

FOURTH DISTRICT B. Y. P. U. RALLY

Record Attendance — Strong Stand Taken On Important Questions

FREDERICTON, JCT., Nov. 12—The Fall Rally of the B.Y.P.U.'s of the Fourth District was held in the U. B. Church here yesterday afternoon and evening, the President, Miss Helen Young, in the chair. In the absence of Donald E. Storr, McAdam, H. H. Stuart acted as secretary pro tem. Principal M. P. Boone presided at the organ. There was a record attendance.

Prayer was offered by Rev. John Wood.

The remaining Devotional Exercises were conducted by Deacon Willard Smith, who read Galatians VI, 1-10, and gave a stirring address based on the first verse of that passage. He emphasized the supreme value of the human soul and the utmost importance of restoring the fallen and sustaining the weaker brethren.

The minutes of the June Rally were read and adopted.

The Treasurer's report for the two years just ended showed receipts \$25.07; balance Oct. 1935, \$20.49—total \$45.56. Expenditures, \$24.72. Balance on hand \$18.84. Adopted.

Following committees were named: Nominating—Mary Bridges, Grace Young, Travis S. Mersereau, Margaret Kerr.

Resolutions—Lois Shearer, Mrs. Sydney Smith, Edna Noble, Willard Smith.

It was decided to hold the Spring Rally in May—day and place left to Executive.

Reports were received from the following B.Y.P.U.'s:

Fredericton Jct.—Re-organized Oct. 3; 32 members; \$19.45 raised this fall to date; using financial B.Y.P.U. programme.

Upper Maugerville—Membership 20; average attendance 12; studying Matthew's Gospel and History of the Israelites on alternate weeks.

Ripples—Reopened Oct. 1; in last two years had raised \$50.26 and expended \$47.76.

Ruslagonis—Has had three meetings this fall; attendance about 36; new members joining at every meeting; using four-fold programme.

Lincoln—Re-organized Oct. 29 with 27 members; balance hand \$10.70.

French Lake — Membership 21; average attendance 11; on hand, \$42.10; different programmes each week, one oratorical and one social monthly; had paid for installation of lights in church.

Tracy—Re-organized November 4, with 10 members.

McAdam (submitted at evening session)—Re-organized January 27, 1936, with 40 members, now increased to 48; money raised \$92.32; have conducted several morning services and prayer meetings, given pageant, etc.; will meet during winter on Sunday evenings after church.

Lakeville Corner—Not yet re-organized.

Very interesting and instructive papers were given by Bettie Wood, on "The Christian A Soul Winner," and Lois Shearer, on "Blessings to the Soul Winner."

The different parts of the programme included hymns.

Adjoined to the Orange Hall, where supper was served to all present by the local union and friends.

After supper, games were played for next session.

Evening Session

The evening session began at 7.30 with a Song Service, led by Mary Bridges, music by a large, mixed choir selected from the meeting, Principal Boone organist.

The President took the chair at 8 o'clock.

Scripture was read by Helen Jones, and prayer offered by Mrs. S. D. Rickman and Mary Bridges.

Mary F. Alexander and Travis S. Mersereau sang a duet, "There's A Garden where Jesus is Waiting."

Resolutions

Mrs. Sydney Smith submitted report of resolutions committee, which was adopted, as follows:

1. He would heartily thank Fredericton Junction B.Y.P.U. for the way they have entertained their visitors.

2. We urge again upon all our members the importance of attendance on the different services of the Church and serious consideration of the claims of religion upon them.

DR. B. R. ROSS

DENTIST

HOURS:—

9-6 or by APPOINTMENT

404 Queen Street

THE MINTO MINE

(Continued from Page One)

2nd. The Inequalities—A small majority of the population receives income exceeding the aggregate of many times their number. The latter poor are condemned throughout their lives to environmental evils which the former escape.

3rd. Irresponsible possession of economic power. A few men control the financial and industrial life of a province, a nation, a world. These men are not responsible to any government but in reality control governments by intense lobbying and financial support to the party.

4th. The frustration of the sense of Christian vocation. A Christian should feel that he is doing the will of God in his daily vocation but instead he knows he is working for the profit of a disinterested owning group who do not know him nor care. Only in an indirect sense is he conscious of working for the good of the public and often that is impossible because he may be producing a useless or a shoddy or a destructive article.

In the light of these startling yet true criticisms of our present order of economic life let us look more closely at one of our major industries, namely coal mining.

As far as the working man is concerned it has a very black past. Lord Shaftsbury many years ago made an investigation in the Old Country and reported to Parliament that children and women were working 12 and more hours in the mines, the children being used because it was necessary to start them at the age of eight years in order that the spine might be deformed in the growing child. Thus they would be able in later years to fit into the narrow passages where as mules they pulled the heavy cars of coal. The operators became indignant and exclaimed, "Without the use of children the pits cannot possibly be worked with profit."

This scene has changed in England with such men as Lord Shaftsbury and by the rising up of the masses when they received their franchise, through long years of strikes and through social legislation, England today is interested in her miners and now in a recent press dispatch the Government of England, realizing that this industry cannot be run by the profit motive and give justice to the men, is placing a bill for the socializing of all the mines.

To this might be added the stormy history of labor in the coal mines of U.S.A. and elsewhere, where men were not given the common decency of life until by strike and social legislation they were able to get union recognition, collective bargaining and labor democracy.

The Minto Miners

The economic system under which we live has been very hard on the miners of Minto. Their wages are low—the average miner receiving in an average year not more than \$600. Many of them live in company homes that are drab and unpainted. Their work is dangerous as we know from the compensation ward in the hospital. In many cases they must work in water all day.

From an envelope of one of the miners it is shown that the miner got \$15.23, of which \$1.04 goes for rent, 50 cents for coal, \$1.18 for explosives, 21 cents for lamp service, leaving \$12.30. This then is subtracted by the grocer, who of course has the right to be protected, usually leaving him no cash. This man's pay for an average year in actual cash amounts to about \$20. This leaves him with little money for doctor's bills or the other necessities of life.

These men, like their compatriots in Nova Scotia and England, are unsatisfied with their lot. A few years ago they joined a local union but because of lack of leadership and the power of the mine owners they failed to accomplish anything. Just a few months ago they organized again, this time with the help of experienced mine leaders from Nova Scotia where the U.M.W. has been working for years.

This strike that was called a month ago has been more successful. With the aid of their brothers in Nova Scotia and elsewhere they have been able to stand out with only one mine operating and that with a small crew.

The procedure of the miners has been the usual one to ask for union recognition. This has not been given by the mine owners, especially the mines owned by outside capital.

One mine, however, has given recognition and has been running all through the strike without a loss of a day and without any trouble. Words have flown back and forth, but no serious damage has been done to property, and the 30-odd Royal Canadian Mounted Police have had no reason to make any arrests. Outsiders going into Minto have found it quiet and peaceful.

The miners are not making any unjust demands of the owners, but simply that they shall have a union that is recognized by the company. In England this was given to the miners years ago. In Nova Scotia there is a law that makes it legal and demands that a company recognize union of a majority of its workers. This is also embodied in the famous Wagner Act of the U.S.A.

It would be of value in this matter if the press would send reporters to give a detailed account of the conditions in the mines and in the miners' homes with pictures to show clearly conditions.

I think it can be fair to say that

PURE TEA
Remember
King Cole
Is good for you!
BECAUSE—Headaches frequently disappear after a bright fresh cup of tea.

the press releases given out by the miners have on the whole been fair, calm and reasonable. On the other hand certain statements from the owners, having been spoken in heat, are trying to cloud the issue by the use of such words as communist, foreigner, our competitors who get the coal market, outside agitators. When men choose leaders and seek for collective bargaining it is not called communistic in England. It is looked upon today as the British way. As Lord Baldwin said: "It is either collective bargaining or anarchy." Putting the word foreigners into the picture is not British 'cricket.' We have about twenty per cent of our population in Canada made up of so-called foreigners. We encouraged them to come. They came looking for British freedom and liberty. Too often they have come to our shores we have given them the dirtiest jobs, the lowest wages, the worst living conditions. This is not Christian. We know that if they are given the chance they will make good citizens, and in a generation their children will speak our language, observe our customs and ideas, making their contribution to Canada as did our forefathers, many of whom came from Europe.

Labor's Right
In speaking of labor's right to

work we must see clearly what is meant by these words: "Sacred right to work." This was a phrase used by Rockefeller years ago when he sought to break up unions among miners working in his mines. We do not mean the right to work at wages, hours and conditions dictated by the few at the top, but the right by collective bargaining to be able to work under the best wages, hours and conditions possible. This can be done when labor, organized, chooses its representatives to sit with owners of mines and the Fair Wage Board. The laborer then is not afraid to speak out his cause, knowing that no individual shall be unjustly discharged because he makes known the injustice which he feels he is receiving.

If the miners were making unfair demands we would in a democracy speak out against such unfair demands, but when they have asked for the simple British mining principle if the right for collective bargaining, then the owners should have given it and all this trouble of a month would have been avoided.

The document of the Church of Christ says that the hardships of the capitalist system on the working masses have been alleviated and

mitigated by social legislation and labor unions. If the owners will not give labor unions recognition, then it is for the government to follow its own lead, which it started with the Fair Wage Board, and pass legislation which will, by law, make industry recognize a union of a majority of its workers. It is not enough to have political democracy, but we must build up economic democracy for the great majority—the working man. There are two types of liberalism in Canada today, one is found in Quebec, the other in Nova Scotia. One is against free speech and the common man. It leans far toward Fascism and the totalitarian states. The other leans in the direction of British democracy, free speech, the rights of the working man. Which shall it be for us in New Brunswick?

There are some countries in the world where collective bargaining is not allowed. The dictator refuses freedom to the masses. In Germany some thousands of millionaires have appeared, but the middle-class is going out of business, and is joining the ranks of the regimented and joined. This is not our way if we are true to the British spirit and tradition. The gradual social evolution of the state is made possible as democracy is made possible for larger groups within the state. But when social evolution is held up by undemocratic ideas we are building into that state hate and misunderstanding that will some day burst, for it will be held down no longer. Our social order demands justice, and when justice is given, justice is returned. But when injustice is given, injustice comes back and often in terrible forms. Everything must be done that can be done to equalize the lot of man, that greed and graft may be lessened, that God's Kingdom of Brotherhood may not be simply

A Wise Man's Smoke!
WHITE OWL
Cigars
IN TWO SHAPES INVINCIBLE and STREAMLINE
5c

a flow of words, but that that Brotherhood may become an economic brotherhood, where the wealth that God has given us, may be related to the needs of all men.

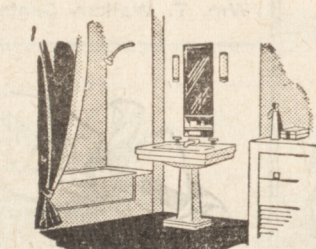
Government Control

Perhaps the N. B. mining industry is similar to that of Great Britain, and cannot fit itself into a profit-taking capitalism without grave injustice and suffering to the mine workers, if so, then our government will have to take it over as they plan to do in England, so that the servant shall no longer be a slave to a system but shall be a free son because he has found economic freedom.

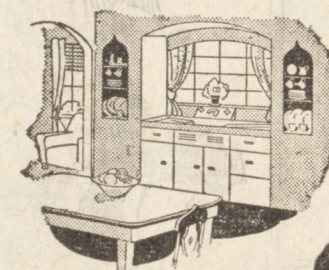
This task of building the Kingdom of God into the structure of society today is a difficult one. It demands open minds, generous hearts, sacrificial spirits; but if the Christians of our land will follow Christ's principles of love and brotherhood, they will know the meaning of discipleship and the joy of working for the Kingdom of God on earth.

DON'T LET WINTER CATCH YOU!
Start those needed repairs now!

ARRANGE TODAY FOR THAT NEW



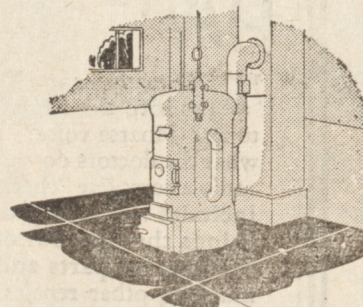
BATHROOM



KITCHEN



ROOF



FURNACE

Don't put in another winter with a faulty heating system, a jittery roof or uninsulated walls that let the heat out and the cold in. Make your home cosier and more livable—as so many others have done—without financial strain. Do it with the magic of the Home Improvement Plan and, at the same time, put men to work.

Select the improvement you need most—inside or outside painting, a modern kitchen, insulation, a new furnace, up-to-the-minute plumbing or the building of an attic playroom or basement game room for indoor days, and get an estimate of its cost. You will be surprised at how readily these and many other desirable improvements will fit into your budget.

LOANS EASILY ARRANGED

Any contractor, supply firm or architect can help you arrange a Home Improvement Plan loan if you need it to finance the work for you, or you can apply direct to your banker. No security or endorsement needed: you simply show that you can repay in monthly instalments and the loan is made, the work proceeds, your home is made brighter and more livable and men get needed jobs.

Full information on the Home Improvement Plan and what it covers may be obtained from your local committee, your Provincial Chairman, your bank or the National Employment Commission, Ottawa.

NATIONAL EMPLOYMENT COMMISSION

UNDER THE AUTHORITY OF THE DOMINION GOVERNMENT



(The cost of this series of advertisements sponsored by the National Employment Commission, has been defrayed entirely by public-spirited concerns and individuals as a contribution towards that "Nation-wide co-operative effort" envisaged by the Parliament of Canada in the National Employment Commission Act.)