

Published every week-day morning at 136 Prince Street, Charlottetown, P. E. I., by The Thomson Company Limited.

Nova Scotian Coxswain

The only Canadian to be coxswain of the Oxford crew in the famous boat race, and a winning crew at that, has been elected to succeed the late Angus L. Macdonald as Liberal leader in Nova Scotia and consequently to be Premier of that Province.

Being first and only Minister of Education for Nova Scotia represents, however, an even more noteworthy effort. Under his direction since 1949 the newly created Department of Education has seriously tackled the problem of providing education for scattered communities that is comparable to the best provided in the larger centres.

Like so many political leaders he is a lawyer, although the war and politics left him little time to practice his profession. The training, however, no doubt enables him to deal with specialists in various fields on reasonably equal terms and at the same time should help him to keep the schemes of enthusiasts within the bounds of practical administration.

The new Nova Scotian leader has a great tradition to live up to. His predecessor, who became Premier at the same age, achieved a very high status in the nation's life. Canadians of all parties will hope that his successor will prove as great a Nova Scotian and Canadian.

Another Surplus Disposal

The announcement that the United States will commence liquidating her surplus food supplies will send a shiver throughout the food-exporting parts of the world. President Eisenhower makes a number of reassuring points about the method of disposing of the surplus but at best it means the addition of something like \$300,000,000 a year of agricultural products added to the world supply for the next three years.

With the best will in the world and the greatest care not to flood particular markets, the result will still have a depressing effect upon agriculture. That will be more than compensated for, however, when the threat of these vast reserves is finally removed. Their very existence has been something of a blight on market prospects year after year.

The particular proposals put forward by President Eisenhower should yield positive good results as well as minimize the dislocation of markets in the course of the operation. The proposal, for instance, to use the surplus to raise the standard of consumption in areas which are obviously under-consuming may well create permanent markets which will be of long-term benefit. The idea of relieving emergency wants is not new, of course, but has a strong humanitarian appeal.

The problem of surplus disposal obviously had to be faced some time. The American President has decided that now is the time and it may well be that by grasping the nettle boldly he will avoid many of the stings.

British Potato Harvester

For twenty-five years inventors the world over have been trying to produce a satisfactory mechanical potato-harvester. Now, according to London Calling, the potato-harvester which provides all the answers has recently gone into mass production in Britain. The principal difference in the machine compared with other such implements is that it uses no chain belts to move the potatoes. This work is performed by rotating welded steel riddles. The machine first trims away the potato plant and the weeds, then two discs shave the side of the ridge which is then lifted by the share on to the main riddle, which looks rather like a large rotating saucer. The important point here is the gentle lifting action. The potatoes are not dropped, but slide on to the riddle when the surface is substantially flat. As it rotates with the potatoes its surface becomes more and more inclined until at the discharge point it becomes vertical. This riddle cannot be damaged by stones and there is nothing in its construction that can wear out rapidly.

Equally remarkable, according to London Calling, is the method of stone and clod separation. When the potatoes, stones,

and clods emerge from the first riddle they pass over a horizontal riddle, subsequently to be swept by a rubber brush to a short elevator and then to a conveyor with a carpet-like surface composed of a large number of specially shaped rubber mouldings. They look like a multitude of fingers and are arranged in such a way that the potatoes roll off easily whereas stones and clods are trapped and eventually discharged back on to the field. On this conveyor the potatoes travel until they get on to an elevator formed by a number of trays. At this point room is provided for one or two operators to eliminate by hand such things as bad potatoes, horse shoes, and the like that might have escaped during the journey across the rubber carpet. And at the end of this elevator the potatoes roll into sacks on a trailer.

It costs up to 15 pounds to harvest one acre of potatoes in Britain. This machine, it is claimed, cuts that cost to about one-third. In average conditions it does about three acres a day. With its ten-horsepower, four-cylinder engine it is economic to run. On official advice, mass production of the new machine has been handed over to the same organization which manufactures the famous Bailey Bridge.

A Reasonable Law

Altogether, eight anti-Communist bills have been passed by the United States Congress in recent months and approved by the President. While there are honest differences of opinion as to whether the bill outlawing the Communist Party will serve the purpose for which it was intended, no reasonable person will criticize adversely the last bill of the series; this provides that any American found guilty—after due process of law—of advocating violent overthrow of the Government shall be stripped of his citizenship and all the privileges that go with it. There is nothing in this law to threaten intellectual freedom in any way whatsoever. Citizenship in any free country carries responsibilities as well as privileges, and one of these responsibilities is loyalty to the democratic institutions which provide protection for the individual.

Obviously, anyone who advocates violence against duly constituted authority—an authority that derives from the people— forfeits the right to enjoy its protection; in fact, he has already renounced his citizenship by his own free will and choice. A free society allows room for criticism of Government; indeed, that right of criticism is perhaps its greatest source of strength. But it would be stupid to allow treason to do its nefarious work under the protection of the law or to make no distinction between loyal and disloyal citizens.

EDITORIAL NOTES

Tomorrow night, Harvest Moon.

Tomorrow, the 13th Sunday after Trinity, 14th after Pentecost.

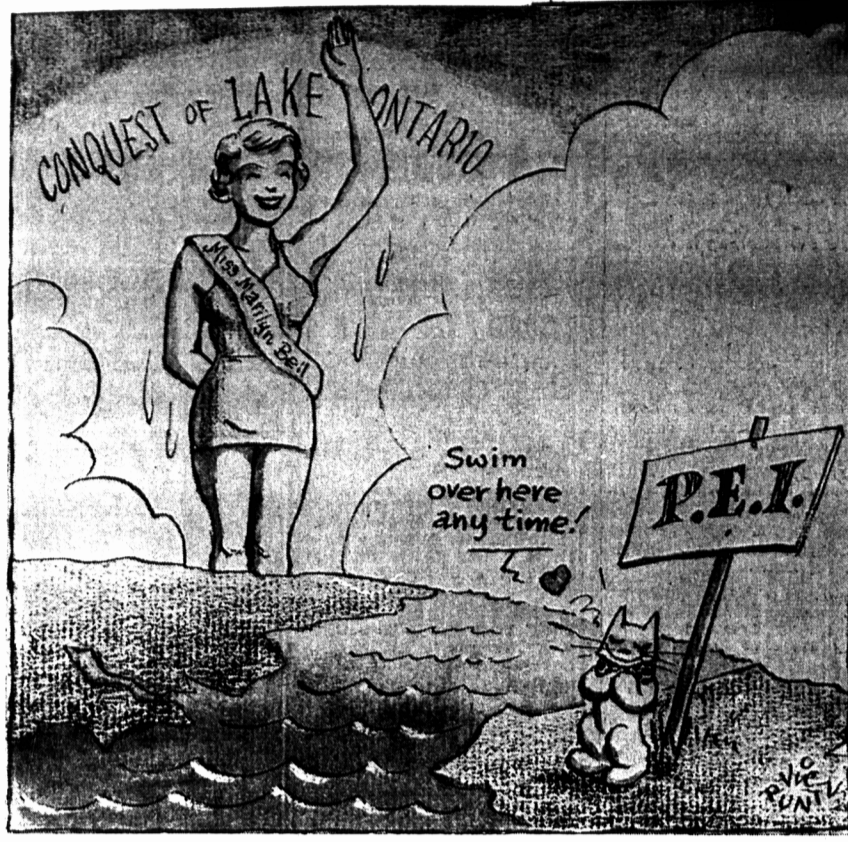
The conquest of Lake Ontario by 16-year-old Marilyn Bell has captured the imagination of Canadians everywhere. It will be many weeks before commentators again begin to refer to Canadian young people as soft.

Mine detectors are usually thought of as instruments of war but a British Columbia veterinary surgeon has found a use for the instrument for diagnosis. The suspected consumption of bailing wire or bolts can be confirmed by the mine detector.

The task of Federal and Provincial welfare authorities in laying down standards of total and permanent disability is an enviable one. The conference to be held at Ottawa Sept. 20-21 will be faced with the infinite variety of human reaction to misfortune as well as with the actual list of disabilities.

"Interlingua," a composite language which is said to be almost immediately familiar to anyone with a knowledge of Spanish, French, Italian or Portuguese, is to be used to publish extracts of reports of a scientific congress at Washington next week. Delegates to the second world congress of cardiology will also have a programme in that language which has been in use for some time in the publication of certain scientific journals.

David Ricardo, English political economist, died this date 1823. He joined his father on the London stock exchange but devoted much of his spare time to study and scientific pursuits. Later in life he wrote on political economy from a mercantile standpoint. He was the first to enunciate clearly the quantity theory of money. One of his theories, slightly twisted, gave Communists the proposition that labour is the sole cause of value and entitled to the whole produce of industry. What Ricardo meant, of course, was that the varied costs, apart from rent, could be regarded as labour costs.



'Rah For Marilyn!'

PUBLIC FORUM

This column is open to the discussion by respondents of questions of interest. The Guardian does not necessarily endorse the opinion of correspondents.

AN OIL WELL ON FIRE

Sir, — Ralph Sammy, an East Indian merchant of San Fernando, Trinidad, had invested his money in oil prospects in the Fyzabad region. For some weeks the drilling had gone on but no oil was struck, and funds were petering out. They feared bankruptcy, but suddenly one afternoon oil began to rise and overflow the pipe-head. In the home in San Fernando there was jubilation, and the family must go down to Fyzabad, about 20 miles away, to see the well. There were Ralph, his wife and daughter, a brother and several friends.

The driller had gone to a dance in Port of Spain, about 60 miles away, and was called by phone to return hurriedly as the well had begun to spring. He came with speed about 11 at night, and wanting to get light on the well-head, he drove his car up within ten feet of the well. He did not seem to know that the whole area was full of gas, and the exhaust from his car set a fire that raged for a week before it was brought under control.

The driller was burned to ashes in his seat and his lady friend beside him. The Sammy family was wiped out and some East Indian workmen; in all to the number of eleven lost their lives. When I saw the fire that could be heard roaring a half mile away, it was rising over a hundred feet and covered an area of about one-quarter of an acre. It was a fearsome sight. I have seen big city fires but this one was fiercer than anything I had ever seen.

Men behind sheet-iron shelters were spraying water on trees to prevent the fire from spreading to other wells. Another company was hired to cap the well and put out the fire. The job cost \$5,000.

The little piles of ashes were gathered up and put into specially made coffins. That was one of the saddest funerals that Susamachar Church ever had.

That driller, being an oil man, should have known the danger from gas, but coming from a dance as he did, it was likely drink had made him reckless as it so often has done with fatal results.

I am, Sir, etc., W. I. GREEN Stanley Bridge.

The Poet's Corner

A SUPERScription Look in my face; my name is Might-have-been; I am also called No-more, Too-late, Farewell; Upon thine ear I hold the dead-sea-shell; Cast up thy Life's foam-fretted feet; Unto thine eyes the glass where that is seen; Which had Life's forms and Love's but by my spell; Is now a shaken shadow intolerable; Of ultimate things unuttered the frail screen; Mark me, how still I am! But should there dart; One moment through my soul the soft surprise; Of that winged Peace which lulls the breath of sighs;— Then shalt thou see me smile, and turn apart; Thy visage to mine ambush at my heart; Sleepless with cold commemorative eyes.

—D. G. Rossetti.

The Age Old Story

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. . . . And the Lord God said, 'It is not good that the man should be alone;

ATLANTIC LETTER Canada's Second French Miracle

By Douglas Howe

The million or so North Americans of French-Canadian descent now are observing a year-long 200th anniversary of one of the poignant and grotesque episodes in the Canadian story—the Expulsion of the Acadians from Nova Scotia. It will reach its climax next August in the Maritime Provinces where there now are roughly 20 of these people for every one in 1755.

It's a service to Canadian unity, that the leaders of what will become very large celebrations, are stressing the theme of thanksgiving and playing down any tendencies to inflame old angers. They intend, in fact, to ask the other Canadian racial groups to share in their ceremonies. As a spokesman says, "we're going to stress what has been done to help Canada grow and the way we fit happily into the Canadian pattern."

Yet in the Acadian story, the oldest of all Canadian racial stories for they stem from Champlain's settlement in 1605, the Expulsion does remain the salient incident. Even in an age when the refugee is counted in the millions and human brutality has achieved far greater refinements, it still shines through time as a distinct and individual tragedy to many besides Acadians. This is largely attributable to Longfellow for his poem Evangeline has become the literary shrine of a people's suffering.

But any rereading of those times makes one feel that not even a Longfellow has exhausted the literary possibilities of this story. When the Canadian talent masters these forms of expression, here waiting is a great national epic or opera or ballet, a great folk tale.

Here are the Acadians, 10,000 to 15,000 of them in the Maritime area, a sturdy peasantry reared from Champlain's planting. It is their tragedy to be trapped in a helpless but strategic position in the time of final Anglo-French contest for the continent. They seek neutrality but as Frenchmen and as the one large body of settlers in an area ruled by Britain they become pawns and waifs in a death struggle between two great powers viewed by both as the bleak light of political expediency. For a generation the British vacillate between forcing them to take the oath of allegiance or go and the fear that if they do they will simply strengthen the French elsewhere. For years the French try to use them as a thorn in Britain's side.

Here are the strong, directing men who shape events to a head. Here is Abbe LaLoutre, the incendiary priest, hating the British, goading the Indians to harass them, threatening the Acadians with the Indians' tomahawks unless they side with France, getting hundreds of them to leave their houses to go behind the French lines, even burning one thriving village to make sure they won't go back. Here is the conciliatory British governor Hopson going home in '73 and Charles Lawrence succeeding him, an abrupt, hard soldier, a man of action.

It's the eve of the Seven Years War which by '59 destroys French power in America. It is nominally a time of peace but peace is a farce. Ships are being seized, men killed, settlers scalped. Each side is preparing for inevitable war. He claims what now is New Brunswick and in the narrow isthmus of Chignecto, the two sides mass, build forts and at last Lawrence strikes and seizes Fort Beauséjour. Within he traps 300 Acadians under arms, they say, because of LaLoutre's threats. Par broader is imminent. The balance of strength rests with France. To Lawrence, it is no time for wavering. He considers the Acadians an enemy within, accuses them of helping the French with arms, food, work. He demands they take the oath or go. They refuse, he sends perhaps 6,000 away by force even, some claim, as a letter was enroute from the King counselling against such rash action.

His act can stir eternal arguments. One side sees it as a military necessity, it's worth quickly

probed by war. To those who cry the Acadians' innocence, they re-tort that their truculence always increased as French strength did. The greater shame, suggests historian James Hannay, would have been to let them continue to spurn the oath. To others it is anything up to what one French writer has called "history's most horrible crime." It's a cruel front for seizure of the Acadians' farmlands, a harsh reward for their efforts to keep neutral under stark threats.

It's a complex story without innocence on either side. But over the sufferings of the expelled there can be only sorrow. We see them often "bare and destitute", homeless, scattered, some drowning at sea, begging in Quebec, dying of disease in the tropics, dying in the wilds enroute home.

All of which makes it the more important that the Acadians of today are stressing thanksgiving in their anniversary. Canada as a whole could offer thanks. The Acadian descendants of those who came back and those who escaped deportation have become a thriving, thrifty segment of the Maritime population, with their own schools, colleges, eloquent, soaring churches, neat, scrubbed communities. Notably, they make up 37 per cent of the population of N. B. There are roughly 275,000 of them in the three Maritime Provinces but three or four times more elsewhere, above all the Cajuns of Louisiana. Here they are a distinct group, distinct even from Quebec's French, for they have their own patois, their own flag, anthem and feast days. They are Canada's second French racial strain. The survival of their race with its institutions intact is Canada's second French miracle.

JAILER 'USED' PRISONERS

KENORA, Ont. (CP)—E. W. Cox, governor of Kenora district jail, was suspended from duty for five days when investigation showed he had used two prisoners for "personal gain." Cox said he had the two prisoners move a tree near his lakeshore cottage and used \$2 worth of public works lumber to build a dock.

FRENCH ARTIST DIES

PARIS (AP)—Andre Derain, 74, one of the masters of contemporary French painting, died Wednesday night from injuries suffered when he was struck by an automobile in July. It was announced Friday. Derain was one of the last of the "Fauves" the "wild beasts" whose bold experiments with light and color shocked the art world early in the century. As the years went on his work became more sombre though no less experimental.

The Passing Scene

What one newspaper reporter called "the greatest ecumenical act of worship ever held in the modern world" took place in Soldier Field, Chicago, on the evening of Aug. 20th, the day the Second Assembly of the World Council of Churches opened its meetings in Evanston, a few miles away. (The word ecumenical, meaning world-wide, can be used here only in a geographical sense, since of course there are many millions of Christians in the world who are not represented in the Council.) It was called the Festival of Faith and was attended by upwards of 135,000 people, gathered from many lands, races, cultures, and religious backgrounds. I have just received a report of this Festival and, since it is a matter of general interest, I thought I would mention some of its highlights.

Everything of value to religion—colour, music, pageantry, forms, ceremonies—was made use of. And it is interesting to note that, although the largest body of Christians was not represented officially in Evanston, the Festival was produced and directed by a Roman Catholic layman, Mr. John F. Becker, a specialist in the dramatic arts.

At times deep silence dominated the vast arena; at other times the vast throng joined in solemn affirmations of religious experience and in song. There was a central massed choir of 2500 voices, many of them drawn from professional groups. In addition there was a 250 voice Greek chorus of chorale-speakers.

At the north end of the field—normally used for athletic events—there were three pylons (gate-like structures) draped in gold cloth. The centre one, 19 feet high, was used by the Greek chorus; the other two were used by the four presidents of the World Council who, at the time (others have been elected since) were Bishop Berggrav of the Scandinavian Lutheran Church, the Archbishop of Canterbury, Methodist Bishop Bromley Oxnam, Dr. Marc Boegner of the French Reformed Church, and Archbishop Athenagoras of the Greek Orthodox Church.

High up on the rim of the stadium were four alcoves in which the trumpeters were stationed and an accompanying choir of 75 voices. In the centre of the field was a white platform, of feet square, for officiants, masters of ceremonies, and such like.

The Festival began this way (I am quoting now from the report): At 8:30 the narrator took his place in the centre pylon. The field was in darkness; he alone was flooded with a beam of white light. Following flourishes from the trumpets, he intoned the opening words of the hymn Benedicte Omnia Opera—"O all ye works of the Lord..." "Bless ye the Lord" came the reply from the choir in the south east corner, as coloured lights picked them up, then faded out. So it continued with seven additional invocations and responses; he concluded with the singing by the massed choirs and the congregation of the Gloria Patri (Glory be to the Father, etc.).

Then came another flourish of trumpets and the processions began, led by the Council presidents. More lights came on gradually until the entire field was brilliantly lighted up. Before the service itself got under way Dr. Boegner, one of the presidents led the interrogation to which responses were given follows.

"Who are you to have come here? We are Christians and we come from many nations: What is it to be a Christian? It is to believe in God the Father, in His only Son our Lord, Who is the Hope of the world, and in the Holy Spirit; From where have you come? We have come from 161 member churches and from 48 countries on 5 continents; Why have you come? We have come to worship."

The service itself (partly liturgical and partly non-liturgical) was based on two central themes, Creation and Redemption. Each theme was set forth at length in appropriate readings from the Bible.

MILAN, Italy (AP)—Armando Falconi, 82, noted Italian stage and screen star who appeared in major theatres of Europe and North America years ago, died at his home here Friday after a long illness. For half a century—from 1890 until 1944—Falconi had been considered the prince of Italian actors.

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Items of Historical interest in the life of our City will be welcomed on loan for use in our Centennial Year.

If writing, address all correspondence to P. O. Box 307 at Charlottetown, and if phoning, kindly call 9121 from 9 A.M. to 5 P.M.

CHARLOTTETOWN CENTENNIAL COMMITTEE Per A. Walthen Gaudet General Manager

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