint St. Andrew's Celebration

Both Scotland and Russia tomorrow will celebrate
the Feast of St. Andrew, but the various
Scottish Social celebrations will be held tonight
or next week.

Why have I not wings like the raven of the
steppes.
Which now soars far over my head?
Why cannot I sail and hover in the clouds?
Freedom—my one love and desire?

To the West—to the West would I fly,
Where flower the fields of my fathers.
Where under the walls of the empty castle,
Mid the misty hills, sleeps their forgotten dust.

On the ancient wall hangs the shield of my
people
And the legendary sword;
Over sword and shield would I fly,
And beat their dust away with my wings.

And I would touch the strings of the harp of
Scotland,
And its sound would wake the ruined arches to
life,
And would strengthen, and become as a ringing
triumphant call,

To waken again the old glory of Scotland.

But these are vain dreams—useless strivings
Against unalterable fate.
Between me and these hills of my ancestors,
Tosses the wild, dividing sea.

I am the last of a line of many fearless warriors,
But I am fading amidst foreign snows.
Here I was born, but my spirit is of another
country,

Why have I not wings like the raven of the
steppes?

Lermontov, the name of the poet who wrote
the lines, is a Russianized form of the Scottish
Learmont or Learmouth. This was also the family
name of Thomas the Rhymer, the prophet
and poet of the Borders, who lived in the 13th
century. It is doubtful if Lermontov himself ever
heard of True Thomas of Ercildoume, though
Thomas has been identified as his ancestor by
some Russian writers. He was so proud of his
Scots forefathers that had he known we are sure
he would have celebrated the fact in poetry and
we can find no trace of this.

To Russians Lermontov is known as the
"Poet of the Caucasus." He spent two periods
of political exile in the mountainous regions of
Georgia, and many of his poems were inspired
by the beauty of its scenery and the character of
its people. It is strange that Lermontov, who
never saw Scotland, should have been so greatly
attracted by a region whose natural features—
wild hills, rushing streams, and deep ravines—
resemble closely those of the Border country.

Lermontov was born in 1814. He was killed
in a duel in 1841—just one hundred years ago.
After Pushkin—his contemporary and elder by a
few years, who also fell in a duel—he is esteemed
the greatest of Russian poets. Like Pushkin,
"the savage age he praised the name of Freedom."
His second period of exile was a punishment
for his outspoken ode "The death of a Poet,"
in which he demanded justice from the Tzar
against those who engineered the duel in which
Pushkin was killed.

This year in the midst of the greatest war for
freedom the world has ever known, the Russian
people did not forget to celebrate the centenary
of his death. Scots also should remember one who
rejoiced so greatly in his connection with Scotland.

The Child Problem

There should be, and would not be any child
problem were human nature what so many good
people think it could be—perfect. So long as the
old and irrefutable doctrine of original sin prevails
and is realized we must face the fact that children,
as well as their parents, are prone to evil, to take
the broad and easy path in preference to the
straight and narrow one. In the interesting and
informative discussion at the Children's Aid Society
the speakers recognized this, and the various
suggestions for dealing with the matter deserve
the fullest and most sympathetic consideration
and support. It must be borne in mind that those
taking part in the discussion were referring to an
almost insignificant percentage—of our local
child-hood—the proverbial exceptions. In the vast
majority of the homes of this God-favored
community, the children are well cared for and
brought up to fear God and honour their parents,
which means to respect authority. But, like what
is "news," the unusual and not the ordinary, is
what attracts attention,

and it is only too true that many children have
no homelife and learn to respect neither God nor
man. The Hon. Dr. MacMillan "touched the spot"
when he declared such a condition would not
exist were it not for the fact that so many
parents themselves are away from home at
night, and the children left to take care of themselves.
In such circumstances it is no wonder the
little ones are attracted by the bright lights and
run wild on our streets. The almost unanimous
conviction of those at the meeting seemed to be,
that if an improvement was to be effected a
beginning should be made where Christ advised His
disciples to make a start, at Jerusalem; that is
to say, with the homes themselves, with the
parents. How possibly can children be made to
obey and keep a commandment neglected by those
in authority over them? "Don't do as I do but
do as I tell you" has little effect on little ones
whose only knowledge of psychology is the effect it
has on them and their surroundings.

The proposal to adopt a Curfew Law must be
carefully considered in all its bearings. As Father
MacMahon observed it would partake of
absurdity (though the exercise might be good for
the policemen) to have our stalwart policemen
playing hide-and-seek with children after say,
nine o'clock at night. But possibly it would not be
difficult to find out the names of the children,
and deal with the parents—if they themselves
could be found at home. The influence of the
Sunday Schools, the Boy Scouts, the Girl Guides
and similar organizations can have their full effect
only if backed up by the homes—and
there we are again faced with the problem of the
egg and the chicken, which comes first?

Neglect Of Mourning

Many will sympathise to a certain extent,
though not entirely, with the protest recently
made by Mr. Justice Alfred Forest, Montreal,
against the current neglect of outward
indication of mourning for the loss of dear ones.
He wrote into a judgment in the Practice Division
of the Superior Court regret at the passing of
the old custom which "rigorously ruled" that
black clothes be worn as a mark of mourning
for a period of two years for the death of a
father, mother, husband or wife, as the case
might be; for one year for a deceased brother
and sister, and for six months for fiancée or
finiance.

His Lordship attributed this lapse from
custom to "a regrettable evolution which, in recent
years, has completely disorganized our habits";
in other words, "to the motley and indecent
manner introduced during the summer season to
disrupt family life in the home and often lead
to desertion of the homes," which, the Judge added,
"no municipal, provincial, political ecclesiastical
or administrative authority seems to seek in any
way to prevent, or to endeavor by appropriate
legislation to sustain."

"The old habit of French Canadians wearing
black garments on the occasion of the death of a
relative or close friend," the Judge continued,
"is being abandoned little by little, and the change
has reached such a point that we note with
regret that few people today show any sign of
mourning for the death of a close and dear
relative."

Though one does not as a rule look for
sentiment in a dry-as-dust court judgment, this
undoubtedly touches a sympathetic chord in many
hearts here as well as in old Quebec.

EDITORIAL NOTES

Hon. Mr. Wright, represents our Government
at the funeral of the Hon Ernest Lapointe.

Tomorrow preachers will have a golden opportunity
of expatiating on Andrew, the Patron
Saint of both Scotland and Russia.

Ottawa has been choke full of delegations from
all over Canada, including this province, protesting
against one or other of the price ceiling
regulations. The consumer seems to be the only
paramount interest unrepresented.

Rev. Joseph Parker, English preacher, author
orator and philanthropist, born this date, 1830;
was for 32 years occupant of the pulpit of the
City Temple, London where he ministered to the
largest congregation in the capital; was a social
reformer, advocating and initiating housing and
other reforms in overpopulated, poverty stricken
East-end; his efforts ultimately received the
attention of the then recently constituted London
County Council, and a great scheme of housing
reform was inaugurated; published several
editions of "City Temple Sermons" and "The
People's Bible"; was a humorist and witty
after-dinner orator; in appearance he was unusually
homely, while his wife was strikingly handsome;
invited to one of the Lord Mayor's fancy dress
parties for the benefit of some charity they turned
up in ordinary evening attire, asked by the
attendant what characters they represented the
jovial divine replied, "Beauty and the Beast."
"Only a Christ could have conceived a Christ."

Censorship tightening on Swiss publications
under Nazi pressure has been extended to the
Bible. The Social Study Commission of Swiss
Reformed Pastors, protesting censorship against
religious leaders cited an order from the army
press department at Basle forbidding quotation
of Habakkuk, Chapters 1 and 2, even without
reference to or comments on present-day events.
In these Biblical chapters the prophet Habakkuk
calls out to God against a Babylonish people "that
march to the wide spaces of the earth to conquer
dwelling-places that are not theirs." They are
further described: "Terrible and dreadful are
they. . . they gather captives as the sand. . .
And they will make sport with kings and princes
will be a play unto them, at every stronghold
they laugh." To this the Lord answers: "Write
down the vision and make it plain upon the
tables, that everyone may read it fluently." "For
there is yet a vision for the appointed time, and
it speaketh of the end, and it will not deceive;
though it tarry, wait for it; because it will surely
come, it will not be delayed."

NOTES BY THE WAY

Canada has pledged an all-out
war effort to help Britain. That
pledge can be fulfilled only if
Canadian armed services are
maintained at full strength. As
Colonel Raiston sees it, the job
is not one for the Government
only; it is one for the Canadian
people. The pledge is their
pledge. If the people of Canada
will accept their responsibility in
this matter, the Government
confident that the job can be
done as it ought to be. — Hamilton
Spectator.

Articles of clothing "guaranteed"
to have been worn by Hitler
have been smuggled out of
Germany into Switzerland and
Spain. The recipients have
paid pansomely for the
trappings. This traffic in a
notoriety's raiment is by no
means new and accounts for
the fact that a fair number of
Napoleonic relics survive in
museums all over Europe. When
a dictator dies national collectors
become interested in the
possibilities of the past. While
buying the stuff in advance
is always a gamble, the gamblers
reckon that coming events
are casting reassuring shadows
before. They are willing to
defect and display that jacket
which Adolf threatened to wear
until the war was won. — Glasgow Herald.

Since the United States has
rescinded its gas order from 7
to 7, it does make Canada's
order look a little more
reasonable. The U.S. in this
matter and rescind its restrictive
order. The Joy Oil Company
advises that the oil and gas
situation, and it would appear,
from the facts set forth, and
not refuted by government
authorities, that the gas
supply, and motorists generally,
have been victims of government
bureaucracy of the worst type.
A threat of the Hon. C. D. Howe
that he was going to order the
Justice Department about the
Joy Oil Company's statements,
smacks of the same sort of
dictatorship as that which
summoned the editor of the
Ottawa Citizen to the Bar
of the House of Commons. —
Renfrew Mercury.

One of these days someone
will compile an anthology of
glorious misprints. The best
examples will be found, I
think, from words misheard
in dictation or over the telephone.
Thus, I noticed the other day
in the program of the Russian
play, Squaring the Circle,
that the drama was "brought
fast" by reading this aloud. I
realized that the producer had
intended to tell us that it was
"brought fast" by the editor.
Recently contributed two remarkable
items for the anthology. I tried
to persuade Mr. Wells that his
own title for his address at the
British Association, "Science and
the World Mind," was less good
than ours. "Science and the
World Wind." Last week's
editorial in the first paragraph
of Mr. Joad's article, ironically
called Warlike Culture, in which
Ariophanes was credited with
writing two plays called The
Nights and The Cows. And,
would you believe it, this
paragraph was read in pro- by
four people, all of whom in
dictation or over the telephone
a painful accuracy in construing
The Knights and The Clouds.
No doubt in middle-age the
subconscious was a subtle
revenge. — London New States-
man.

As had been expected, the
Japanese "co-defenders" of
French Indo-China are now
using it as a base for aerial
aggression against southern
Chinese cities. In the report
that an interesting document
emphasized the desire of the
Japanese Government "to respect
the rights and interests of
France in Indo-China" and
"to respect the territorial integrity
of French Indo-China and
French sovereignty over the
whole of Indo-China." The
Union of Indo-China and
Japan promises to that
effect were formally renewed;
Vichy indeed gave the word
to understand that the colony
was to be returned to Japanese
assistance was required to
protect it against the British.
The Chinese— and the de
Gaulleists. Recent
events at Saigon and elsewhere
in Indo-China suggest a question
whether Admiral Darlan is quite
so convinced of the purity — or
in Japanese parlance the
"integrity" of the co-defenders
of the French Colonial
Empire in the Far East. Trust
that the Japanese military
authorities are inflicting the
same humiliations on their
hosts that the Germans have
inflicted on Occupied France,
although the Japanese
claim to be allies. The
seizure of the warehouses, the
attempts to compel the French
to surrender all stocks and
oil storage facilities, the arrest
of Chinese without regard to
the authority of the French
police, the over-bearing
attitudes of the Japanese
towards the civil population,
and the one-way nature of the
promised trade between Japan
and Indo-China—all combined
to arouse French anxiety. —
London Times.

The manner in which the
dispute between the R.C.A.F.
band and the American
Federation of Musicians,
acting through their
Canadian executive officer,
Walter M. Murdoch, has
been composed, does not
appear to be very satisfactory.
It seems that, by kind
permission of James Patillo,
of Chicago, president of the
American Federation of
Musicians, R.C.A.F. musicians
are to be permitted to
broadcast on recruiting
programs, but are not to be
allowed to play on other
programs. For instance, they would not
be allowed to play for a
concert for which they
would be paid and the net
proceeds of which would go
to the fund for the benefit
of orphans and widows of
R.C.A.F. men who lost
their lives fighting in the
cause of all Canadians,
including, incidentally,
all those musicians who
contribute to the American
Federation of Musicians
treasury. This in our
opinion, smacks of the
most unpleasant and
intolerable dictation. It is not clear
why the R.C.A.F. band
should not be perfectly
at liberty to play anywhere
in Canada or the British
Empire that it likes, for
pay or not, under any
conditions it likes; and we
believe that the people
of Canada will be a unit
in supporting our
"declaration that the
insolent interference of those of
Patillo, under the
delusion that Canada
is a part of their
territory for
dictatorial purposes,
should not be
endured. — Montreal Star.

WORDS OF CHALLENGE

A THOUGHT A DAY
FOR A PEOPLE AT WAR
"The essence of our struggle
is that men shall be free."
F. D. Roosevelt.

PUBLIC FORUM

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

IS SUNDAY THE FIRST DAY OF THE WEEK

Sir,—It seems very strange, indeed,
that in a Christian community
like Charlottetown where the
Holy Scriptures are preached in
the churches every Sunday and
where the churches are well
attended there should be such
divergent opinions regarding
Sunday. For it is not only
Sunday but why they observe
Sunday they will usually reply
that they observe Sunday
because Christ rose from the
dead on Sunday. And it is
doubtless true that day.
When he landed Rudolf suffered
a broken ankle. During medical
treatment he proved a typically
arrogant Prussian, demanding
lots of privileges and special
services. For convalescence he
was placed in a small hospital
where it was the custom to
bring tea while it was the
morning before the usual
breakfast. The Scottish nurse
brought Herr Hess his pot at
the regular time.

Nevertheless when many of
the clergy and laity of the
churches are talking together
of Sunday they will speak
of it as the seventh day
of the week and quote the
fourth commandment of the
Decalogue, which speaks
of the seventh day of the
week in support of Sunday
observance calling Sunday the
Sabbath and Monday the
first day of the week. How
strange this is! For it is
Monday that is the first
day of the week and Sunday
the seventh day of the week
and that Monday is the
first day of the week is
fauty. For turning to our
standard Encyclopaedia
and Dictionary in the
Library we read as follows.

"Sunday . . . in the Christian
World, the first day of the
week, celebrated in memory
of the resurrection of Christ,
as the principal day for
Christian worship. . . . There
is no evidence that in the
earliest years of Christianity
there was any formal
observance of Sunday as
a day of rest or any general
cessation of work." Encyclopaedia
Britannica XIV Edition,
Article Sunday.

From Roman sources we
read "Sunday (Day of the
Sun) as the name of the
first day of the week, is
derived from Egyptian
astrology. . . . During the
first and second century
the week of seven days
was introduced into Rome
from Egypt. And the Roman
names of the planets were
given to each successive
day. The Teutonic nations
seem to have adopted the
week as a division of time
from the Romans, but they
changed the Roman names
into those of corresponding
deities. Hence the dies Solis
became Sunday (German
Sonntag)." The Catholic
Encyclopaedia Vol. XIV,
Article Sunday.

"Sunday, Ladies Solis equals
Greek for 'day of the sun'. . .
The first day of the week
observed by Christians as
a day of rest and worship,
in commemoration of Christ's
resurrection." Shorter Oxford
English Dictionary.

"Sunday, so called because
this day was anciently
dedicated to the sun, or to
its worship." Webster's
New International Dictionary.

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The Poet's Corner

A TRIBUTE TO THE CLANSMEN

The late Sir W. S. Gilbert, of
Gilbert and Sullivan fame, once
wrote this eloquent panegyric on
the Scots:
"These are the men who chase
the roe,
Whose footsteps never falter;
They take with them, wherever
they go,
A smack of old Sir Walter.
Of such was made the Bard
hath said:
'Heck thrawin' raltia rokie!
Wi' hey to croonie clapperhead,
An' syne wi' uncio pawky!'"
—From the Bad Ballads.

A Story Of Hess

"Mystery surrounds Rudolf Hess,
the swarthy Nazi shadow of
Hitler who arrived by parachute
on a Scottish farm near Hamilton
last May. There are many
stories of Hess, some
rumor, some stories of fact.
One of these latter was told
to The Press by an authentic
source and because it betrays
no secret and is an interesting
sidelight on Scottish
character it is worth repeating.
When he landed Rudolf
suffered a broken ankle. During
medical treatment he proved
a typically arrogant Prussian,
demanding lots of privileges
and special services. For
convalescence he was placed
in a small hospital where it
was the custom to bring tea
while it was the morning
before the usual breakfast.
The Scottish nurse brought
Herr Hess his pot at the
regular time.

"What's this?" he demanded.
"Tea" replied the little nurse.
"Well, I don't want it now,"
said the messenger from
Germany. "I am going to
shave and have my bath.
After that you may bring it."
"Mr. Hess," said the nurse,
"you're not in Germany,
you're a prisoner of war in
a Scottish hospital. You'll
take your tea while it's
hot or you'll get only
milk until breakfast."
Mr. Hess drank his tea.

day of the week (Saturday)
considered as the day of
religious rest in the
fourth commandment of
the Decalogue." Shorter
Oxford English Dictionary.
Sabbath, the seventh
and especially sacred day
of the week among the
Jews." Encyclopaedia
Britannica Edition XIV,
Article Sabbath.

In the light of these facts
(and who can gainsay them?)
from these authoritative
sources, that are
everywhere recognized,
would it not be better
if our teachers in the
schools would tell our
children plainly that Sunday
is the first day of the
week and that Saturday
is the seventh day of
the week? Yes, and if
our clergy would call
Sunday the first day of
the week, as the Holy
Scriptures and the
authoritative Encyclopaedias
and Dictionaries do
it would be much
better than telling them
that Sunday is the
seventh day of the
week and that Saturday
is the first day of the
week. Let us be honest
friends.

I am, Sir, etc.
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NOTE: The Editor invites correspondence towards making
WHO'S WHO IN CANADA more representative. Such correspond-
ence will be appreciated and treated in the strictest confidence.
B. M. GREENE, Editor.

ABERDEEN —(CP)— The King's estate to communal feeding
sent venison from his Balmoral trees in Scotland.

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