

THE GUARDIAN

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CIRCULATION

"Covers Prince Edward Island like the dew"

"The Strongest Memory is Weaker Than the Weakest Ink"

CHARLOTTETOWN, WEDNESDAY, OCT. 15, 1952

Signally Honoured

All our citizens will join in extending warmest congratulations to the Rev. Patrick McMahon, D.D., Rector of St. Dunstan's Basilica, and the venerable Dr. Rodrick J. MacDonald of St. Peter's, on the signal honours conferred upon them by His Holiness Pope Pius XII, as announced by His Excellency Bishop Boyle last evening.

Monsignor McMahon has had a noteworthy career as a scholar, parish priest, Chancellor of the Diocese of Charlottetown and Rector of St. Dunstan's Basilica, and his zeal and devotion to his duties have been no less marked than his ability and capacity for hard work and initiative.

In Dr. MacDonald, Prince Edward Island has one of the most outstanding practitioners of the Dominion, whose long record of service in his profession constitutes a unique record in this or any other country.

The Korean Challenge

The tardiness with which the rehabilitation of Korea is proceeding was emphasized in an interview published in yesterday's Guardian with a former Prince Edward Islander, Mr. John S. Jenkins, who has just returned from a year's service in that unfortunate country with the United Nations Reconstruction Agency.

Mr. Jenkins is a young man, still in his late twenties, but he has hit upon a cardinal issue in U. N. activities in Korea and elsewhere which tends too frequently to be forgotten. This is the fact that we are engaged in an ideological as well as military warfare, and that our motives as well as actions are being subjected to the closest scrutiny.

Productivity And Taxes

Commenting on Finance Minister Abbott's address in Charlottetown last week, the Globe and Mail notes the Minister's statement that there are only two ways in which cuts can be achieved. One was by an easing of international tension, permitting a slow-down in defense spending. The

other was by an increase in productivity. "On this latter point," says our Toronto contemporary, "Mr. Abbott was perfectly right. An improvement in productivity would increase the revenue from present tax sources, and thus make it possible to lower the rate of taxation. But it is not enough to say that farmers and miners and factory workers should increase their productivity. Government employees should do the same thing. Indeed, they should make a greater effort in this direction than anybody else, since they are directly supported by taxes. The fewer civil servants we have, and the more efficiently they work, the better the chance those taxes can be reduced.

"But the number of civil servants is not diminishing, or even remaining steady. The Dominion Bureau of Statistics reported last week that on March 31, 1952, Canada's civil service stood at its highest point in history. There were 131,646 civil servants on that date—7,066 more than on the same date a year before; 16,000 more than there were at the peak of the war; almost three times as many as there were in 1939. There is not the slightest doubt that the process has continued since then; and that March 31, 1953, will find the civil service in the neighborhood of 140,000.

"This suggests a severe inflation in the cost of government. We have too many civil servants, and the more there are, the less productive they will be. The second condition is the direct and inevitable consequence of the first. If we had fewer civil servants, they would be more productive. And being more productive, they could—and should—be better paid. But as things stand, we have a great and growing army of them, gobbling up tax money at a rate of close to \$400 million a year. Because of that, and because of all the other Governmental expenditures, we have a tax level that discourages production in every field; and so we have a sort of vicious circle. It is true, as Mr. Abbott says, that higher production could bring down the present level of taxes. It is equally true that the present level of taxes is one of the big factors preventing higher production."

EDITORIAL NOTES

International Credit Union Day is the 16th but in this Province it is being observed three days starting yesterday. The Credit Unions have taught their members the principles of banking and are probably responsible for having taught the chartered banks a thing or two about people.

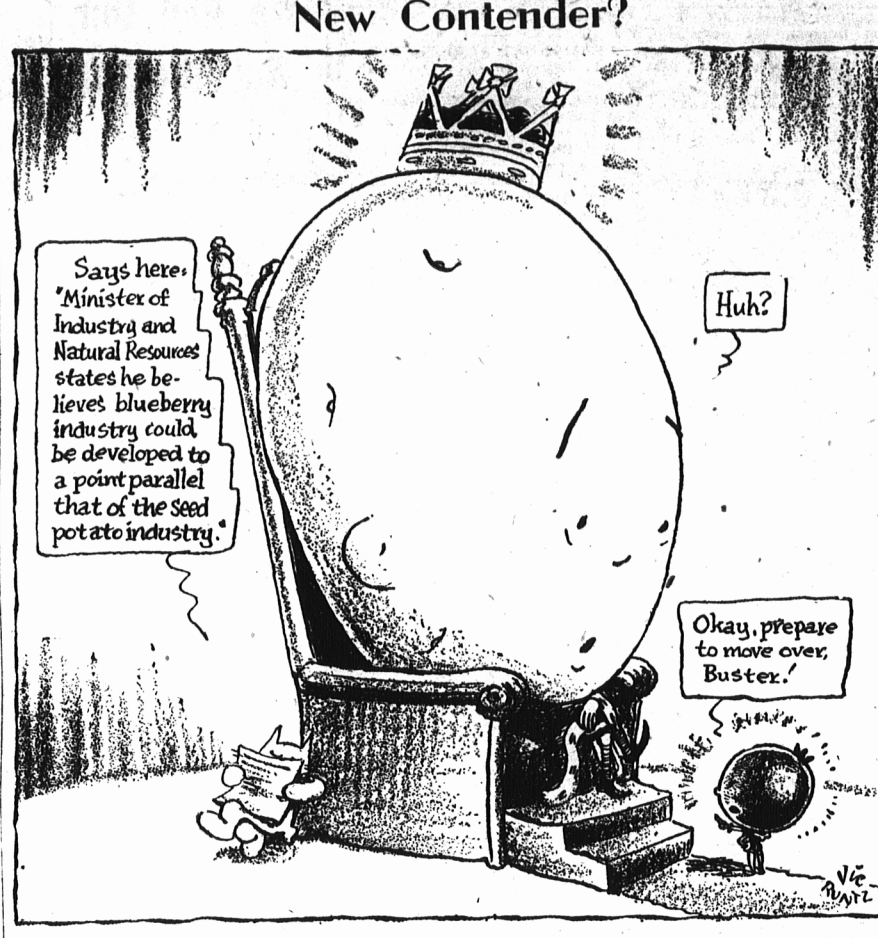
A new term has been coined in the United States to describe the people who do not think enough of their democracy to register as voters in the November presidential election. The term Lanovocs is an abbreviated form for "lazy, non-voting citizens" and is being prominently displayed on posters and in publicity efforts designed to get the people to the polls.

Allan Ramsay, Scottish poet, was born this date 1686. From wig-maker he became a publisher through reading his own poetry to the Jacobite "Easy Club". He published much charming, if not great, material including "Fables and Tales", "A Tale of Three Bonnets", "The Tea-table Miscellany" and "The Gentle Shepherd". Most notable of his pieces, perhaps, are "Bessy Bell" and "Farewell to Lochaber."

Visitors to this Province after an absence of some years are impressed by the improvement in farm homes. There are few conveniences of city life today which cannot be made available in the country. No one would begrudge the farmer these attributes of modern living but in the process we are losing the farmer type. In a crowd today it is scarcely possible to distinguish between city and country dwellers.

There are many forms of democratic government of which responsible government is only one. Its basis is the selection of the members of the executive from the leading party in the legislature and the resignation of the government at any time that it is not able to depend upon a majority in the legislature. Quite different is the American system by which the President is elected and may appoint his administration without regard for the wishes of Congress. Our friends to the south have a democratic system but not Responsible Government.

What constitutes a "Building of Special Architecture or Historic Interest" seems to be as much a problem as what art consists of. A British workman has expressed surprise at his century old cottage being so listed although it was built simply by roofing over the cartway between two other dwellings. "Now," he wrote to the London Daily Telegraph, "I have just been advised (on Form HB 15) that the Minister of Housing and Local Government has included this precious gem of Victorian mediocrity on the list of Buildings of Special Architecture or Historical Interest. I suppose it is to be handed down to posterity as an example of how not to build a house."



The Poet's Corner

"TATER PICKIN'"
Back bent in pain—
Never straighten it again;
Half the vertebrae out—
Rest cracked, no doubt.
Linctment not much help:
One rub one yelp.
Lost my enthusiasm—
Tummy one big chasm
Pockets heavy with clay.
Quitting time years away.
Stumble on two pegs
That once were legs.
Stop for a drink—
Get another bad kink.
Six o'clock. I wash,
But Oh, my gosh,
Hope I am able
To reach the table!
Bath water's so red.
Thought I had bled!
Into bed—groan—then
Off goes Big Ben.
Can't move a muscle
Without a tussle.
Next year, by gum,
I'll wise up, some—
If I'm found pickin',
Give me a kickin'.

Old Charlottetown

POST OFFICE EXACTION
The functionary who rules the roost at the Post Office Department in Halifax, has recently given orders to Mr. Owen, Postmaster of this place, to exact the same postage upon all papers sent through the hands of the mail carriers, as that which is required to be paid upon papers regularly mailed at the office. Publishers are therefore obliged to pay for papers going to settlements where there exist no Post Offices and run the risk of having the money refunded by their subscribers. This is certainly a bare-faced proceeding on the part of the Deputy Post Master General, and if continued will create, we trust, such a storm of indignation and contumely as will teach him the folly and fruitlessness of so arbitrary and presumptuous an exaction.

The Age-Old Story

In the way of righteousness is life; and in the pathway thereof there is no death.

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Notes By The Way

That plowing match for the proud of the fact that one can heads of municipalities seems to pick up a capsule of dope at Granville and Hastings almost as casually as you can buy a package of the Olympic games themselves. — Ottawa Journal.

A Paris newspaper reports that France plans a weak Germany. Many French politicians should be well qualified for the task—they have managed to keep France in that State for a long time now. — Hamilton Spectator.

Something called the Food and Agriculture Organization has coined the word "erfu," which means "emergency food reserve unit." Now why not call it "emergency rations," and avoid coining a word which sounds like a mingling of belch and sneeze? — Peterborough Examiner.

Twenty-five experienced constables from Northern Ireland will be welcome additions to Edmonton's understaffed force, though the necessity of going abroad for men may be regretted. The men from the Royal Ulster Constabulary in Belfast, due to arrive in the city in November, will be the second group of reinforcements to come from the Old Country. Last March, thirteen Scots joined the force. — Edmonton Journal.

At Sandwich, Ontario, a few days ago, a man was sentenced to 15 years for handling a loaded gun in a careless manner. Besides being a reminder of the importance of care in the handling of firearms it might also be applied to the handling of motor cars which, handled carelessly, are as dangerous as guns. — Port Arthur News-Chronicle.

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The Passing Scene

By Observer
SOCIAL DISORDER & THE ECUMENICAL IDEA

When the history of our time is written up it will almost certainly be described as an era of unrest and dissatisfaction. For perhaps never before has the human race been in such a state of mental and spiritual confusion. Some of this, of course, is due to "alarms and excursions" in world political affairs. When people are not quite sure what to expect from day to day, it is the situation as present, it is only natural that they should be jittery and nervous.

By far the greater part of this confusion goes much deeper than the fear of war and its potential consequences. It is in fact, more in man himself than in his environment. It is a tragic thing that, while man has unraveled many of the secrets of the Universe and seem to be well on the way to eventual mastery of natural forces, he is just as far away from it as he is from the earth. To put it another way, spiritual learning and achievement have not by any means kept pace with development in material things.

This circumstance is so obvious to any serious student of contemporary life that it needs no elaboration. At the moment the socialists and practitioners in other branches of science are working on the problem with might and main, and the hope is that in due time some way may be found out of this spiritual morass into which the human family has tumbled.

Symptoms of this current disorder in the life of man can be seen on every hand. Notwithstanding all the time-saving devices that have appeared in recent years, the average man (using the term in the ordinarily accepted sense) appears to be busier and busier all the time. The more gadgets he has at his disposal, the less time he seems to have for himself. And when he does manage to have an hour or so to spare, more often than not he is uncertain what to do with it.

The idea that pleasure is the greatest good is by all accounts widely held. Strangely, however, those who try to practice this hedonistic philosophy seldom appear to get much satisfaction out of it. Excess of pleasure can be one of the most boring things in human experience. Many people have found it so since the old Biblical philosopher summed it up this way: "I said in my heart, Go to now, I will prove these things with mirth; therefore, enjoy pleasure... Whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy. Then I looked... and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

In our search for the best in material things we have discarded many of the old values which stood our forefathers so well. In the break-down of old institutions, with nothing very rugged or substantial to take their places, we have tended to create ideological vacuums that are potential sources of all sorts of social and moral perils. Like the man in the parable we are often in the habit of walking through dry places, seeking rest and finding none.

The picture in general is not too bright. Heavy clouds hang over the life of men. Some of them are of modern man's own making. Others have been formed from historic causes which go back to the beginnings of civilization or even farther back than that.

Here and there the sun shines through and we can see bright spots which give us cheer. One of these is the so-called ecumenical idea. It is being tried out, with some little hope of success, in both the political and religious spheres. It is important in a practical sense for, of course, bitter divisions are always harmful to society. It is also important in a philosophical sense for ideas, as everyone knows, are powerful things.

The untiring of all the nations in a common goal is still an unrealized goal, but there is no doubt that it is being attempted in a serious way, perhaps for the first time in history. The fact that the United Nations Organization is still a going concern in spite of everything that has happened since its inception a very few years ago, is proof that the world brotherhood concept has taken root. It is at least possible that it may grow and flourish.

We are in so much hurry these days that we are disposed to have little patience with slowly moving systems. And yet history plainly teaches that all great movements for good have proceeded slowly. There are no short cuts when big issues are being unfolded. After many centuries of feuds and tensions among nations and races it ought not to be expected that they can be resolved in a few years.

In the sphere of religion men are belatedly coming to the realization that the things which divide Christian people are not nearly so important as the things which unite them. No doubt, the Great World Church of which the prophets have dreamed is a long way off, but it appears to be coming a bit nearer as the years go by and it may yet come to fulfillment. Here, too, as in the political sphere, the fact that it is as yet not much more than a dream. Many obstacles remain in the way but, somehow, they do not appear quite so formidable as they did only a few decades ago.

It can be argued that, even if it were possible for Christian people to find a way around the many differences which now divide them, any union that might ensue would still leave untouched more than half the world's population. This argument, while genuine enough, is not, I think, a conclusive one, for the Christian pressure on world affairs is far heavier than any statistical ratio may seem to indicate.

This idea of unity as something really worth-while in practical everyday living, and not merely as a good subject for academic discussion, is, I would say, a stimulating thought for our generation. Of course, it may be only a fad, at ransitory fashion, in which case it will probably pass away in a few years, for that is the way with fashions. But at the moment it can be called one of man's "signs of promise".

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