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THE YOUTH WELFARE COUNCIL

Without publicity or ballyhoo of any kind, a group of men has, for the past two months, been meeting each Saturday at two o'clock in a room of the town hall to discuss informally one single subject: the welfare of the youth of this community. No publicity was given the group and none was sought. This was the wish of the chairman, Wendall B. Brewer, because, as he said, "We don't want to raise any false hopes."

The group is formed of two representatives of each of four service clubs plus one member of the town council, Philip Fay, and has recently been given official recognition by the council itself.

The object of the Youth Welfare Council is to see what can be done to improve and increase the facilities for recreation offered to the young people of the community. Its efforts have been along the lines of learning just what was already being done for the young folk, what remains to be done and what means should be taken to accomplish it.

The Youth Welfare Council has, apparently, no desire to "run" things. It does not wish to act as a softball executive, a hockey tribunal, or the governing body for any sport. It is, however, interested in ensuring that sports are organized with a view to the welfare of the whole community — not just of one particular group.

Monday night gave a good example of this. A meeting had been called to organize softball. Seventy-five percent of those present were interested in intermediate or senior ball. In the ordinary course of events, an executive would have been set up to take care of the senior branch of the game and the younger lads would have been left, for the time being at any rate, to shift for themselves. Instead, and without placing any restraint on the older players, an executive was set up to take care of all classes of softball, from midget to senior.

Earlier on Monday night, the Youth Welfare Council met with a group interested in boxing. The boxers were keen, but lacked equipment and a place to train. The council promised to arrange for the use of equipment formerly used under the direction of the police department and for the use of the arena, where a ring and punching bags will be set up. The boxers were left to form their own executive, with the request that they make the facilities given available to everyone.

The results of the Youth Welfare Council's activities may be seen in another line on Saturday — weather permitting — on the old ball ground. Here, the youngsters will be battling it out for the town marble championship.

The members of the Council make no pretense of being experts. They are willing, even anxious, to get advice. They want to know what groups are interested in what activities; what lines of sport most need encouragement and support; what group or groups feel they are being neglected.

For this reason, as one of the members stated at the last meeting, "Perhaps it would help if we were a little better known."

If, therefore, you or a group are in need of help in getting things organized — or if you are able to provide help in this respect — The Youth Welfare Council would be glad to hear from you. It meets every Saturday in the town hall at two o'clock. It's president, Mr. Brewer, or the secretary, R. E. Sturgeon, are no further than your phone, and the mailman calls on them pretty regularly.

THE STATE AND JOBS

We hold the opinion that an editor should write his own stuff — good or bad. Once in a while, however, an editorial appears in another paper which expresses one's ideas so accurately and so effectively that all one can do is mutter, "I wish I'd said that," and reprint it.

Such an editorial appeared under the above heading in the Rouyn-Noranda Press. Entirely without shame, we offer it to you here:

That wasn't bad advice George Black. Progressive Conservative member for the Yukon, gave delegates of the National Federation of Canadian Youth. The advice that instead of coming to Ottawa to seek jobs from the government they should go out and "hustle them up." For young men — young men willing to work, to fight their way up — this country today has plenty of jobs.

Recent years have brought the idea that it is the business of government to provide jobs. We deny it. The proposition that it's the task of the government to promote prosperity, to provide opportunity, we admit. The proposition that it's the part of government to provide jobs for everybody, we reject emphatically. If anything approaching that condition comes, then the State will be our master, tell all of us when, where and at what to work, and under what conditions. We should have full employment — the sort of full employment they have in a jail or workhouse. Make no mistake about it — "full employment," with the State providing it, means slavery.

About the "State," there's altogether too much muddled thinking. We are told, for example, that the State should provide this or that "free." The State can provide nothing free. There is absolutely no such thing as "free education," or "free medical services," or "free" government aid of any kind. We pay in taxes. The services may be called "free," but we pay for them; and if government happens to be incompetent or wasteful, we pay too much for them. The government, if it so wished, could provide us with free movies — we would pay for them, nevertheless. Pay for them precisely as we pay for everything else that government provides "free" for us.

Governments have no money. Everything

they give us we pay for — pay for in taxes on everything we own, or wear, or use, or consume in any way. The more the government provides, the more taxes we pay. We take out but a part of what we put in.

But apart from the fallacy of this "free services" business — what our highbrows call "Statism" — there is something repugnant about this idea of all of us being the government's wards. Once we prided ourselves on being descendants of a race of adventurers, boasted our pioneer stock, told ourselves we were individualists. Are we to admit now that we're a breed of molluscoids, that we've lost our self-reliance and self-respect, that we want some drill-sergeant of the State to push us around and take care of us? Where is that Canadian initiative and enterprise about which we used to talk?

Canada is a rich land, a broad land, its frontiers beckoning the bold. Have our youth grown so soft, so far from their pioneer stock that they are afraid to answer that call — think no longer that there are rich prizes for sharp swords? Not in that spirit was this land discovered, its wilderness tamed, its prairies and vast northland brought to men's use.

Sometimes we fear that the spirit of this country is being corrupted by the jargon of doctrines and ideologies imported from Europe; that too many among us are giving ear to creeds which, whatever their validity in the Old World, have no place in the new. We seem to have too many "intellectuals" mulling the gibberish of alien philosophies, plaguing us with their plans, and misleading the dewey-eyed among us who want pie from the sky. We seem also to have too many public men who, for reasons best known to themselves, encourage or yield to such things — try to keep one foot in Adam Smith and the other in Karl Marx.

Perhaps it is time to make up our minds that we can't walk two paths at one time; can't talk free enterprise from one corner of our mouth and socialism from the other.

It is reported the U. N. O. will set up an army of 2,000,000 men to enforce its rulings. If it has the atomic bomb and good direction, that should be sufficient.

MR. ATTLEE SPEAKS UP

"We believe that we can get a planned economy without surrender of the essential freedoms which lend dignity to life," stated Prime Minister Attlee, opposing the entry of organized Communists into the British Labor Party.

"We seek to build a firm foundation of economic prosperity but economic prosperity is not enough," Mr. Attlee declared. "We have fought for social justice."

"It is because our movement is not materialistic, but is based on the acceptance of moral values, that we cannot work with those who reject our ideals."

...TO HELP THEMSELVES

Given our choice of which faculties we would be most reluctant to part would be the sense of sight. In every sphere of activity the eyes play so large a part that, without them, we should find ourselves living in an entirely different world, a world in which we would find ourselves singularly helpless and alone.

Yet dreadful though the curse of blindness may be, science and human ingenuity have found that, given proper care and training, the blind person may come to possess a remarkably full and active life.

It is to provide this care, and this training, that the Canadian National Institute for the Blind came into being. And it is to enable them to carry on their work that the C. N. I. B. is making its annual appeal for funds. In Timmins and in South Porcupine, this appeal is being made on Saturday, May 25. In Schumacher, the date is set for Thursday, May 23.

But those wishing to contribute in a little larger way may do so at once. Contributions will be received by Mr. F. A. Burt, Manager of the Dominion Bank, Timmins, right now. Here is an appeal in which we can wholeheartedly urge you to participate. Here is a cause to which both your head and your heart should give generous response.

For contributing to the Canadian National Institute for the Blind is simply a matter of helping the blind to help themselves — of aiding them on the road toward self-support and useful living.

SPONGING ON TAX-PAYERS

It is an unfortunate fact that as society organizes itself to ensure freedom from want and hardships, it produces a condition, at the same time, that robs a certain class of people of much of their initiative and independence.

That class of people, contending that there is no sense in working when the government will pay them for idleness, have been thronging about the unemployment insurance wickets, until even the government has wakened up to the fact that there is something wrong. As a result, a clean-up campaign is being conducted by the government to investigate cases of persistent job-shirking.

Unemployment insurance was brought into force in answer to a definite need, to help the working man, who, through no fault of his own, is temporarily unable to find work. To this there can be no objection.

The tax-payers do have a right to object, however, when insurance benefits continue to be collected by those who have no intention of seeking employment until such time as no more insurance is forth-coming. Cases of this sort must be thoroughly weeded out, first, because they represent a waste of tax-payers' money, secondly, because they form themselves in idleness at the public expense.

Do High Wages Bring Prosperity?

"Does the raising of hourly wage rates produce greater annual wages, incomes and raising employment?" That, says Allen W. Rucker of Cambridge, Mass., is the "greatest of all sixty-four dollar questions." In an attempt to answer this question, Mr. Rucker has consulted the records of the United States Bureau of Labor Statistics, and what he found is exceedingly interesting.

In his fact-finding search Mr. Rucker discovered that the average hourly wage rates in manufacturing industry were 52 cents in 1923, shortly after the First World War. From that point wage rates rose to 56.6 cents in 1929, and advanced to 63.3 cents by the year 1939. In other words, between 1923 and 1939, wage rates were lifted by 22 per cent.

Now, according to the theory popular with many labor leaders, annual income of factory workers should in that time have increased by the same proportion — 22 per cent, but, instead, there was an actual decrease. Here are the figures: "Average annual earnings per worker in 1923 were \$1,239; in 1929 they were \$1,301 (an increase of 5 per cent against a wage rate in crease of 9 per cent); but by 1939 average annual earnings had dropped to \$1,153, which was 7 per cent less than they were in 1923."

"In other words," says Mr. Rucker, "after seventeen years of following the attractive theory of higher-wages-for-more-purchasing-power, after raising wage rates by 22 per cent, the average factory worker made \$86 less per year than he did in 1923. Instead of more purchasing power, factory workers had actually less purchasing power."

These are official figures of what really happened, compiled by a government fact-finding organization, and they permit of only one conclusion, that the prosperity-through-higher-wage-rates did not work out in practice. "To be sure," says Mr. Rucker, "some factory employees in the higher seniority brackets, and hence with fewer layoffs, got more income than before. But they got it from other and less fortunate workers, who were

paid less; so much less that the average income for all factory labor was \$86 less than in 1923, despite an increase in hourly wage rates of 22 per cent. And, of course, the theory is supposed to benefit all labor, not merely a favored few."

This same theory, which has been the cause of so many labor disputes and strikes, holding up production and postwar industrial recovery, is supposed to be the "open sesame" to greater demand for goods and more employment. In order to discover if it did that, Mr. Rucker consulted the United States Census of Manufacturers. He found that in 1923, when wage rates started upward, Manufacturing Industry employed 8,194,170 persons as wage-earners. Seventeen years later, in 1939, after 22 per cent increase in hourly wage rates, many more people should have been employed if the theory were correct. Instead, the Census reported only 7,886,567 people employed. This is 307,603 fewer workers than in 1923.

"In short," says Mr. Rucker, "unemployment, not increased employment, was the outcome of the seven years of the theory. But even that, as bad as it is, does not tell the full theory of unemployment. The population of the United States is steadily increasing; every year between 750,000 and one million young people come of age and need jobs. In 1939 there were actually ten million more persons in the labor force of the United States than in 1923. Had the normal expansion of manufacturing taken place, nearly 19 per cent of these should have found jobs in industry. So that by 1939, there should have been employed in manufacturing 1,900,000 more people than in 1923. But, instead, we had 307,603 fewer employed."

So much for the "prosperity-through-higher-wage-rates" theory. Mr. Rucker backs his statements with official government charts from both the United States and Canadian government statistical departments.

Wife of Well Known Minister Buried

(Continued from Page One)

children, came to Timmins from Algoma district and have taken care of mission work among the New Canadians of Finnish and Scandinavian origin in the Porcupine mining district and at Cochrane, Kapuskasing, Hearst and other small communities as well as lumber camps within the area of Cochrane Presbytery.

Mrs. Heinonen was born at Jaala, Uusimaa Province, Finland, on July 1, 1882, a daughter of the late Mr. and Mrs. Herman A. Kronholm. She attended public school at Selanpaa, Verla, Finland, and High School at Mikkeli, Finland. Following graduation from Mikkeli High School, she was a teacher of handicraft at the Ladies' High School in Helsinki, and for years was instructor of handicraft at the Handicraft Friends of Finland, Helsinki.

Later she came to the United States and her marriage to Mr. Heinonen took place on October 6, 1912, at Quincy, Mass. They had their home at Fitchburg, Mass., and on behalf of the Massachusetts Home Missionary Society of the Congregational Church, served eighteen preaching stations in Massachusetts and Connecticut.

The family came to Canada on June 1, 1913, called by the Presbyterian Church in Canada Home Mission Board, to organize and take charge of mission work amongst the Finns and Scandinavians of New Ontario from Sault Ste. Marie and Sudbury in the South, to Cochrane and Timmins in the North. At this work they soon had two deaconesses and two theological student missionaries as their assistants. The family lived in Copper Cliff at this time.

After the First Great War and the closing down of the entire nickel industry in Sudbury district, the family moved to Louise Township from which centre mission work was carried on among Finns and Scandinavians at Dennison, Louise, Lorne and Nairn townships and at Cutler, Spanish Mills and Spragge sawmill towns.

From there they went to Saskatchewan to take care of the pastoral charge of Dunblane and Birsay, an English-speaking charge of the United Church of Canada, with headquarters at Dunblane. In addition to the English-speaking preaching stations, Rev. and Mrs. Heinonen had charge of three-language preaching stations at Titchfield, Steeldale, Rock Point, Loreburn, Stafford, Glenside and Broderick, where Finnish, Swedish and English languages were required to carry on church work.

Next the family lived at Winnipeg, where Finnish services were conducted at the Elgin Avenue United Church and Scandinavian work at Zion United Church.

There were also a few rural preaching stations South and North of the city.

From Winnipeg they moved to Sault Ste. Marie, being in charge of the Finnish and Scandinavian congregation of the all Peoples' United Church, and next were transferred to the Searchmont and A.C.R. pastoral charge, to do mission work among all nationalities at all communities along the Algoma Central Railway from Sault Ste. Marie to Wabos, Ontario, and also at Road Building Camps in Sault Ste. Marie district.

Surviving are five daughters and one son: Mrs. Leivo P. Punkari, Reg. N. (Maire), of 159 Charles Street; Mrs. Tauno J. Flink (Kerttu) of Toronto; Elsie, now at Toronto with the Bank of Nova Scotia; Leah, clerk at the

Notes To You

Let us now consider the brothers Marx. The Marx brothers, you will remember, are not only humorous, but are very funny as well. Like in their next picture, "A Night in Casablanca," A beautiful spy comes up to Groucho and says, "Will you join me?" Whereupon Groucho says, "Why, are you coming apart?"

Oh, well, maybe we've copied it down wrong.

Which, strangely enough, reminds us of our own brief career in the

Helsinki, and former deaconess at Copper Cliff and Louise Township in the early days, and a little later in Saskatchewan and Toronto, where she was pastor of the Finnish Presbyterian Church; Mrs. Aino E. B. Liljeblad, Helsinki; two brothers-in-law, Levi J. M. Heinonen and Onni W. Heinonen, both at Helsinki.

Floral tributes were received from: Husband and children, Kerttu, Tauno and Lois Flink; Mrs. H. Hannum and family of San Francisco; Mrs. Mr. and Laura Laamanen; Anna and Otto Nenonen and family; Mr. and Mrs. J. H. Punkari and family, Sault Ste. Marie; Mr. and Mrs. Helge Nashlund and children; Mr. and Mrs. A. Tompkinson; The Pelola Family, Copper Cliff and Toronto; Mr. and Mrs. Gust. Iola; Mr. and Mrs. Keijo Iola; Rytanen family; Utrianen family; Pynnonen family; Fellow Students of Grade 13; Mr. and Mrs. Alex Freeman; Manager and staff of King and Victoria Branch of Bank of Nova Scotia, Toronto; Mr. and Mrs. A. Humphries; Mrs. E. Tynnela and Bertha; Mr. and Mrs. A. J. Wuor; Hilda, Helen and Agnes Dahl, Kapuskasing; Annie and Ruben Peterson; Bill and Ann Dillon; Mr. and Mrs. Richard Mullen; Mr. and Mrs. Art Maki; Vastila family; Heino family; Pekuri family; Allan and Rachel Leivo; Vuorela family, Mrs. (Rev.) Wm. Leeman; Esther and Toiva Kallio; Mrs. A. Kyllonen and children; Manager and Staff Imperial Bank; Mr. and Mrs. Alex Koskela; Mr. and Mrs. Wilho Sivunen; Mr. and Mrs. A. Helminen; Beryl and Family; Mr. and Mrs. J. Lehto; Mr. and Mrs. K. Tolvanen; Mr. and Mrs. U. Erkkila; Mr. and Mrs. V. Paakkola; Mrs. Aino Valve.

Messages were also received from relatives in Finland and the U.S.A., and Mrs. Impi S. Hakilla was on her way from Abington, Mass., to the funeral, but could not get train connections from Montreal in time to get to the funeral on Sunday.

The pallbearers were: Kauko A. P. Heinonen; Leivo P. Punkari; Ruben Peterson; Armas Joki; Keijo Iola of South Porcupine; Toiva Kallio — members of confirmation classes and Y.P.S. of the Finnish United Churches. The interment took place in the Timmins cemetery.

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