

Labour in a Planned Economy

By Joseph Lister Rutledge
It is difficult to understand Labor's sympathy for socialistic or communistic movements. It seems quite obvious that every move toward a planned economy must end in restricting the cherished rights that labour had fought so hard and so single-mindedly to sustain. The socialistic experiment in Britain is coming closer and closer to the day that it must either admit its failure or regulate labor's working conditions, hours and wages.

Recently a group of Norwegian trade unionists visited Russia to see the conditions of labor there at first hand. Their findings reported in A.Y. of L's Labor Monthly Survey emphasize that labor's dearest right—the right of trade unions to carry on wage fights—does not and cannot exist in Russia. In that land of economic planning one of the first and most definite plans is to establish a wage basis for workers. From this regulation they have no appeal, because they would be appealing against the State, and the State has ruled that no union organization can challenge its decisions.

The visiting delegates reported that there are 25 million trade unionists in Russia, a powerful force that still has no power to determine its own destinies. Union dues are used for such secondary objectives as social health and cultural objectives. Some 52,000 received the benefits of convalescent homes and a million shared in vacation benefits. One wonders what the remaining twenty-three and a half million received for their fees.

The delegates also pointed out something that will be of interest to workers. Their benefits such as they are go to the most valuable workers, another instance of planning hardly in the tradition of trade unionism. These favoured workers mainly include the managers and scientists and the Stakhanovite workers who are the pace setters—the speed-up men.

Reporting on other phases of trade unionism under the hammer and sickle, the NORWEGIAN REPORTER pointed out that the planned wage from which there is no appeal, is scarcely sufficient to purchase the bare necessities of family life. The result is that more and more men are being driven into the heavy labor market, many into road gangs, unskilled construction or the heavy dock work. This is the land of planning for the worker. This is what it offers in return for the freedom to seek one's own employment and to negotiate one's own wages.

NONE LEFT TO STRIKE AGAINST BUT SELVES

The well intentioned misguided men who have misled workers into the pitfalls of over-nationalization are face to face with the tragic consequences of their disastrous mistakes. They believed with deep conviction that when the profits earned by the most efficient managements were eliminated and industries were owned by the government the determination of fair wages would be a matter of simple arithmetic and that workers would do their best for whatever rewards the planners of their lives deemed equitable.

Now bitter experience is proving both in Great Britain and Canada that workers rewards will be established in nationalized industries by the ability of organized workers to deprive other workers of goods and services which are essential to survival, rather than by the value of their own work. The readiness of union members to enforce their demands by "unofficial" strikes against their own organization and against their own governments in Great Britain and Australia proves the fallacy of the basic beliefs of Socialists. The Scene

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The Sunday School Lesson

SUNDAY, AUGUST 7th, 1949

SONGS OF THANKFULNESS

Golden Text—

It is a good thing to give thanks unto the Lord.
And to sing praises unto thy name,
O most High.

Ps 92:1.

Lesson Text—Ps 92: 1-5, 103: 1-11

Exposition I. Praise of God is Good. Ps 92: 1-5.

This psalm is entitled a song for the sabbath day. Praise of God is recognition of His glory, mystery, holiness and grace toward sinners. The knowledge of the works of the Lord makes us glad (Ps. 147: 1). What God does, He does well. The wonder is that the secrets of the Lord will be shared by those who know Him (Ps. 91: 1, 2, 1 Jno. 5: 20).

II. Bless Jehovah Ps 103: 1, 2

He is worthy of praise, and not merely of formal praise with our lips but of praise in which our whole being unites. The name stands for the person as revealed and it is in view of Jehovah's holiness first of all that He is to be praised. The human heart is prone to forget the benefits that God bestows upon us, and each of us needs to exhort his own soul not to forget those benefits (Ps. 103: 5, 106: 7, 21, 107: 8; Deut. 8: 2, 4, 10, 14, 2 Chron. 32: 29; Luke 17: 15, 18).

III. The Wonderful Things that Jehovah Doeth, 3: 5

The first reason why we should bless Jehovah is because of the wonderful things that He does for us. Seven things are specified (1) "Forgiveth all thine iniquities"; (2) "God's forgiving love is the great theme of the Bible from the third chapter of Genesis, where sin entered human history to the last chapter of Revelation (Ps. 32: 1-5, 11; 1: 3, 130: 8; Isa. 43: 25, 55: 7, Luke 7: 47, 48; Eph. 1: 7). Jehovah's forgiveness covers not one sin nor many sins, but "all our sins of

in verse 6. In great love He charges us for our sins (Heb. 12: 6), but He will not always chide.

His chastisements are short in duration, but His mercy, grace and bounteousness are never ending (Ps. 30: 5; Mt. 7: 10, 19). Though He deals with our sins He does not give us all our sins deserve.

The great principles that a man's sins will surely find him out (Num. 42: 33) and whatsoever a man soweth

that shall he also reap (Gal. 6: 7) are true but they are limited in their working by the grace of God so that when we turn to God's grace we do not reap all that we have sown in the way of wrong doing, neither do our sins find us out to the extent that we pay for all the sins we have committed.

MUTUAL LEADER HONOURED



J. T. ARMSTRONG

The Mutual Life of Canada has

released its Honours List, recog-

nizing Mr. J. T. Armstrong

of Georgetown, for outstanding ser-

vice to his community in the club

year recently closed. He has

qualified as a member of the Com-

pany's senior production group, the

Quarter Million Club.

Qualification for club member-

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"quality" business that is life in

surance that is continued in force.

These two factors, combined

with a high personal standard of

confidential service to policyhol-

ders, earn this recognition for

Mutual Life representatives.

Dubious Voices Praising Peace

By Joseph Lister Rutledge

There is always a suggestion of arrogance in the attitude of the so-called intellectuals and men of good will who cling to the skirts of communism. They assume that they more than others have the welfare of the world at heart; that they can better understand its problems and can meet these problems without the intrusion of the selfish interests and personal prejudices that govern the rest of mankind. They ask us also to assume that because they are a very limited minority and because they lean toward a cause that most people believe hideously wrong they have a peculiar right

consciousness.

We would not deny the right of any minority to express itself. But we would deny that being a minority lends its voice added authority.

We would still contend that causes, as well as men, must be known by the company they keep. And the Canadian Peace Congress keeps some very bad company, and holds

very bad views in the guise of exceptional righteousness.

We would like to point out to people

who might be moved by the claims

that the goodness of intent that

directs them is a very inchoate good

one that can satisfy itself with half

truths, can justify highly debatable

views and in fact treachery under a

woolly minded good intention.

There is political injustice in the world, they urge. There are invidious barriers oppressing peoples. There are undemocratic councils.

Therefore we must be gentle with

the Marxian ideology where all

these injustices come into their full flower. There are political inequalities and oppressions, therefore we

must fight them with a force that is

still more unjust, more cruel, more

corrupt.

Or James G. Endicott addressing a gathering of this Congress described himself as "just a Christian missionary". That designation is not some defiance in the past and it gives very little with his present views. Can we believe that it is the

Christian missionary speaking when

he says of the Atlantic and Pacific

parts that they are "really instru-

ments to put down people's revolts

against intolerable and inhumane

oppression—or when he charges

General Clay with arming the Nazis

of Germany?" You put the arms in

their hands," he said, "and they will

turn them around on the people

who organized the war. And they

will certainly have my blessing if they do." And this from the Christian missionary leader of a group

that contends that "Peace is our

most sacred duty". It is not peace

they want. What they want is to

propagate their own distorted and

unbalanced views and to impose on

a world a remedy far worse than

the abuses they propose to cure.

SLOW DOWN NOW

Certainly you are busy. Work is piling up and you fume and fuss and pitch in and work, but it piles even higher. What the heck! Slow down. You could live to be as old as Methuselah and still find work piling up on you. One man harried and hurried and explosive over his work was advised to work six hours per day instead of eight and absolved one day a week in a cemetery.

But what shall I do in a ceme-

ter?" Just loaf", was the reply. Get acquainted with some of the men who are there permanently. They didn't finish their work either. Nobody dials you, know.

So slow down today and enjoy life before you go down permanently. The Gloucester State man

Pastis is a drink of high alcohol content flavored with aniseed and balsam during the war by Vichy as dangerous to moral and physical health is back on the French market.

It seems that here is suggested that we respect man's life that as the best of feelings cannot guarantee decent crops without the assistance of man's water so man can

not be saved by pacemaking schemes

in which he has only a passive part.

Subsidized machinery, guaranteed

wages and universal schemes of

security are not enough for man

does not live by these things alone.

He lives in the solitude of his own

identity under the law that in the

sway of his face shall eat his bread.

To devise other means to shorten the process so that there is no

no sweat, to legislate him into ever-

lasting security is to remove the

incentive that made man part and

master of his progress. Perhaps the

goal is more quickly achieved but

is it as worth while? A toadstool

may grow overnight, but it takes

a generation to make a man.

Bureaucratic Labyrinth

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