

THE DAILY MAIL
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FREDERICTON, NEW BRUNSWICK, SATURDAY, FEBRUARY 12, 1938

WHO "SUGGESTED" IT?

"ALMOST for the first time within the memory of living man," says the Halifax Chronicle, "that old Central Canada will-o'-the-wisp, Maritime Union, was given a semblance of official status in Halifax when out of a clear sky the Royal Commission on Dominion-Provincial relations asked for a formal expression of opinion on the subject by the Nova Scotia government."

The question was put by Chairman Rowell, who leaned forward in his seat and addressed the provincial representatives facing him: "It has been suggested to us that the problems of provincial finance with which we have been dealing here and in the west could be greatly relieved by the union of the Maritime Provinces and the three Prairie Provinces."

It would be interesting to know who "suggested" this academic subject to the Commission, which Chairman Rowell brought up in practically the same words at the very first sitting of the Commission at Winnipeg. Whatever the Western Provinces may think of the proposal, it finds no support in the Maritimes. The efforts of the Commission to resurrect this long-dead issue might surely be better directed into other channels. A few years ago, the leaders of the three Maritime governments, meeting at Ottawa for a Dominion-Provincial conference, emphatically declared that there was not the slightest possibility of Maritime Union being considered. Yet there are interests in Central Canada which seem bent on forcing us into such a scheme, and no opportunity is let slip of "educating" us as to the alleged economies it would effect.

The subject, of course, has nothing to do with Dominion-Provincial relations. As the Duncan Commission reported in 1936: "The subject of Maritime Union is one which we do not feel falls strictly without our Terms of Reference, as it is a matter for the provinces themselves to pronounce upon. Their 'separateness' is not, in any sense, an incident of Confederation or a circumstance arising out of Dominion policy or relationship." The Duncan Commission went on to say, however: "We feel bound to express the view that, so far as saving in overhead expenses is concerned, we are not seriously impressed with the argument that any financial saving which would arise could materially affect the present condition of their finances, even if Maritime Union would produce the other advantages which it is alleged would result."—*Charlottetown Guardian*.

ON WITH THE JOB

ONE OF the great problems of this Dominion and of this province is the matter of transportation. Some years ago Sir Alexander Gibb, an engineer with a world wide reputation, was commissioned by the Bennett Government to investigate the various ports of Canada and transportation with relation to these ports. The now famous Gibb report was released in due course and contained a great many recommendations, one of the most important of which was as follows:

"In my opinion the Canadian National Railways should run direct into West Saint John by means of the Valley line from Fredericton. It would effect a valuable saving in mileage and would provide a satisfactory route and would promote more economic and more rapid traffic operation."

S. J. Hungerford, President of the Canadian National Railways, in a recent conference is quoted as expressing the view that no immediate action was necessary to improve the road bed between McGivney Junction and South Devon. Mr. Hungerford took the position that this section of the railway did not need improvement and contended that it was in condition to adequately handle all the traffic that passes over it. It may be that the McGivney Junction-South Devon section of the Canadian National Railways is in condition to handle all traffic that NOW passes over it, which is irrelevant to the question, but the railroad between McGivney Junction and South Devon is certainly not in condition to handle the traffic that should pass over it. Only by the improvement of this part of the railway and the implementing of the Gibb recommendation, can miles of an unnecessary haul be saved for freight coming to and from Central Canada, and only by this means can a more complete and satisfactory service over the Canadian National Railways be obtained for the port of Saint John.

Sir Alexander Gibb's recommendation was made in the interests of Canadian transportation, not in the interests of any section or group. It is a sound and logical utterance by a sound and logical reasoner. In asking that this recommendation be made effective, the Fredericton and Saint John Boards of Trade are making a reasonable request; moreover, these Boards of Trade are acting in the best interests of the Canadian people as a whole, and they should not take "No" for an answer on such an important matter affecting the entire Dominion.

The people of Saint John-Albert will confidently expect the new representative of this constituency in the House of Commons to take VIGOROUS ACTION for the immediate improvement of the McGivney Junction-South Devon section of the Canadian National Railways, and in such action he should have the full support of the entire constituency irrespective of party.—*Saint John Citizen*.

ANATOMY OF REVOLUTION

THE things that go to make revolutions were discussed at a Lowell lecture given by Crane Brinton, associate professor of history at Harvard. The professor's list of symptoms of revolution "as they have been exhibited in past upheavals" were:

Government deficits, tax complaints, government favoritism toward a particular economic interest, administrative entanglements, desertion of the intellectuals, loss of self-confidence of the ruling class, intensification of social antagonism—and supplementary causes.

The professor did a good job. He made his listeners think. He did not say that chaos was right around the corner. Nor did he diagnose current illnesses. It was very good. However:

This here newspaper, chronicling, as it does day by day, the antics of the world, leans philosophically towards the belief that about as good a social program as ever was written was that called the Ten Commandments.

Trouble is, too many of us look over these commandments and decide to keep seven or eight of them. Unfortunately, the other fellow may choose a different seven or eight and when we two meet, the fat is in the fire.

Sociologists have names for what happens after that.

Getting away from the spiritual and down to the material, it sort of seems to us that the human race which infests the scalp of the earth was intended to be farmers, fishers, hunters, shepherds and woodsmen, and the farther away from those fields we get, the more bewildering our existence becomes. However, who are we to argue with professors?

SNAP SHOTS

We do not know whether the young man who drove down Queen Street on the sidewalk at four o'clock this morning was going to a breakfast party or coming home. Perhaps he knew.

And so they argued far into the night. It is the story of the co-ed from out of town who went to the Con with a sophomore and the boy friend from back home turned up unexpectedly, tails and all.

It's too good a story to keep—the one about the chap at the Con who entrusted his pint to his girl so that he wouldn't hit it too hard, and finding her later in a secluded corner treating two other boy friends to the last of it.

Then there were the two girls who went with two fellows in a foursome. In a mix-up they switched boy friends and went home thus. P. S. Nobody knew the difference.

Although the orchestra may have felt somewhat out of place in John Ferris' lumberjack rig they say that they were very comfortable.

R. L. CALDER

(Continued from Page One)

property used to dispel "Red propaganda."

He admitted that persons connected with the Knights of Columbus had circulated letters among Roman Catholic students of the University of New Brunswick and the Provincial Normal School calling on them to stay away from the lecture.

"I am not a Communist, but an anti-Communist," stated Mr. Calder, referring to the letter at the opening of his address. Terming the letter "libelous and offensive," he replied to a question by Mrs. Leo F. Cain that he had as a Canadian citizen the right to speak anywhere at any time without being questioned as to his Communistic or lack of Communistic ideas.

"This law shatters the cornerstone of British constitutional freedom when it provides for punishment and expropriation without due process of law," the speaker stated, commenting on the various sections of the statute. He dealt at length on the lack of definition of the words "Communist" and "Bolshevistic" in the act, pointing out that if the courts had to enforce it, they would throw it out on this ground alone.

"I will not rest until I have driven out of public life every man who is responsible for that law," he concluded.

Mr. Calder denied that he was a Communist agitator and challenged the writer of the letter to prove it.

"Everything written by Upton Sinclair in his book, 'It Can't Happen Here,' has already happened in the Province of Quebec." Such was the statement made by Col. R. L. Calder K.C., M.C., in his address at the Odd-fellows' Hall last evening.

"In the course of a chance reading of acts passed under the Taschereau Government, I was astonished to find some years ago that of all the British safeguards of Democracy there was not a shred left in the Province of Quebec except freedom of speech. These iniquitous acts have not only not been reversed by his successor as promised but have actually been added to by the Duplessis Government in the form of the 'Padlock Law.'"

"The terms Communist and Bolshevik have not been defined in the 'Padlock Act.' They are measured by a yardstick kept in the narrow mind of the Attorney General. It is the first time that human actions have been made crimes without an exact definition of what that action is, in the whole history of British Justice.

"Punishment and expropriation of property is awarded without process of law.

Anonymous Charges

"To bring up sneaks and encourage them is one of the most dangerous things in the world. The informant under the Padlock Act has no personal responsibility for laying a charge against the person accused, no damages can be obtained against him in the case of a rash charge, or no prison sentence can be sought for a malicious one. The accuser can remain anonymous, the person charged is confronted with no accuser, there is no written charge, no service for warrant, no appeal, no habeas corpus, no appearance before a Judge, no recourse to law."

Such were some of the surprising statements with which Col. Calder amazed his audience in last night's address on the so-called 'Padlock Act,' purported to be directed against the spread of Communism in the Province of Quebec at the present time.

In an able and witty address whose clarity of phrase, and inevitable

PADLOCK LAW AND COMMUNISM

(Continued from Page One)

ists are engaged in supporting the measure (the League) I cannot see how they could be better employed."

It is difficult to see upon what grounds the support of sanctity of treaties, restraint of aggressive nations, disarmament and the like, can be construed as support of Communism. These are part of the policy of the League of Nations as well as the avowed objects of the League of Peace and Democracy. It is difficult to see how support of the doctrine that an Englishman's home is his castle and free speech his lawful right, can be construed as Red doctrines or the support of Communism. There is no sane person in this country who today would favor Communism. We are living under the best system of Government on earth. But there are many persons who when they do not understand a situation immediately call it Communism or Fascism, as the case may be.

So far as Col. Calder is concerned we are not concerned with his personal affairs or his religious beliefs. The question is, can his arguments be refuted. The Daily Mail will welcome opinions from both sides of the question and will be pleased to publish the same.

choice of the right word to express his exact meaning delighted his audience, Col. Calder registered an extremely forceful protest against the new Padlock Law. In the words of the speaker it constituted a "dispossession from the real right of property and a dispossession of the real right of the landlord." This was in reference to that paragraph which provides a penalty for the closing for 12 months for all purposes whatsoever upon the order of the Attorney-General of any house used for the spread of Communist doctrines.

The speaker pointed out in a humorous vein that such a law was in effect equivalent to outlawry, as anyone evicted from a house upon such a charge would have the greatest possible difficulty in persuading another landlord that he was a desirable tenant to harbour at the risk of loss of revenue for 12 months from a similar padlocking of his new home.

Not a Communist

The speaker in opening his address said "that he was not a Communist indeed he was an anti-Communist. He was a survival of the Victorian age, educated in it and held strongly to most of its views. He believed in the survival of the fittest, in the devil taking the hindmost, in the law of supply and demand, and in the government keeping its hands off business. He believed in Capitalism. He had no great quarrel with other doctrines but believed that in process of time there must necessarily be an accommodation between Socialism and Capitalism. He was a Roman Catholic educated by Jesuits. He hoped that some of the clarity of argument instilled in him by his early education would show in his address. He was a holder of the King's Commission and in the event of disorders occurring, according to his oath would be required to take his part in their suppression.

"British democracy as developed by the Englishman and handed down to each of the nations which entered the arch of Empire is the product of the only nation in the world which does not proceed on theory but has advanced by the 'trial and error' method," said the speaker. Before the war many world countries had been training towards democracy on the British pattern. Today the list had grown small. Today we even found certain parts of the British Empire doubting its doctrines.

Lord Hewart of Bury had said, "In the event of our deciding to abandon freedom, let our abandonment be a conscious act and not merely absence of mind."

Padlock Law

Col. Calder compared the use of informers under the present 'Padlock Law' to the methods of secret accusation in vogue in Venice under the Doge and Council of Ten. Accusations dropped into the 'Lions Mouth,' brought a death sentence without process of law. Except in the severity of the death penalty there was very little difference in the principal of punishment, said the speaker.

"One might search the Act in vain for any definition of the term Communist or Bolshevik."

In relation to the power of seizure of books and literature under the Act, the speaker said: "The seizure of such literature is left to the discretion of any policeman or constable." (He instanced some examples of absurdities occurring through lack of wide literary training among these overzealous censors.

In Verdun one policeman found an article on Stalin in some copies of "Coronet," displayed in a bookstore and he seized all copies of the magazine.

In Montreal, a policeman seeing a copy of the magazine "Look" could not resist a peek. Happening to open it at a page of photos entitled "Bombardment in Spain," he carried all copies away.

In the Modern Bookstore on Bleury Street, happening to open one of Dickens' books, a constable was perturbed to find a frontispiece of a lean young lad holding out a bowl to a large man and "asking for more." It was confiscated.

Another man found reading the "Home of the Free" in his apartment had great difficulty in satisfying the amateur censors that it was really a breezy Western.

The speaker expressed his opinion

that the effect of laboring men meeting on common ground where there was neither Frenchman or Englishman, Jew or Gentile, was one of the greatest means of unifying the races of our Dominion and amalgamating racial group, which had nothing else in common. He felt that the 'Padlock Law' was instituted to defeat this for various reasons by three groups. The Capitalists who feared the power of organized labor in wage bargaining, the Isolators who wished Quebec to remain separate from the other provinces, and the Politicians. They had therefore devised this "ingenious and novel method," under which there were no search warrants, no cases brought before the courts, and no trial by jury, to prevent the spread of labor doctrines.

Not Many

"I have the authority of the Chief of Police of the City of Montreal for the statement," said the speaker, "that there are only 1,013 Communists in the Province of Quebec who believe enough in their doctrines to pay the cost of distributing propaganda material. This material is not furnished them free but must be bought and paid for in advance."

There is every necessary provision under British law to deal with disorders, without recourse to the Padlock Law, said the speaker.

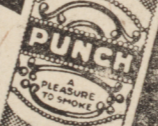
Frank Park introduced the speaker in a brief introductory speech and asked Prof. McPherson to explain the aims of the League of Peace and Democracy to the audience.

Prof. McPherson said that for the past three years the League had operated for the furtherance of two principles, namely Peace and Democracy.

The enemy of Peace was war and the enemy of Democracy was Fascism. Col. Calder's address was in defence of what we understand by democracy.

The League endeavored to maintain peace by means of an International Peace campaign. Its leaders were Lord Cecil and Monsieur Pierre Cote. Their objects were the same as those of the League of Nations namely support of Sanctity of Treaties, curtailment of armaments, restraint of aggressor nations and disarmament. It was their object to make Democracy active in defense of existing institutions as a defensive but not an offensive policy.

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HERE MONDAY!

Joe PENNER - Gene RAYMOND

—IN—
The Life of the Party

PREMIER DYSART

(Continued from Page One)

are to compete with their neighbors and to place themselves in a position to enjoy the comforts and advantages of this modern age.

It had been the theory in the past that the Provincial Government had fulfilled its full responsibility when it had passed the boys and girls of this Province through a common mold in our public schools and that, having received this elementary academic training, they must shift for themselves.

That conception of education is no longer sound and to continue to adhere to that fallacy will leave us still, figuratively speaking, hewers of wood and drawers of water.

Basically there are two attitudes towards the problem of revitalizing our educational services: On the one hand the attitude of the Government which manages the affairs of the people; and on the other, the attitude of the people themselves.

The present government has adopted adult education as a definite governmental field of service and I feel I am safe in saying it is the only government on this continent that has accepted outright this full governmental responsibility. Elsewhere, universities carry the full burden.

The opportunity of the individual as a factor in production and competition is fast disappearing and recognizing this fact the government has provided leadership to stimulate co-operative endeavor. Up to the present time no fewer than twenty-nine credit unions have been established in the Province, all of them after a protracted course of study as to the advantages, benefits, and method of operation. We have also encouraged and assisted the formation of co-operative organizations to the same end and to give further impetus and stability in this direction new legislation may be brought down in the forthcoming Session of the House.

A youth training program has been launched in co-operation with Federal authority to enable our young people to take a definite place in the industrial and commercial life of the community for which they had previously been untrained; and just recently this has been further extended.

Leadership courses have been conducted to train teachers in the various arts, crafts and sciences so that they may assist the people in various communities to help themselves.

Furthermore, trained men and women have been at work for months past to make what changes may be necessary in our school texts to suit the needs of this province and the needs of the present age.

I mention these few things to demonstrate to you that the government is fully alive to the situation and to its responsibility in connection therewith. Changes, however, cannot be brought about too rapidly. The experience of others proves to us that too rapid changes promote evils worse than those they were designed to cure. Progress must be gradual and by such processes as will enable the people to adjust themselves to changing methods. But the government has come to grips with the problem and is determined to secure a solution, taking all human precaution against error.

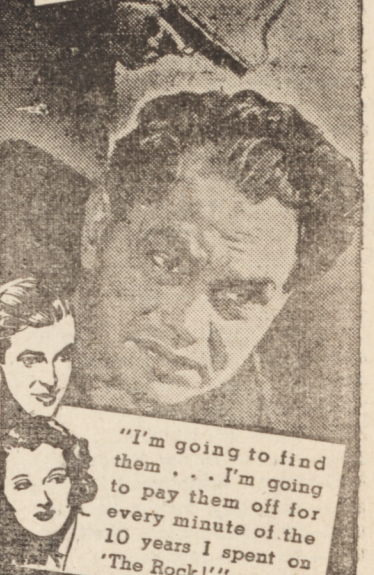
As to the people themselves for whose benefit these changes are being brought about, I am impressed

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"HIAWATHA"

HERE MONDAY!

Greta GARBO - Charles BOYER in

"CONQUEST"

with the trenchant observation of a superintendent of schools in the State of Illinois, who recently remarked to a public meeting:

"I respect the man who nails the heel on my shoe. I could not do it. I respect the boy who makes the mechanical adjustments in my car so that it can run me over the country to enjoy comfort and relaxation. I, myself could not do that."

In the past I am afraid we have been too much impressed in our public educational services with the sufficiency of academic training. There are actually two distinct branches—the practical and the cultural. The first is necessary to enable one to earn his daily bread and the second is supplementary in that it enables people, having found the means to earn a living, to enjoy the finer things of life. Or to put it another way, the practical education teaches one how to earn a living and the cultural education teaches one how to live.

For some obscure reason people have come to regard certain professions and occupations as preferential and consequently there has been a tendency to crowd into fields for which certain individuals may not be adapted or naturally inclined.

As a matter of fact, nature has made a careful distribution of skill and talent. In other studies we respect the balance of nature. We proceed on the assumption that nature's plan is perfect. Is it not logical, therefore, that in treating with human beings we should select men and women to do the work for which they are best suited? In the scheme of Nature there is a place for every man and every woman and no educational plan is complete, to my mind, unless

(Continued on Page Five)

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