

Canada's Forest Industry Is Fighting For Survival

OTTAWA (CP)—Canada's forest industry is divided on the role they want government to play in their struggle for survival.

The Commons resources committee Thursday heard the Canadian Lumbermen's Association say the most urgent need of the country's 8,000 small sawmill operators is intensified government research to help them improve methods.

D. W. Ambridge, president of Abitibi Power and Paper Company, told the committee Tuesday the industry needs tax relief rather than research.

The committee took the opportunity to refute statements by the outspoken paper company executive.

Chairman J. W. Murphy (PC-Lambton West) said in reference to one statement by Mr. Ambridge: "If we hear anyone saying Canada is broke, we will immediately send for a psychiatrist."

NONE SENT FOR
None was sent for when Mer-

lyn Hardie (L—Mackenzie River) said later he agrees, "the country is broke."

Mr. Ambridge had suggested the government couldn't afford to help the industry.

At another point Bernard Bock of the lumbermen's association grinned and shook his head negatively when Mr. Murphy asked whether he agreed with Mr. Ambridge that slave labor is used in the lumbering industry in the southern United States.

Mr. Bock said the southern states produce more cheaply because of better methods based on more extensive research information than is available in Canada. This country's sawmill operators could increase their financial position 20 per cent with comparable methods of utilizing waste materials.

WILL PASS IT ON

R. G. Robertson, deputy resources minister, said he will pass the suggestion along to Resources Minister Alvin Hamilton

after the lumbermen requested—with the support of several committee members—speed up a five-year plan to increase by 50 per cent the 135-member staff of the forest products laboratories of Canada.

Mr. Ambridge Tuesday, after William Payne (PC—Coast-Capilano) suggested better production methods would reduce costs, said the committee member didn't know what he was talking about.

The lumbermen's association, representing regional organizations across Canada, said sawmill operators earned \$7,000,000,000 in 1958, down \$2,000,000,000 from 1955-56 peaks.

Biggest reduction was in export sales—now accounting for half of total production—because of better production methods in the U. S. and price cutting by Russia in Europe and elsewhere.

High Canadian freight costs also were a big factor affecting foreign sales.

South Is 'Too Warm' For Steaming Eskimo

OTTAWA (CP)—Sheenukuk, wiping his steaming Eskimo brow with a white handkerchief, said Thursday his mind thinks he might like it in southern Canada but his body doesn't agree.

He was one of four native citizens of the Arctic who sweltered Thursday through a press conference—a preamble to their participation for the first time in the annual meeting of the Eskimo Affairs Advisory Committee.

The meeting Monday, billed as an historic occasion indicating the changing role of Canada's 1,400 Eskimos, will be opened by Prime Minister Diefenbaker.

Thursday—in a temperature of 70 degrees and a humidity reading of nearly 90—the foursome spoke about Arctic problems and developments and their impact on the Eskimo.

BIGGEST BOON

All indicated they feel that education has been the biggest boon offering hope of economic advancement to their children as well as themselves.

Abraham Ogpek, 30, of Aklavik in the Mackenzie River delta, is a trapper-turned-technician who worked on the DEW line and received training at Leduc, Alta.

George Koneak, 29, is a trans-

lator for the northern affairs department who lives at Fort Chimo, Que., at the bottom of Ungava Bay.

The older generation is represented by John Ayaruak, 52, from Rankin Inlet on the western shore of Hudson Bay. Formerly a crack hunter, he's a hard rock miner now at the North Rankin Nickel Mines where about 90 Eskimos are employed.

Sheenukuk, about 55, is a foreman from Rankin who came south on his own but is sitting in on the meetings anyway.

NEATLY DRESSED

The four, neatly dressed in shirts, ties and suits, answered a variety of questions. George Koneak and Abraham Ogpek spoke English and the two older men answered through interpreters although they understand and

speak some English.

"You don't want to live 200 years behind everybody," said Abraham when he talked about the question of whether Eskimos today prefer to continue hunting, fishing and trapping.

If he could get a job in Ottawa he probably would stay here, he said.

Opening of the big iron ore port, an undertaking which may be begun by the Krupp and Cysect at nearby Hopes Advance Bay, an undertaking which may be begun by the Krupp and Cyrus Eaton interests, would probably provide more work.

3 Fishermen Are Rescued

HALIFAX (CP)—An RCAF Search and Rescue spokesman here said late Thursday night that three fishermen missing on a trip from the Magdalen Islands to northern Cape Breton were picked up by an unidentified dragger. They had abandoned ship and were in a lifeboat.

The fishermen had been more than 24 hours overdue on a trip from Grindstone, Magdalen Is-

land, in the Gulf of St. Lawrence to Cheticamp, N.S. A SAR spokesman said the men were "alive and well."

No further information was available.

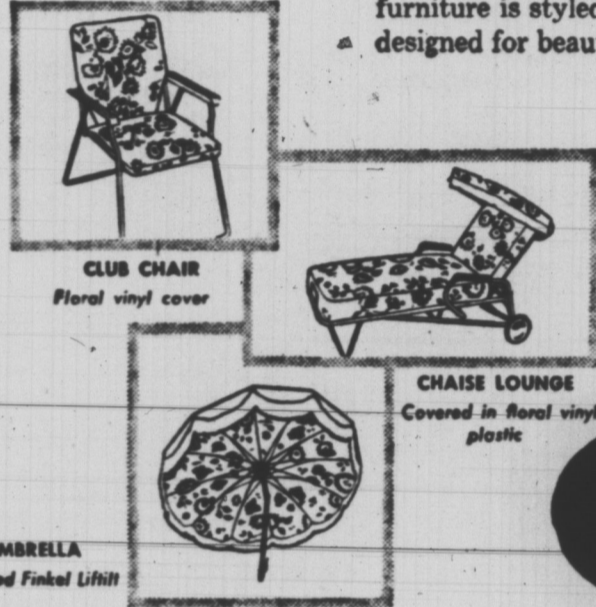
Captain and owner of the 45-

foot vessel Mary L., was identified as Albert Doucette, 34. The vessel left Grindstone with others aboard were Daniel LeBlanc, about 30, and Daniel Chaisson, 22. All are from Cheticamp about seven hours later.



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THOUGHTS FOR OUR TIME

BY HIS EMINENCE CARDINAL McGUIGAN

In a few days we shall be hearing much of the gathering at the "summit". There will be great numbers of bulletins and commentaries to keep us abreast of the moment - to - moment schedule and, undoubtedly, to make us aware of the great gulf which exists between the East and the West, between the "free" world and the "Communist" world. The principal import of these pronouncements will be that the differences are too great to be readily and easily overcome, that our hopes for a real break in the "cold" war should not be cultivated lest, in the event of failure in the conferences we should become unduly depressed.

And this is as it should be, for whether the diplomats realize it or not, and we must suspect that they do, their labors are largely in vain.

No amount of "flexibility" or "rigidity" on the various issues to be discussed will bring a worth while agreement with the Communists, to say nothing of the chances of a lasting peace among the nations of the world.

International agreements with lasting results are possible among men, but even in the history of Europe, where so many ties of race and culture provide for understanding among its peoples, the examples of successful negotiation are extremely rare.

In our day, when complexities of international relations are so great, when the self-assurance of the individual person, equal, at least in his own estimation, to all others, makes him willing to accept outside jurisdiction, the chances of peace, imposed by a

benevolent authority, or arrived at in the conference room, are remote indeed.

PEACE, THE BY-PRODUCT

Peace, like happiness, is essentially for the individual soul, and it is always the by-product of something else. Peace in a man's soul comes as the by-product of the reign of justice within him. Happiness, too, is the by-product of duty accepted in obedience and performed in love.

As it is for the individual, so with the nation. Peace among the nations will exist when there is a state of justice within each nation which, in turn, governs its relations with its neighbors. Happiness for the world will come when the men and women of the world stress duties more than rights, when the peoples, bound together by the ties of nature and common aspiration, come to a better understanding of the value of obedience in life and, above all, when they arrive at a deeper appreciation of the source from which such obedience must spring, which is love.

The picture of men, so many of whom are skeptical of the possibility of justice and love in the world, engaged in the quest for peace and happiness in the name of mankind, is not without a note of paradox.

Their pessimism, under the naive title of realism, is merely a negative philosophy for a despairing age. It is the prevailing state of contradiction in which men who cannot make up their minds about anything must nevertheless, continue to live. Such must be state of mind of the tolerant, the civilized, the hollow

men, for whom the "open" mind has degenerated into an indifference to truth, for whom right and wrong, good and evil, are on an equal footing, like Christ and Barabbas before Pilate. Like Pilate, these are the men who put the jesting question, "What is Truth?" and do not stay for an answer!

What is the Christian to take from all this?

We know that the convinced Christian can never be a pessimist; he can never join forces with the misanthropes and the embittered who, as Chesterton wrote, pretend that they despise humanity for its weakness, while in reality, they hate it for its strength. Not for the Christian is the refuge of cynicism and sophisticated despair.

ZEAL FOR TRUTH

What then is the course to be taken? Surely we who believe in the existence of Truth must have the zeal which accompanies that conviction; we who have the light must have the fire as well; we who have the ideals must possess as well as passion for their triumph among men.

When we who claim Christ as our teacher, fail to act out of our beliefs, when we throw the frigid waters of indifference, of mediocrity, upon the fires of passion within us which gives us the strength to overcome all obstacles, even those of this world. When we fail in this essential manner, it is love that dies within us.

Without the fire and passion and zeal which love alone can engender in us as Christians, we have no other way, but to fight might with might, untruth with untruth, hypocrisy with hypocrisy evil with evil. Without love, we must turn to power and the weapons of power.

It remains to be said that if our representatives are to accomplish anything for the cause of peace and happiness, justice and love,

in the world, it is we who must snap out of the lethargy of the time, it is for us to rekindle the fires of passion and zeal within us. It is for us, finally, to recognize that nothing short of a passion for Truth, fiery enough to make our foes call us dreamers and idiots and fanatics, will save the world. Then, perhaps, God willing, those who speak for us in Geneva and elsewhere may accomplish something of value.

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