VOLUME FIVE NUMBER EIGHT

THE ASBESTOS WORKER

DECEMBER : : 1926



Christmas Greetings 1926

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The Man Who Gets Promoted

By Edgar A. Guest

The ordinary fellow does an ordinary task,
He's mighty fond of "good enough" and lets
it go at that;
But the chap who gets promoted or the raise
he doesn't ask,
Has just a little something more than hair
beneath his hat.

The ordinary fellow lives an ordinary day,
With the ordinary fellow he is anxious to
be quit;
But the chap who draws attention, and the
larger weekly pay
Has a vision for the future, and is working
hard for it.

The ordinary fellow does precisely as he's
told,
But someone has to tell him what to do, and
how and when;
But the chap who gets promoted fills the job
he has to hold
With just a little something more than ordi-
nary men.

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The Asbestos Worker

E. A. JOHNSON, *Editor and Publisher*
66 Walker Street, West Roxbury, Mass.

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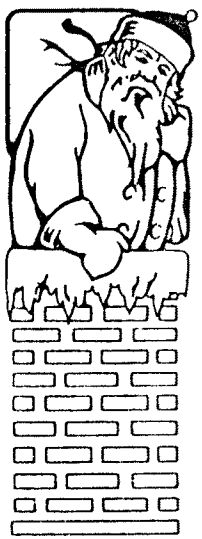
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CHRISTMAS GREETINGS

TO the members and their families, employers and friends of the International Association of Heat and Frost Insulators and Asbestos Workers we extend wishes for a Merry Christmas. May the spirit of the season be with you and yours, and move us to resolve that our common brotherhood will not be soiled no matter what temptation assails us or evil befalls us, that we will carry on come what may, content in the knowledge, that the Birthday of the Son of God marks another mile stone in the era of human progress, and that our faces will shine and hearts be lifted on Christmas Day because of our bond of fellowship that links us from coast to coast in one union for the benefit of all irrespective of race, creed or color.

Peace on Earth, Good Will to Men.



Fraternally,

Joseph A. Mullaney,
General President.

Henry Holland,
Vice-President.

E. A. Johnson,
Vice-President.

Henry J. Oliver,
Vice-President.

Thomas J. McNamara,
General Secy.-Treas.

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The Asbestos Worker

VOLUME FIVE DECEMBER, 1926 NUMBER EIGHT

"85% Magnesia" and its Interesting Story

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ALTHOUGH its heat-insulation value was discovered almost by accident, Carbonate of Magnesia has for over a quarter of a century been recognized as the most efficient and enduring saver of otherwise wasted heat from pipes and boilers.

Many millions of feet of it are in use in all parts of the world, in power and heating plants, steamships, railroads, public buildings—in fact, wherever steam is used.

Every steamship in Uncle Sam's Navy, from battleships down to the smallest tug or launch, uses "85% Magnesia" coverings for its pipes and boilers.

Practically every one of the modern, huge, powerful locomotives, most Atlantic liners, and even "tramp" steamers, are protected with "85% Magnesia." The world's commerce would be greatly handicapped without its aid.

The physical property of "85% Magnesia" that makes it the most perfect heat-insulation is the presence, throughout its mass, of myriads of infinitesimal air-cells, so that a block of "85% Magnesia" almost resembles a sponge of microscopical fineness, in weight and texture.

No other commercially available substance combines the requisite qualities in exactly the right proportions. Properly applied, a covering of "85% Magnesia" will prevent heat-losses, with a resultant saving in coal, the money value of which soon pays for the installation.

But even more important than the saving of coal is the service given by "85% Magnesia" in insuring a plentiful supply of hot, dry, elastic steam, in place of a water-logged vapor of low efficiency, which would be the result were the pipes not covered.

The Story of "85% Magnesia"

Earlier pipe-coverings were many and weird, ranging from chopped hay, feathers, hair, etc., to plaster of Paris, used alone or mixed with sawdust and other inferior non-conductors.

About 1885, Mr. Hiram M. Hanmore, who was a practical pipe-coverer but no scientist, began to mix Magnesia (then used only as a drug) with his other pipe-covering materials, patenting his process.

About the same time one of the leading manufacturers of Magnesia had discovered that when the steam-pipes in the drying-rooms became coated with the fine Magnesia powder they gave off but little heat and required frequent cleaning.

The consequence of [illegible]ow accretion of experimental knowledge was

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the final settlement of the correct proportion of Magnesia necessary to secure the maximum insulation effect. The result was "85% Magnesia" covering—85 per cent. because it contained 85 per cent. magnesia alba. (All other so-called magnesia coverings which do not have this 85 per cent. proportion are misleading because of their inexcusably lower efficiency).

The success of this "85% Magnesia" covering was immediate and widespread, both in America and abroad. Engineers the world over had long been demanding an improved material for protecting steam-pipes and boilers, and it is safe to say that, but for the advent of "85% Magnesia," the development of modern high-pressures and superheat would have been seriously handicapped, and long delayed.

Decades of added experience have only served to confirm these original conclusions. Today millions of dollars are invested in the manufacture of "85% Magnesia" coverings, while their use is almost universal in all parts of the civilized world.

Heat and Waste

The dictionary tries to define heat in a few words, while on the other hand hundreds of scientific text-books have been devoted to the same object; but for practical purposes, to the engineer and to the layman alike, heat is best expressed as the product of some form of combustion.

Heat is vital to every industry and to every individual. Scientists warn us that our supplies of heat-producing elements are rapidly diminishing and in comparatively few years must be exhausted. Yet in the face of this fact, which is emphasized by the rapid and continuously rising cost of coal and oil, our principal sources of heat-supply, we continue to waste heat at a truly appalling rate. By treating our bountiful natural resources as practically inexhaustible we have acquired a reputation for extravagance that is astonishing to other nations.

Present-day methods of generating heat, while a great improvement on those of a few years ago, still continue to be terribly wasteful.

Only a small percentage of the coal we burn does any real work. Much of it goes to almost unavoidable waste in flues and stacks, but even out of the balance we utilize only a comparatively small proportion.

The Measurement of Heat

If the outer surface of an object be hot, heat is escaping; that is, technically, it is being lost. But to measure this loss of heat requires a laboratory fitted with delicate, expensive apparatus. It also requires considerable scientific skill.

The standard of heat-measurement is the B.T.U. (British Thermal Unit) which corresponds roughly with the second of time, the inch of length, or the ounce in weight; that is, it is a unit of measurement.

One B. T. U. will heat one pound of water, 1 degree Fahrenheit. There are about 13,000 actual B.T.U. in a pound of coal, and one pound of coal will, on an average, turn from 7 to 10 pounds of water into steam, depending very largely on the character of boiler, on the way it is fired, and the perfection of the combustion as shown by the amount of CO_2 generated, etc.

Radiation, Convection and Conduction Simply Explained

Translated into plain language these terms all mean the same thing—heat-leakage.

Conduction (contact) carries the heat of a pipe or boiler from the inside to the outside, radiation passes it into the air, and convection or circulation creates the motion which spreads the heat through the surrounding atmosphere.

These three forms of heat-leakage are incessantly at work, and unless checked in some way, waste the heat almost as fast as it is formed.

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Conductors and Non-Conductors

The more homogeneous or "solid" a product is, the more readily it loses heat. Metals are extremely rapid conductors of heat, while loose, porous or fibrous substances such as wool, hair or feathers, for example are poor conductors.

Hence to heat our rooms, we use metal radiators, while to hold the warmth in our bodies we use loose, woolly materials, just as animals clothe themselves with hair, feathers, etc.

A blanket is warmer than a cotton or linen sheet because the fibers, lying farther apart, hold enmeshed a large quantity of *dead air*. "Dead Air" is nature's heat-saver. When, in cold weather, a bird "fluffs up" his feathers, he does it to increase his dead-air protection, although he doesn't know it. The loose feathers holding more air act as a better insulation and so keep his body warmer.

This principle lies at the back of all heat-insulation methods. No product which is lacking in dead-air cells, can be an efficient heat-saver. Dead air is essentially air in minute subdivisions, so held that circulation is impossible. Large air spaces allow a certain amount of circulation and hence are not true dead-air containers.

How Metal Wastes Heat

From lack of structural strength, none of the non-conducting materials can be used for steam-boilers or steam-pipes.

Otherwise it would be easy to utilize profitably every available particle of heat.

For practical purposes, however, iron or steel are almost the only materials from which our boilers and our steam-pipes are made and both are "good" heat-conductors.

This means, of course, that while the heat of the fire gets easily at the *inside* of the boiler, heat is wasted nearly as quickly from the *outside*. Metal leaks heat as a sieve does water. This is why we have metal radiators, but it is also the most conclusive reason why our coal bills are so high, unless we overcome these losses.

The Cost of Heat-Losses from Bare Pipes

The heat loss from a bare pipe containing steam at 125 lbs. pressure, on an ordinary mild day, is about 1,200 B.T.U. per square foot *per hour*. This, allowing for furnace-losses, is equivalent to 1½ lbs. coal per square foot of pipe in an ordinary working-day; or, on 100 square feet of pipe, a heat-waste of 150 lbs. of coal every ten hours.

At the rate of 300 working-days per year this means an annual waste of 45,000 lbs. of coal, or 22½ tons for each 100 square feet of unprotected pipe.

This includes no allowance whatever for heat-wastage from the boiler (which is considerable), or from other places outside of the pipe itself.

Nearly the whole of these heat losses are preventable by proper coverings.

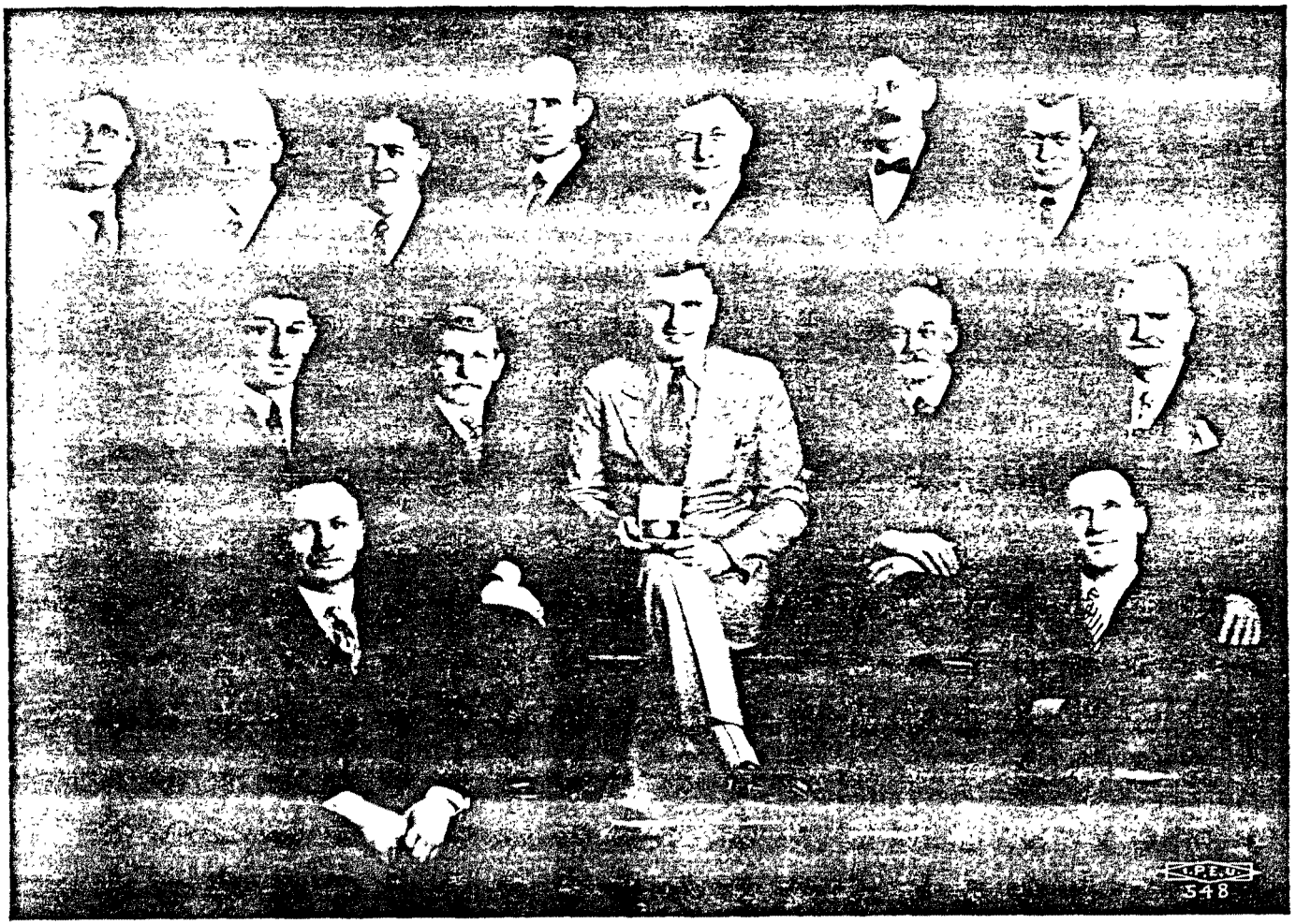
(To be continued in the January issue)

NULLIFYING THE LAWS

"I wish to put a stop to courts nullifying laws which the people deem necessary to their general welfare. If the courts have the final say-so on all legislative acts, and if no appeal can lie from them to the people, then they are the irresponsible masters of the people."—THEODORE ROOSEVELT.

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VETERAN MEMBERS OF LOCAL SEVENTEEN, CHICAGO

Left to right, standing—Gus Nelson, John Berry, Bill Sennott, August Seidel, Peder Pederson, Martin Anderson, Henry Johnson. Left to right, second row—Wm. Stelzer, Peter Neilsen, Hugh Mulligan, Robert Stevenson, John Buckett. Left to right, third row—Leonard Sandell, Ole Berg.

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Chicago Local Pays Homage to its Veteran Members

THOMAS J. WREN
Labor Editor of the Chicago Tribune

NO one ever was in error more than a person who is led to believe that sentiment doesn't prevail in the nation's trade union movement.

Some would lead us to believe that sentiment between the younger generation in the trades union movement toward the men who made sacrifices of decades ago to make the organized labor movement what it is today has become a matter of passe. But as mentioned in the above paragraph such a belief is wholly erroneous. And to substantiate this contention it is necessary to refer to the banquet held by the Chicago Local of Asbestos Workers on September 23rd of this year in honor of the veteran members of the local.

This banquet was held in one of the spacious halls of the Capitol Building at Randolph and State Streets. The banquet hall was decorated in style that was appropriate to the occasion. About 900 people attended. After the dinner, H. Holland, International Vice-President, introduced Hugh Mulligan, the business representative of Local No. 17.

Briefly Mulligan related the progress of the trade union movement, pointing out the vast change which has been effected in the working conditions of wage earners through the medium of the organized labor movement. The mental picture he drew of working conditions of a score of years ago, before the eight hour day became effective and an American standard of living wage established, held closely the attention of the 900 trade unionists who came to honor the 14 veteran members of Local 17. Without much ado Business Representative Mulligan pictured the hardships undergone by the old time members so that the trade union movement could be placed on the plane it occupies today. Some of the veteran members have been associated with Local 17 since its inception in Chicago, many of them belonged to organizations which were affiliated with the Old Knights of Labor, the national labor body which preceded the American Federation of Labor in the field of industrial activities. And that period dates back to about 1882, so one can see at a glance that Chicago's local of asbestos workers can rightfully claim some of the original sponsors of the present day organized labor movement in America today.

But the work of the veteran members isn't forgotten by the younger generation in Local 17, a fact that can be attested to by Business Representative Mulligan, who presented on behalf of the union, each of the 14 honored guests with a white gold watch.

Those presented with gold watches as a token of esteem by Local 17 are G. Nelson, J. Barry, W. Senott, A. Seidell, P. Peterson, M. Anderson, H Johnson, W. Stelzer, Robert Stevenson, P. Nielson, J. Buckett, O Berg, T. Kennedy and O. Sandell.

After the presentation a swell of pride filled the hearts and chests of all in the spacious banquet hall when the orchestra broke out in the strains of the Star Spangled Ban[illegible] All in the hall, many of them ex-service men of

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the late war, and even the war of 1898, stood at attention until the last note of the national anthem was played.

Then the hall was cleared of tables and the membership of Local 17 and their many friends danced until one o'clock.

The employers sent a delegation to pay respects to the 14 veteran members of the Chicago local of asbestos workers. Telegrams were received from Joseph Mullaney, International President of the Asbestos Workers' Union; Patrick Sullivan, President of the Chicago Building Trades Council, and Arthur Anderson, Secretary of Local 17.

In conclusion P. Nielson spoke of the old time conditions and the changes which trades unionism has brought about, and as a windup paid glowing tribute to the present administration of young officers of Local 17.

FOR THE WEARY ONES

Sometimes we wish that every member of this organization could have the privilege of doing what we have to do once a month—sit down and read the labor publications of the United States and Canada, sometimes, too, of Great Britain and the Continent.

It is then that you would see the true scope and sweep of this thing that we loyally and proudly call the labor movement. It exists. It endures. It goes forward despite calumny, lying opposition and tremendous odds.

In the far outposts of the world as well as in populous centers brave men sit tirelessly carrying on the age-old struggle against organized greed. Through their modest journals, the labor editors everywhere are proclaiming the new day—and order where there is not poverty; where children have a square deal; where women are not harnessed to machines; where science is more respected than superstition; where war is outlawed; where men are permitted to speak their minds without losing their jobs; where great classes of producers are no longer disfranchised, but are given representation in legislative bodies; and where public service is rendered by every group.

At times we are likely to grow discouraged in the vast struggle we are in. Some grow tired. They drop out. Nothing, however, is likely to hearten the weary ones as much as a realization of the great sweep and scope of the whole world-wide labor movement.

HOW TO MAKE COOPERATION SUCCEED: A PROVED RECIPE

1. A fair amount of earnest, energetic men and women.
2. A goodly pinch of unselfishness.
3. A measure of level-headedness.
4. Just a dash of vision, to raise the product from the commonplace.
5. Equal portions of the will to serve and the will to be served.
6. Plenty of expert management to keep the mixture from "going stale."
7. Just enough money to start it. Not too much, lest money be used to make money instead of to make products for use.
8. No adulteration or substitutes for purity.
9. Avoid any desire to take advantage of others.
10. Plenty of initiative to start up, perseverance to keep going, and pluck to continue to certain success.

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The Church and Labor

Sermon Delivered at St. Aloysius Church, Detroit, October 10, 1926.

Rev. John A. Ryan, D. D.
Catholic University, Washington

THE question may be raised why the Church gives the special recognition to labor which is implied in a special sermon to the delegates to the convention of the American Federation of Labor. Undoubtedly some persons, including some Catholics, are saying that our churches should be used only for religious worship and for preaching the Gospel. All such questions and criticisms are based upon fundamental and lamentable ignorance. The Church has the duty and the right to teach and expound all the principles and precepts of the moral law. She must preach charity and justice as well as chastity and obedience. And she must apply the precepts of charity and justice to economic conditions as well as to family relations and neighborhood relations. Buying and selling, borrowing and lending, hiring and performing the labor, — all come within the Church's province as teacher of morals. Wages, profits, hours of labor, woman labor and child labor, and a hundred other industrial conditions and transactions present moral aspects. They are either right or wrong. It is the function of the Church to say when they are right and when they are wrong.

This is a continuous duty of the Church. On special occasions such as that presented by the meeting of hundreds of labor representatives in this city it is quite natural and appropriate that the Church should take special notice of the fact and utilize the opportunity to reassert Catholic principles concerning the condition and relations of labor. This is peculiarly fitting in the United States, where a very large proportion of labor professes the Catholic faith and where the wage-earning class forms a very large proportion of the Church's faithful children.

To a well-instructed Catholic the foregoing statements are truisms. They are so obvious that they should not need formal re-statement. Moreover, they have been confirmed and emphasized in a solemn way by the supreme authority in the Church. In his great Encyclical on the Condition of Labor, Pope Leo XIII declared that he was urged by the responsibility of his Apostolic Office to treat the question in detail and to set forth the principles required by truth and justice. In the same document he declared that no practical solution of the labor question will be found apart from the intervention of religion and the Church. These statements and others by Pope Leo and by his successors ought to have silenced long ago the criticisms of those ill-informed Catholics who take it upon themselves to assert that the Church has nothing to do with questions of labor, or capital, or economics.

One of the most striking features of the Encyclical on Labor is the manifest sympathy which it expresses with the condition and grievances of the laboring classes. In the words of Cardinal Manning: "Not since utterance of those divine words, 'I have compassion on the multitude,' has any voice been heard throughout the world pleading for the people with such profound and loving sympathy as the

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voice of Leo XIII." At the very beginning of the Encyclical Pope Leo said: "Some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor." Noting briefly the main influences which have made the problem so acute, he sums up their effects in these statements. "Workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. . . . A small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself." A few pages later on, Pope Leo repudiates the theory that the Church is concerned only with the spiritual welfare of its children. The Church, he declares, "desires that the poor should rise above poverty and wretchedness and should better their condition in life." A little later, he quotes with approval the statement of the greatest of Catholic philosophers and theologians, St. Thomas Aquinas, to the effect that virtuous conduct is impossible without an adequate provision of bodily and external goods.

The Encyclical sets forth a complete and detailed statement of the rights and duties of the working classes. They have a right to wages which shall be at least sufficient for the maintenance of decent family life and for provision against the contingencies of the future. They have a just claim upon the State for special protection and special legislation. The State should do its utmost to enable the working classes to become property owners. The workers have a right to Sunday rest and to freedom from an excessively long working day. Women and children have particular rights to protection against kinds and conditions of labor which are not suitable to their age and physical powers. In general the laborer is endowed with human dignity, which may not be outraged with impunity, since God Himself treats it with reverence; therefore, "It is shameful and inhuman to treat men like chattels to make money by, or to look upon them as so much muscle or physical power."

On the other hand, the Pope declares that the laboring classes have certain duties as well as rights. They must carry out honestly and fairly all equitable agreements; never injure the property or the person of their employer; never commit violence in defending their interests nor have anything to do with men of evil principles.

This occasion calls for special notice of what Pope Leo has to say on the subject of labor organizations. His treatment of this topic occupies fully one-fifth of the entire space of the Encyclical. He discusses the subject historically, fundamentally, and in considerable particularity. He praises the ancient guilds and their achievements and then proceeds to show that to enter private societies such as a labor association is a natural right which the State not only may not disregard but is bound to protect. Passing in review the various kinds of labor associations and the ends that they properly seek, he sums up his discussion in this striking sentence: "We may lay down as a general and lasting law that workingmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed, that is to say, for helping each individual member to better his condition to the utmost in body, mind and property." A clearer declaration of the right of wage-earners to organize and to establish the kind of unions that will prove most effective for the protection of their welfare could scarcely be desired. Surely a labor union which the employer does not recognize, with which he will have no dealings does not comply with Pope Leo's demand that the organization should be capable of helping each member "to better his condition to the utmost in body, mind and property." This declaration seems to imply rather clearly a

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condemnation of the open shop and the so called "American Plan of Employment." In line with the position of Pope Leo on this subject is the declaration of the American Hierarchy, in the Pastoral letter of 1920, that the workers have a right "to form and maintain the kind of organization that is necessary and that will be most effectual in securing their welfare." About a year earlier the Bishops' Program of Social Reconstruction expressed the hope "that the right of labor to organize and deal with employers through chosen representatives will never again be called in question by any considerable number of employers."

One of the most forceful and eloquent paragraphs in the great Encyclical describes the concord which ought to exist between capital and labor. Pope Leo denounces the idea that class is naturally hostile to class, points out that capital and labor each needs the other and commends the practice of mutual agreement. Unfortunately, his teaching on this subject is not always followed by either employer or employee. It has been conspicuously disregarded by certain agencies in this city during the last few weeks, and particularly the last few days. The assertion publicly made by a certain organization in this city that the leaders of the American Federation of Labor are "men who are admittedly attacking our government," is not only uncharitable but unjust and cruel. Not in this spirit nor along this way will be found the path to industrial peace. Rather will it be found in those arrangements which frankly recognize the right of labor to form its own kind of organization and which enlist the cooperation of the organized workers for the benefit of employee, employer, and the general public. A conspicuous example of such agreements and arrangements which are in full harmony with Pope Leo's views, is the union-management cooperative plan in force on the Baltimore & Ohio and certain other railroads.

All intelligent lovers of their country and all believers in the Christian principles of society and civilization should rejoice that in the United States labor is organized according to the spirit and the principles of the American Federation of Labor. In this respect the contrast between most of the European countries and the United States is striking and profound. Across the Atlantic the labor movement is to a great extent socialistic and communistic or in some other way hostile to Christian principles. In America the aims and practices of the labor movement are for the most part in agreement with Christian principles. This should be a cause of rejoicing, particularly to us Catholics, for we realize the great injury that has been wrought to the Catholic cause by unfriendly labor organizations in Europe. We are aware, or ought to be aware, of the great advantage enjoyed by our Catholic wage-earners in having access to the unions that constitute the American Federation of Labor. If this great organization does not always live up to the high standards that we would set for it, let us at least be charitable enough to recognize the difficulties which are responsible. And let us be sufficiently just and sufficiently generous to recognize the incalculable good achieved by the Federation in keeping the American labor movement free from doctrines and influences which are not only subversive of social and public welfare but destructive of the faith and morals of our own spiritual children.

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The Five Day Week

WILLIAM GREEN
President American Federation of Labor

DISCUSSION of the shorter work week inevitably involves consideration of wages, just as the five-day work week involves consideration of production. The convention instructed the Executive Council to begin a campaign of education upon the shorter work day and the shorter work week.

The tendency of modern industry to produce goods in larger and larger quantities calls for a continuing increase in power to buy on the part of the public. When the balance between these two economic forces, the power to produce and the power to buy, is not kept, and producing power gains over buying power, the wheels of industry must stand still until buying power again catches up. This results in unemployment, which in turn makes consuming power still less because persons who are not earning have no money with which to buy.

There is a very great lack of balance today between these two factors. Our producing power has gone ahead so fast that it is estimated many of our basic industries, if they were to work at full capacity, could produce in six months more than is now consumed in a year. And many large manufacturing establishments close their doors for weeks each year for lack of people to buy their products.

These and other similar facts indicate that it takes much less time to produce goods which we need than it took before the modern improvements were introduced. A great deal of this extra time is now wasted in unemployment and seasonal slack periods. As one way to further the right use of this time the forty-hour work week has been suggested. The American Federation of Labor firmly believes that introducing the five-day week is a definite step toward an adjustment that will distribute the spare time over the whole year instead of lumping it in seasonal slumps and unemployment.

Other benefits of the five-day week are also of economic value to industry. With leisure time people develop greater and more discriminating needs and therefore a greater desire to buy the goods that industry is producing.

The human values of leisure are even greater than its economic significance. The extreme specialization of present-day industrial work, which requires that the worker do one meaningless operation thousands of times a day at a high rate of speed, is a severe tax on nerves and energy. It gives no chance for creative expression to satisfy his intellectual needs. Therefore, he must have a longer period to recover his physical energy and to develop his intellectual and spiritual qualities. For this purpose a five-day week is better and gives more chance for complete rest and change than a six-day week of shorter work days.

Modern industrial improvements have enormous possibilities of good for the worker. Power machinery is continually lifting heavy and disagreeable work from his shoulders, and increasing efficiency can provide the means to beautify his home at low prices and set him free for cultural and intellectual development. Rightly adjusted, there is here the potentiality of a better citizenship, with finer intellectual qualities and higher ideals. It is through the shorter work day that the adjustment can be begun. Only by giving men time to develop the dynamic qualities of their higher nature can the full possibilities of modern industry be realized.

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The Editor's Page

The Asbestos Worker

E. A. JOHNSON - - - Editor

The Official Journal of the International Association of Heat and Frost Insulators and Asbestos Workers

JOSEPH A. MULLANEY.....President
HENRY H. HOLLAND..Vice-President
E. A. JOHNSON.....Vice-President
HENRY J. OLIVER.....Vice-President
THOMAS J. McNAMARA..Sec'y-Treas.

Affiliated with the American Federation of Labor, and Building Trades Department, American Federation of Labor

The Asbestos Worker is devoted to the interests of our craft, and we earnestly solicit correspondence, but disclaim responsibility for opinions or views expressed under that heading.

All articles for the correspondence columns of The Asbestos Worker must be in the hands of the Editor not later than the 15th of the month preceding publication.

Address all communications to
E. A. JOHNSON, Editor
66 Walker Street, West Roxbury, Mass.

Editorial

Honor to Whom Honor is Due

AN unusual gathering was held in Lansing, Michigan, this summer at the opening of a large hotel. A dinner was given which was attended by all those who were employed in its construction, including the contractors, sub-contractors and their staffs, the officers of the hotel corporation, and all the mechanics and laborers who had taken any part in the building of the hotel. Charles Stelzle, a well-known speaker and writer, made the leading address in which he stressed the desirability of recognizing the importance of each individual's work. Mr. Stelzle said in part: "Every mechanic who had any part in its construction has left his mark upon it. Some marks are good, while others may be not so good. But according as his work was well done, he made it easier for the worker of another craft who followed him. The individuality of every worker has been put into this building, whether he desired it or not. This fact may dignify every worker in every craft. . . .

"If industrial conditions are to be permanently improved, the public has a distinct responsibility in bringing it about. The public must not selfishly consider merely its own interests, being totally indifferent as to how they may affect industry as a whole. Sometimes the desire to buy in the cheapest market, regardless of the quality of work or material, plays havoc not only with the build-

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ing trade but every other industry. . . . If the best results are to be achieved in the development of craftsmanship, there must be a decided interest in good workmanship on the part of the public, the contractors, the superintendents and foremen, as well as the workman himself. . . .

"The reason that American industry is supreme throughout the world is because of our system of mass production. This is generally acknowledged by European industrial experts. But the workers of America are protesting against machine methods. Mass production is not self-expression—it is self-denial, self-effacement, self-abasement. It is restraint, repression, restriction.—Information Service, Federal Council of Churches.

A COMPARISON

A member of the British Labor Party touring the United States has recently asserted that the American labor movement is now where the British movement was 30 years ago.

"This is due to several causes," he stated. "In the first place, industrialism is more recent than with us; it did not become important until the Civil War, seventy years ago. Even to this day America is predominently agricultural. Consequently industrial habits of thought are less ingrained than in Lancashire, and Yorkshire and the Clyde. In the second place, immigration and race problems have prevented the growth of working class solidarity. In the third place, prosperity has prevented discontent, and has made the existing economic system seem good enough."

Whether this view is true or not—and like every other statement it no doubt is a combination of truth and error—it is worthy of notice.

It is unlikely that the American labor movement will develop in the same direction, or with the same character, as the British. The British had their unions when we had nothing but a wilderness. Their movement has not been afflicted with a chronic secessionism. Their country has not been used as a dumping ground for great herds of illiterates, and they have not had fifty-seven different languages and brands of religion to contend with.

Still the British labor movement, being what it is, and accomplishing what it has, deserves study. There is little doubt that from it American labor unionists can learn what mistakes to avoid, and what successes to imitate.

REGARDING THE MAILING LIST

Every member of our International Association in good standing, is entitled to and should receive a monthly copy of "The Asbestos Worker". The Editor mails copies to all names and addresses of members furnished him by Local Union Secretaries. The following Local Union Secretaries have not as yet furnished us with a list of their membership: Locals No. 21, 22, 25, 30, 34, 36, 42, 52, 70, 71.

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Why the Church Sympathizes With Labor

DR. WORTH M. TIPPY
Executive Secretary, Federal Council of the Churches of Christ in America

Editorial Note.—For a number of years it has been customary for churches in the city in which the American Federation of Labor holds its convention, to ask delegates to speak in their pulpits on the Sunday falling within the convention period. Such arrangements were made for Detroit prior to the convention. The Detroit Y. M. C. A. arranged an afternoon meeting which they asked the president of the A. F. of L. to address. In a most summary manner this and many church invitations were withdrawn. Later a mass meeting was held in the First Congregational Church, in which this address was made.—Editor.

NONE of us, I think, would add any unnecessary acrimony to the incidents of the past week. Since the work we have in hand is to go straight ahead, we would rather unite our efforts towards bridging the chasm of misunderstanding and antagonism which exists rather than deepening it; for cooperation, even between organizations of capital and of labor, is one of the goals we have set before us. We try to keep in mind that the Church is the spiritual shepherd of all and that its law is love. But misunderstanding is not helped by leaving issues confused.

This meeting has been called in the first place in honor of William Green, President of the American Federation of Labor, and I may say as a protest against the indignities to which he and the Federation have been subjected. We think that organized labor has won its right to the unqualified recognition and respect of American communities, and its leaders take their place beside the other industrial leaders of the Nation. Their voice is the articulate voice of Labor in the national life.

We have also in mind the fact that Mr. Green is an eminent layman of the Baptist Church, who was honored by his own communion by being asked to address its national convention last May in Washington. We especially regret his Detroit experience because of this relationship to the church, and we recognize that he has shown admirable restraint in his utterances under the trying circumstances of the past week.

In the second place, this meeting is a protest, or at least I want to utter a protest, against the affront which the staff of the Board of Commerce has offered to the churches of Detroit, the Federal Council of Churches and the Departments of Social Service of the great communions affiliated with the Federal Council. I doubt if the executives of the Board realize what they have done. They have sought to intimidate pastors. In their communication of September 27 to church laymen they have made statements which are untrue and dishonorable, and which should be repudiated by the business men who constitute the Board of Commerce. It is intolerable that these national officials of the churches and of the American Federation of Labor should be charged with disloyalty to Government.

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The result of their interference with the work of the Church is a great misfortune, not only to the churches but to Labor itself, and to the public welfare, for religion is vital to the life of all. I trust that working men throughout the country will recognize that what has happened was due to the courage and aggressive sympathy of the Protestant clergy for the spiritual and social aims of Labor. The local pastors were thrown into a most difficult and impossible situation.

The independence of the pulpit is its most vital possession. It is absolutely essential to the influence of the Church upon public opinion, especially in an age which tends to discount spiritual values. Laymen are, or should be, concerned to maintain this freedom, even to the point of controversy on occasion, as we in my own church in Cleveland used to do. If the men of the churches will resolutely do this as a matter of principle, even though at times they differ radically with what is said or done by their pastors, they will do religion the greatest service. I know of no better way to secure from pastors a sensitive consideration for the rights of the pew.

The churches can not rightfully be said to be partisan, but they are manifestly sympathetic to labor. Not only the Federal Council, but all but a half dozen of its twenty-eight affiliated denominations, have issued formal statements affirming Labor's right to collective action through representatives of their own choosing. Their law-making assemblies have stood for the eight-hour day, the highest wage that can be paid, one day of rest in seven, the prohibition of child labor and protection against occupational diseases, accident and unemployment.

Why is this? My only answer is that it is the loyal and inevitable expression by the modern church of that which led Christ to turn to the multitudes, and to become the passionate advocate of their welfare. That must always be the chief duty of the Church. The labor movement is the self-conscious, organized expression of the workers' struggle for their own welfare and for the public welfare. It is sometimes compromised by lower motives and evil practices, but this is true of every organization, even the Church. What the workers do for themselves is more significant, not only to themselves, but also to social welfare, than what is done for them. It is impossible for the Church to devote itself passionately to the welfare of the masses of the people and not to have sympathetic relations with organized labor. In fighting for the better life for the masses of the people, the churches find themselves touching elbows with Labor, as also with social workers and the various organizations of women. They have become comrades in the struggle for human life. The Church has a right to expect approval in principle of this policy by employers. As a matter of fact, instead of fighting necessary charges and protective legislation, their research and their organization should collaborate with Labor and the Church. That is the next step, which will sooner or later be taken, and which the American Federation of Labor is now inviting employers to take.

In arranging for the opening of Detroit pulpits to representatives of the American Federation of Labor who are members of churches or Christians in their convictions, the Federal Council followed a custom of years' standing. No reference to the open shop controversy, or administrative policies of the American Federation of Labor, were in mind at the time. It is always understood in these addresses that speakers will not be controversial, but will deal as far as possible with the spiritual and social aims of labor, which Labor holds in common with the Church. It is a good custom which should be continued. This is our first friction. In Boston, where 65 pulpits were opened

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at the time of our industrial conference, we made inquiries as to the reception of these labor officials by the laymen. The reports from business men were that the labor speakers made good, and that the effect was wholesome.

The Church can not always escape controversy without betrayal of its trust. When it asserts its independence it has the respect even of its enemies. Its safety is in its wisdom and courage.

Labor and Anti-Trust Laws

MATTHEW WOLL

AMERICAN organized labor has undergone a complete change of opinion in regard to the desirability of great industrial combinations" in the last 35 years, says Matthew Woll, one of the vice-presidents of the American Federation of Labor, in *Current History* for October. Labor approved the passage of the Sherman Anti-Trust Act in 1890. But by 1899 the Sherman law had been used successfully to prosecute trade unions, and labor began to fear legislation even more than it feared the trusts. After the Supreme Court practically did away with the advantages which the labor organizations thought they had gained through the Clayton Act, labor's hostility to anti-combination laws developed much

fails or seems to fail that gives us a growing number of boards, commissions and tribunals to add their weight to the burden of industry. . . . The true role of industrial groups, however, is to come together, to legislate in peace, to find the way forward in collaboration, to give of their best for the satisfaction of human needs. . . . We must find the way to the development of an industrial franchise comparable to our political franchise." Even more important, Mr. Woll believes, was a request that the Secretary of Commerce call a national conference of representatives of trade associations, trade unions and labor organizations to "consider the elimination of difficulties preventing constructive organization of industries." This would mean the "restoration of demo-

General Presidents

ARE YOU USING ALL THE POWER YOU'VE GOT?

"There are, in all of us, hidden reservoirs of power and of ability whose existence other people do not suspect. Perhaps we ourselves do not know that they are there. Perhaps we do not know that we have them, but we go along very comfortably without using them. We don't want to be bothered to dig down and find them. We hate to make an effort. Oh, what's the use! We're having a jolly good time as it is. Being bigger, or doing something that the world calls better, takes effort, even if it is only the effort of being different.

"Then, perhaps just out of pique, just to show that you can do what somebody says you can't, you *make* the effort. And the surprising result is this: you discover that the real satisfaction is not in showing somebody else that you can do a thing but in showing *yourself* what you can do."

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The President's Pages

DECISION

OLIVER vs. LOCAL 3

The rehearing in this issue shows the original charges, testimony and verdict not in keeping with each other and that the imposed penalty of expulsion is far from a constitutional reasoning distance of the verdict.

The one and only thing that clearly stands out in the maze of conflicting testimony is the fact that Local 3 did not receive certain permit monies that should have been collected. Oliver claims that all monies collected by him were turned over to the financial secretary. To this statement, the latter official makes denial and the issue resolves itself into a question of veracity as neither the former business agent nor the financial secretary can prove the existence of financial account sheets covering their many and various official financial settlements. This fact in itself in no way reflects upon the honesty or integrity of either of these brothers but heavily emphasizes the slip shod, careless manner in which they both have conducted their many official settlements.

The decision is that the charges as enumerated in the rehearing Oliver vs. Local 3 together with the penalty of expulsion be and here is nullified and that Brother Oliver be immediately restored to good standing membership and full privileges and that he be further requested to reimburse the treasury in amount of forty dollars ($40) which is approximately one half the sum Local 3 failed to receive for permits issued during the year 1925.

Fraternally,

Joseph A. Mullaney

General President

formal statements affirming Labor's right to collective action through representatives of their own choosing. Their law-making assemblies have stood for the eight-hour day, the highest wage that can be paid, one day of rest in seven, the prohibition of child labor and protection against occupational diseases, accident and unemployment.

Why is this? My only answer is that it is the loyal and inevitable expression by the modern church of that which led Christ to turn to the multitudes, and to become the passionate advocate of their welfare. That must

the American Federation of Labor who are members of churches or Christians in their convictions, the Federal Council followed a custom of years' standing. No reference to the open shop controversy, or administrative policies of the American Federation of Labor, were in mind at the time. It is always understood in these addresses that speakers will not be controversial, but will deal as far as possible with the spiritual and social aims of labor, which Labor holds in common with the Church. It is a good custom which should be continued. This is our first friction. In Boston, where 65 pulpits were opened

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ATTENTION

A recent tabulation by the A. F. of L. Organizers showed a few of our Locals not in affiliation with their respective State Federations, Building Trades Councils and Central Labor Councils.

It is the duty of our locals to be in full affiliation with all the legitimate State and Local Organizations and it is the desire of the General Executive Board that they do so.

The Asbestos Worker should and will receive as much support when properly affiliated as any other Building Trades Craft. He gets the benefit of the conditions created by Local and State concerted labor effort. He should not be a dead head on the train of labor progress. He should pay his fare.

Affiliate with your City and State A. F. of L. Central Bodies and do it quickly.

Fraternally,

Joseph A. Mullaney

General President

ATTENTION

On and after this date and until further notice our General Membership has official sanction to work on all operations of the Standard Asbestos Company's Kansas City Shop wherever situated OUTSIDE the thirty mile radius of Tulsa.

In connection with the same the Johns-Manville, Inc., agrees that all work it influences INSIDE the thirty mile Tulsa radius shall be executed by it by direct employment of our membership and that all work of the Standard Asbestos Company, its "preferred contractor" that it influences in territory OUTSIDE the Tulsa thirty mile radius shall be performed by good-standing members of our International Association.

Fraternally,

Joseph A. Mullaney

General President

ARE YOU USING ALL THE POWER YOU'VE GOT?

"There are, in all of us, hidden reservoirs of power and of ability whose existence other people do not suspect. Perhaps we ourselves do not know that they are there. Perhaps we do not know that we have them, but we go along very comfortably without using them. We don't want to be bothered to dig down and find them. We hate to make an effort. Oh, what's the use! We're having a jolly good time as it is. Being bigger, or doing something that the world calls better, takes effort, even if it is only the effort of being different.

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From Local Unions

NOTICE TO SECRETARIES AND CORRESPONDENTS—Items for the official columns of The Asbestos Worker should be prepared on a separate sheet and the style of the publication followed as closely as possible. Write as plainly as you can—especially proper names—using one side of the sheet only. All items must be in the hands of the Editor BY THE FIFTEENTH OF EACH MONTH preceding publication, to insure insertion in the issue following. The observance of the foregoing will tend to insure what is desired by all—promptness and accuracy in the publication of items submitted.

LOCAL No. 26, ROCHESTER

Editor "Asbestos Worker"

Dear Sir and Brother:

Enclosed you will please find a clipping from one of our daily papers, of a sermon preached here last Sunday in one of our churches by a minister whose congregation does not dictate the sermons he preaches. In my mind it is about the best I have ever heard or seen, and I think some others will agree with me. If you see fit or think it is worth while I would like to see at least part of it in the Journal:

"The church stands unalterably and unequivocally for her own freedom, she cannot be dominated by any class of men or be the advocate of any class," the Rev. Dr. Andrew Gilles said in his sermon yesterday in Third Presbyterian Church on "The Church and Organized Labor." Dr. Gilles reviewed the facts of the unpleasantness between several churches in Detroit and the A. F. of L. convention and after saying "the church by her very impartiality stands for the right of labor to organize," he closed by paying a tribute to the labor unions for their part in bringing about the progress of the past hundred years in which he said:

"It would be a distortion of the facts to claim that any one institution or group has brought about the changes between that day and this. Far-seeing and fair-minded employers have done much. An awakened public conscience has done much. But I am absolutely within the bounds of truth when I say that the greatest factor in the economic revolution which has made our nation the most prosperous on earth and our workingmen the best paid and the happiest is the labor union.

"It has dignified labor itself, making it an equal partner in the economic life of the race. It has pointed out hideous wrongs and inhuman conditions. It has aroused a dormant public opinion and flung it against entrenched evils. It has fought the exploitation of human beings.

"With all its faults and failures, all its sins and shortcomings, organized labor stands today an essential factor in our economic development, a necessary cog in our social machinery, our greatest present guarantee against a return to serfdom and slavery."

Work here at present is very good, with a bright outlook for at least six months. All our boys are working and a couple of out-of-town men here also. The members of Local 26 are very loud in their praise about the Journal since you have been handling it.

Fraternally yours,

A. COON, President Local No. 26

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Official Section

GENERAL OFFICERS

JOSEPH A. MULLANEY, President
15 Benham Street, Elmhurst, Long Island, New York
HENRY H. HOLLAND, Vice-President
4826 West Superior Street, Chicago, Ill.
E. A. JOHNSON, Vice-President
66 Walker Street, West Roxbury, Mass.
HENRY J. OLIVER, Vice-President
1371 West 89th Street, Cleveland, Ohio
THOMAS J. McNAMARA, Secretary-Treasurer
803 Holland Building, St. Louis, Mo.

Meeting Places of Locals and Addresses of Secretaries

No. 1—ST. LOUIS, MO.—Meets First and Third Tuesdays at 100 N. Grand Boulevard. Gus Schmitter, 3969 Maffit Avenue, Office, 803 Holland Bldg.

No. 2—PITTSBURG, PA.—Meets First and Third Thursdays, at McGeagh Bldg., 607 Webster Avenue. H. L. Klinger, 5624 Broad St., E. E.

No. 3—CLEVELAND, OHIO—Meets First and Third Tuesdays at 1355 Central Avenue. General Office, 1355 Central Avenue. Geo. McArthur, 9215 Birchdale Avenue.

No. 4—BUFFALO, N. Y.—Meets Second and Fourth Wednesdays at 48 West Eagle Street. L. Lines, 12 Olcott Place, Pine Hill, Buffalo, N. Y.

No. 5—LOS ANGELES, CALIF.—Meets First and Third Wednesdays at Labor Temple, 540 Maple Avenue. C. F. Bird, 1435 West 50th Street.

No. 6—BOSTON, MASS.—Meets First and Third Wednesdays at 3 Boylston Place. Oscar W. Palm, 386 Harrison Avenue. Office, 386 Harrison Avenue.

No. 7—SEATTLE, WASH.—Meets Second and Fourth Tuesdays at Labor Temple, 6th Avenue and University Street. T. E. Roe, 3815 West Myrtle Street. Send all mail to Labor Temple.

No. 8—CINCINNATI, OHIO—Meets First and Third Tuesdays at 1313 Vine Street. Charles Thomas, 633 Park Avenue, [illegible]port, Ky.

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No. 9—NORFOLK and PORTSMOUTH, VA.—Meets First and Third Tuesdays at Eagles Home, 703 Const Street, Portsmouth, Va. L. C. Green, 2212 High Street, Portsmouth, Va.

No. 10—NEW ORLEANS, LA.—Meets Second and Fourth Mondays at Benevolent Knights of America Building, 827 North Street. E. B. McGinnis, 3121 Chippewa Street.

No. 11—BALTIMORE, MD.—Meets Second and Fourth Tuesdays, Third Floor Gaiety Theatre, 419 E. Baltimore Street. S. Mohsberg, 225 North Monroe Street.

No. 12—NEW YORK CITY, N. Y.—Meets every Thursday at 230 East 58th Street. John F. Lalor, 230 East 58th Street. Office, 230 East 58th Street.

No. 14—PHILADELPHIA, PA.—Meets First and Third Wednesdays at Electricians' Hall, 1807 Spring Garden Street. James R. Mellon, 217 Hampshire Avenue, Audubon, N. J. Office, 1807 Spring Garden Street, Philadelphia.

No. 16—SAN FRANCISCO, CALIF.—Meets First and Third Wednesdays at Building Trades Temple, 14 Guerrero Street. Edward A. Dwyer, 526 Ashbury Street.

No. 17—CHICAGO, ILL.—Meets First and Third Tuesdays, at Fraternity Hall, 19 West Adams St. Arthur G. Anderson, 2744 North Albany Avenue. Office, Roosevelt Building, 179 West Washington Street, Room 506.

No. 18—INDIANAPOLIS, IND.—Meets Second and Fourth Thursdays at Plumbers' Hall, 312 East Washington Street. John Grob, Jr., 817 N. Hamilton Avenue, Indianapolis, Ind.

No. 19—MILWAUKEE, WIS.—Meets First and Third Fridays at 808 Walnut Street. William Sellman, 1268 30th Street, Milwaukee, Wis.

No. 20—TORONTO, CANADA—Meets Second and Fourth Fridays at Labor Temple. J. Cullen, 105 Bertmount Avenue, Toronto.

No 21—DALLAS, TEXAS—Meets Second and Fourth Tuesdays at Labor Temple. I. L. Coates, Route 2, Box 1055. Office 213 West 8th Dalbs.

No. 22—HOUSTON, TEXAS—Meets Second Wednesdays, Houston Labor Temple. A. C. Pasche, 707 Teetshorn Street.

No. 23—MONTREAL, CANADA—Meets First and Third Mondays at 417 Ontario Street, East. A. Padghan, 792 Evelyn Street, Verdun, Quebec.

No. 24—WASHINGTON, D. C.—Meets Second and Fourth Mondays at Trades Unionist Building, 720 5th Street, N. W. W. E. Grant, 1222 New Jersey Avenue, N. W.

No. 25—DETROIT, MICH.—Meets First and Third Mondays at Labor Temple, 274 High Street, East. Frank McElroy, 1032 1st Street.

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No. 26—ROCHESTER, N. Y.—Meets Second and Fourth Wednesdays at Carpenter's Hall, 113 W. Fitzhugh Street. Elmer J. Schleifer, 85 Turpin Street.

No. 27—KANSAS CITY, MO.—Meets Second and Fourth Wednesdays at Labor Temple. J. H. Thompson, 7036 Montgali Avenue.

No. 28—DENVER, COL.—Meets First and Third Mondays at Room 301, American Bank Building. J. A. Ahlstrom, 3625 Stuart Street.

No. 30—SYRACUSE, N. Y.—Meets First Sunday at Labor Temple. Charles Van Camp, 517 Carkon Street.

No. 31—PROVIDENCE, R. I.—Meets Third Wednesdays at 71 Richmond Street. Ernest St. Jean, 39 Arch Street.

No. 32—ESSEX AND HUDSON COUNTY—Meets Second and Fourth Thursdays at Union Labor Hall, 81 Academy Street, Newark, N. J. Edwin J. Dougherty, 245 N. Fourth Street, Newark, N. J.

No. 33—CONNECTICUT—Meets First Saturday at Trades Council Hall, Meriden, Conn. Charles R. Soelch, 30 Baldwin Street, New Haven, Conn. C. W. Sickels, 16 Notkin Street, New Haven, Conn., Business Representative.

No. 34—MINNEAPOLIS and ST. PAUL, MINN.—Meets Second and Fourth Wednesdays at 601 4th Avenue, South. Fred H. Berkhahn, 3301 Cedar Avenue.

No. 35—YOUNGSTOWN, OHIO—Meets First and Third Thursdays at Labor Hall, S. Hazel Street. E. D. Swan, Box 83, W. S. S.

No. 36—PORTLAND, ORE.—Meets First and Third Thursdays at Labor Temple. C. H. Roland, 1424 Macadam Street, Portland, Ore.

No. 38—WILKESBARRE, PA.—Meets Second and Fourth Mondays at Labor Temple, 41 East Market Street. S. G. Zeigler, 48 South Main Street.

No. 39—OMAHA, NEB.—Meets Second and Fourth Wednesdays at Labor Temple, 19th and Davenport Streets. J. H. Portwangler, 3670 Paxton Blvd.

No. 40—ALBANY and TROY, N. Y.—Meets First and Third Saturdays at 96 Grand Street, Albany, N. Y. J. Wickersheim, 96 Grand Street.

No. 42—WILMINGTON, DEL.—Meets Second and Fourth Mondays at Labor Temple. Harry E. Mahan, 9th West Avenue, Holloway Terrace, New Castle, Del. William B. Davis, R. D. No. 1, Box 104, New Castle, Del.

No. 43—SPRINGFIELD, MASS.—Meets Second Tuesday at Labor Hall, 21 Sanford Street. C. R. Johnson, 141 Lincoln Road, Longmeadow, Mass.

No. 44—COLUMBUS OHIO.—Meets First and Third Fridays at 50½ West Gay Street. George E. Neil, 73 Guilford Avenue.

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No. [illegible] TOLEDO, OHIO—Meets First and Third Wednesdays at Labor Temple, Volney Hall, 2529 Erie Street. Al. Baumgartner, 2328 Avondale Avenue.

No. 50—TACOMA, WASH.—Meets First and Third Thursdays at Eagle Hall, 13th and East Street. Z. L. Wade, P. O. Box 1361.

No. 51—LOUISVILLE, KY.—Meets First and Third Fridays at Union Labor Temple, 2nd and Market Streets. George H. Dreher, 646 North 23rd Street.

No. 52—DULUTH, MINN.—Meets First and Third Wednesdays at 22 East 1st Street. Joseph Jentoft, 2332 West 3rd Street.

No. 64—TULSA, OKLA.—Meets First and Third Sundays at Carpenters' Hall 5th and Cincinnati Streets. George E. Kopp, General Delivery.

No. 70—MARE ISLAND SHIP YARD, VALLEJO, CALIF.—Meets Fourth Tuesday, Labor Temple. Frank Carver, 123 Florida Street.

No. 71—SACRAMENTO, CALIF.—Meets First and Third Tuesdays at Labor Temple, 8th Eye Street. M. H. McDonnell, Box 1056.

No. 72—BREMERTON, WASH., NAVY YARD—Meets Third Wednesday at Labor Temple, 440 Burwell Street. L. W. Brewster, P. O. Box 566, Bremerton, Wash.

No. 73—PORTLAND, ME.—Meets Fourth Wednesday at 9 C Street South, Portland, Me. Paul G. Honstvet, 850½ Middle Street, Bath, Me.

No. 74—DES MOINES, IA.—Meets Second and Fourth Tuesdays at Labor Temple, 106 6th Avenue. William Wood 1605 Walnut Street.

No. 75—SOUTH BEND, IND.—Meets First and Third Mondays at 124 North Main Street. John Hermeling, 503 West La Salle Street.

To Officers of Locals

In order that this Directory may always be up-to-date and accurate in all particulars, please forward immediately any changes in or additions to same, to the Editor.

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