The Asbestos Worker

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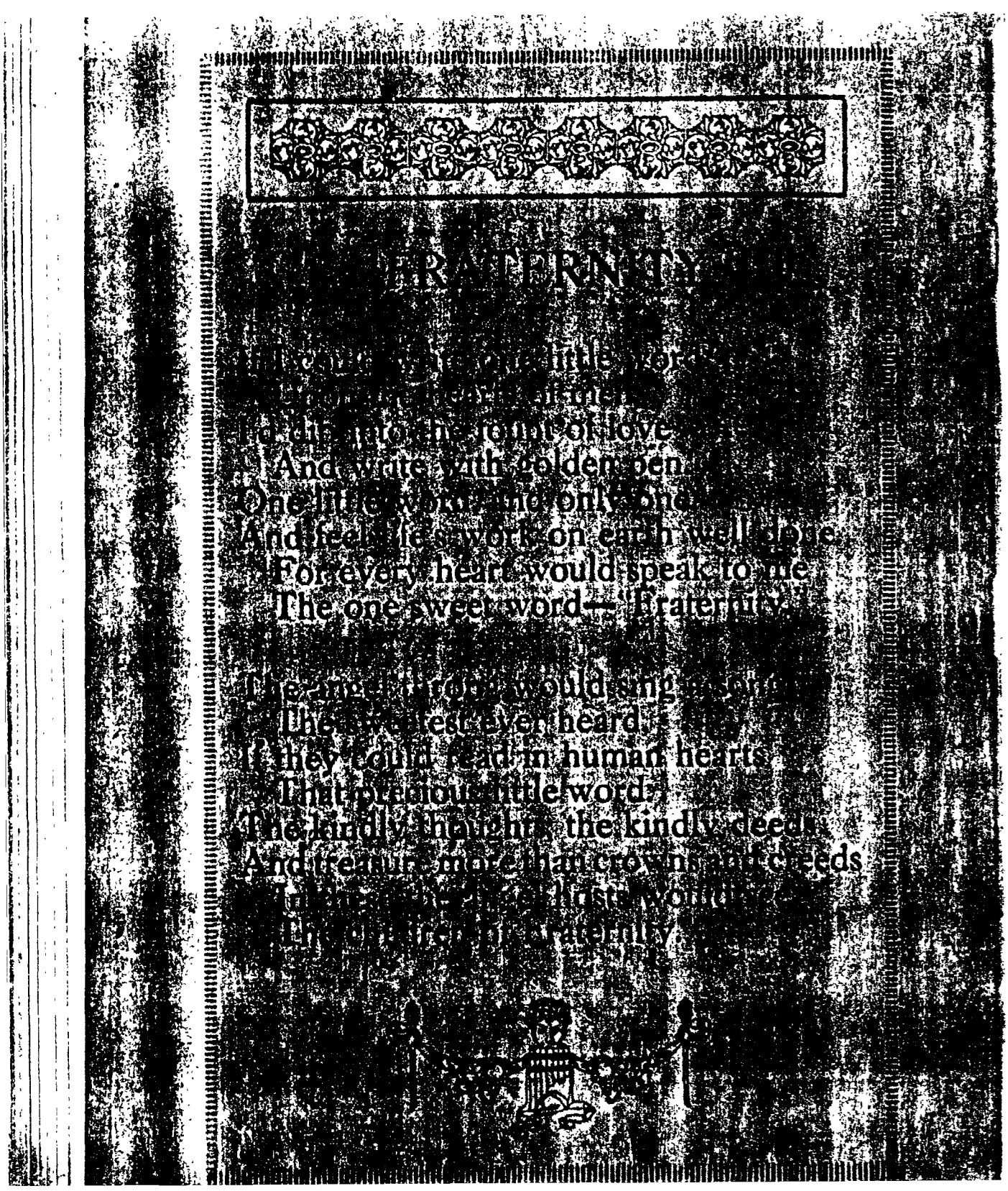


Official Journal of, and Published by the International Association of Heat and Frost Insulators and Asbestos Workers

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The Asbestos Worker

E. A. JOHNSON, *Editor and Publisher*
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THE ASBESTOS WORKER

VOLUME SIX AUGUST, 1927 NUMBER EIGHT

Dedication of the Business School

THE new buildings of the Harvard Business School were dedicated on Saturday, June 4. The exercises began at 11 o'clock in the morning and, after an interim for luncheon, went on at 2.30 in the afternoon; they were held on the north side of the Baker Library, where a platform had been erected, facing seats for the several thousand people who had gathered to witness the ceremony and listen to the distinguished speakers.

In the morning, Mr. George F. Baker, whose generosity made the new plant possible, formally presented the keys of the buildings to President Lowell and the latter responded in behalf of the University. At the morning exercises, also, Mr. Owen D. Young, chairman of the board of the General Electric Co., made the principal address of the day.

Mr. Young's address, given at the morning exercises, is here printed:

Mr. Young's Address

One cannot stand here this morning charged with the duty of reflecting, even in the smallest measure, the thoughts and feelings of this distinguished company, without first expressing our gratitude to Mr. George F. Baker for his generous gift to the service of business education. This day, business and scholarship join in their thanks to him.

If I were to speak for men of business, which I am none too well qualified to do, it would be to express gratification that business is recognized at last as a profession, and, being so recognized by Harvard, becomes a learned profession. If I were to speak for men of learning, which I am less qualified to do, it would be to express satisfaction that scholars are now to find their way to the market-place as they have heretofore to the pulpit, to the law courts, to the hospital, and to the forum. Not only will scholars go into our factories and exchanges, but men trained in business will go back into the halls of learning. No more inspiring example of that could be had than the return of Mr. Wallace B. Donham to Harvard to become the Dean of this School of Business Administration. We also express our thanks and our congratulations to him.

We have come to Harvard today, Mr. President, to dedicate these magnificent buildings to the training of men for business just as other groups in other times have come here to dedicate other buildings to the training of men for the ministry, for the law, for medicine, for engineering, and for other professions. Looking backward, one wonders why our visit for this purpose has been so long delayed. Why is it that the Harvard School of Business Administration was not

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founded until 1908 and not adequately housed until this hour?

The Medical School was established in 1782, the Law School in 1817, and a Divinity School in 1819. The education of the ministry, however, may be said to have been a prime object of the foundation itself, and the chief effort of its earlier years. The founders of Harvard said that they "dreaded to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." Is one to conclude that Harvard was fearful of an illiterate ministry of religion in 1636 and was not apprehensive of an illiterate ministry of business until 1908? That could hardly be so because her own graduates in increasing numbers for half a century had been eschewing the ministry to enter business. It may be that with the decline of her graduates in the ministry, Harvard sought an equivalent vice, as Charles Lamb, when he gave up smoking, wrote Tom Hood that he sought a "quid pro quo."

Since 1840, the proportion of college graduates entering the ministry has been steadily declining, and during that period the percentage of those entering business or commercial pursuits has rapidly increased. In the class of 1896, 35 per cent. entered business, and in 1916, over 55 per cent. The enlarging field of business with its widening intellectual horizon and its enlarged geographical reach was making its appeal to Harvard men. It stretched their minds — it stimulated their imagination, and it provided satisfactory financial rewards. Harvard was compelled, if she wished to control her product to the ultimate consumer, to take account of business education. And now on each Commencement Day, she awards degrees in business administration, in the happy phrase of President Lowell: "The oldest of the arts and the newest of the professions." It is to the service of that newest of the professions that we dedicate these imposing buildings. They have been made beautiful and useful by the men who planned them. They have been made an inspiration by the man who gave them, because he is the greatest living master of the old art and the best example for the new profession.

The Graduate School of Business Administration is open not only to the sons of Harvard, but to the graduates of other colleges who wish to add the excellence of Harvard's special training and the glory of her name to their own degree. Seven hundred students from 180 colleges, representing 44 States and 13 foreign countries, have responded to the invitation to take her training in the field of business. That is not only a compliment to Harvard —it is a tribute to business. I make no apology for our devotion to business. It represents for the majority of our people the major activity of life. It is more than production. It is more than trade. It is more than transportation and finance. It is more than all of them together. It has made history. It has created law. An eminent jurist has said: "Long before the State arose from its couch, in the morning twilight of history, trade had already completed a good part of its day's work. While the States were fighting one another, trade found out and levelled the roads that lead from one people to another, and established between them a relation of exchange of goods and ideas; a pathfinder in the wilderness; a herald of peace; a torchbearer of culture." I like to recall Motley's statement that there ought to be a banner over Castle Island inscribed—"No admission except on business."

One of the world's most ancient record says: "In the Western Sea there is a market where an agreement exists between buyer and seller that if one comes the other goes. The seller first spreads out his goods; afterwards the purchaser spreads out the equivalent, which must lie on the side of the articles for sale till taken by the seller, when the objects purchased may be carried off." What a fascinating pic-

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ture of the early dawn of trade—the representatives of two tribes, each with their own products, advancing slowly, carefully, suspiciously even, toward each other—not for the purposes of war, but for the peaceful exchange of goods. The more daring adventurer walks out into the open area between the lines, deposits an article there, and then slowly retires. Watchfully, with anticipation, he awaits the advance of someone from the other side. At last one emerges, brings his article, and places it beside the first, and retires. A seller and a buyer have come out of the darkness of barbarism into the advancing light of civilization. The seller must now elect which article he will take. If it be not his own, a trade has been made, and the advance of human relations has begun. Trust has been substituted for suspicion; self-restraint has taken the place of uncontrolled acquisitiveness; a code of morals and of law will emerge; and, last but not least, a sportsmanship, recognizing with a sense of honor the rules of the game, will come into being.

Trade will now invent its own complicated tools, such as transportation, currencies, banking, and insurance. What is much more important, a new state of mind will arise. Producers who once made only what they themselves wanted will, for the first time, be thinking of what the other fellow wants. As a matter of self interest, men will be trying to put themselves in the other fellow's place and acquire his point of view. That will be the first great step, as it is, in my judgment, the last word, in all human relations, whether they be between members of our own family or between the greatest nations of the world.

Judging from the records of history and our present day practice, silent negotiations did not long continue. Dialects were broken down. Communications were established, and even the law was compelled to recognize that "traders' talk" was a special kind of conversation in which it was necessary to make allowances for the natural enthusiasm of the seller and the coldness of the buyer. Principles of business were developed and recorded. It was these principles of business and the customs of merchants which became the basis of much of our law.

"Every man knoweth," said Gerard Malynes in his "Lex Mercatoria", published in 1622, "that for manners and prescriptions, there is great diversity among all nations; but for customs observed in the course of traffic and commerce, there is that sympathy, concordance, and agreement, which may be said to be of like condition to all people, diffused and spread by right reason, and instinct of nature consisting perpetually. And these customs are properly those observations which merchants maintain between themselves, and if these be separated from the law of nations, the remainder of the said law will consist of but few points."

Harvard at the beginning of her career may have taught the principles of business as a part of her education for the ministry. It was at this very time that John Cotton, the patriarch of New England, one of the committee of twelve appointed by the General Court to draw up a plan for the College, a member of its first Board of Overseers, and a preacher to the students, was laying down correct principles of trade.

Captain Robert Keayne, one of Boston's most prominent merchants and the founder of her Town House, was complained of for oppression in the sale of foreign commodities, and, after the court had censured him, the church of Boston called him also in question, "where," according to Winthrop, "Keayne did (as before he had done in the court), with tears, acknowledge and bewail his covetous and corrupt heart, yet making some excuse for many of the particulars which were charged upon him, as partly by pretense of ignorance of the true price

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of some wares, and chiefly by being misled by some false principles.

These things gave Mr. Cotton in his public exercise the next lecture day to lay open the error of such false principles and to give some rule of direction in the case. Some false principles were these: (1) That a man might sell as dear as he can and buy as cheap as he can. (2) If a man lose by casualty of sea in some of his commodities, he may raise the price of the rest. (3) That he may sell as he bought though he paid too dear, and though the commodity be fallen. (4) That as a man may take advantage of his own skill or ability, so he may of another's ignorance or necessity. (5) Where one gives time for payment he is to take recompense of one as of another."

John Cotton said that the true rules for trading were these:

"(1) A man may not sell above the current price, i.e., such a price as is usual in the time and place and as another (who knows the worth of the commodity) would give for it, if he had occasion to use it . . . . '(2) When a man loses on a commodity for want of skill, he must look at it as his own fault or cross and therefore must not lay it upon another. (3) Where a man loses by casualty of sea, it is a loss cast upon himself by providence, and he may not ease himself of it by casting it upon another; for so a man should seem to provide against all providences, that he should never lose; but where there is a scarcity of a commodity there men may raise their price; for now it is a hand of God upon the commodity and not the person." Evidently in those days the ministry assumed, with the acquiescence of men of business, to lay down rules of business conduct.

A few years ago I remember that a group of ministers endeavored to lay down some principles for the control of labor by employers. Their action was quickly resented, even by business men willing to comply with the rules, with an indication that preachers had better confine themselves to their own business. To me the interesting feature of these two excursions of the ministry in the field of business, some three hundred years apart, is that in the case of Keayne, his infraction of business standards was treated as an individual delinquency, and John Cotton laid down his rules of business, not for the welfare of business, but as a guide in the matter of ecclesiastical discipline. So far as I know, no business man resented John Cotton's action. He kept strictly within his own field. In the later incident to which I referred, a group of ministers, not one, undertook to lay down rules for business, as business. Such rules were not in any way connected with church discipline, nor was an infraction of them to be considered as a basis for excommunication. It was the volunteer effort of a group of men of one profession undertaking to lay down rules for the guidance of a group of men in another. It was natural that such volunteer advice, even though sound, should be rejected and resented.

The interesting point, however, is that in the later instance an individual was not being tried on a particular transaction. A group was being indicted for a common practice. Unconsciously, in the minds of all, business was taking on the elemental quality of a profession, that is, standards for group action. The old art was passing to the new profession.

But why this new profession of business? The old art had functioned long and well. Under it each man ran his business as he pleased, subject only to the law of the land and the moral restraints existing in the community in which he lived. Business was simple—it was individual—it was done only in a limited area—mostly in the small community. Any infraction of the rules of the law, or of the church, or of the principles of business, was quickly recognized and generally known. The community could and did, in those days, discipline the in-

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dividual man of business effectively. No one could maintain his goodwill and profess one thing in church on Sundays and practise another thing in his business on weekdays. Public opinion joined the law and the church as the censors of business conduct.

Then the area of business operations widened. The products dealt in became highly specialized and technical. A man could not sell a spavined horse as sound in his own community without penalty, but he could sell a spavined motor as sound in some other community, perhaps indeed half way round the world, without being quickly discovered at home. Even if discovered, the penalty was not so great. The sale of a spavined horse to one of his own community may have been a moral delinquency. The sale of a spavined motor to people quite unknown may have been regarded locally as a clever piece of business. The church became increasingly powerless, and local public opinion might well be not too critical of a man who brought wealth from other places to his home community, especially if he contributed to the local hospital and was otherwise generous in its distribution. In a word, the widening area of business and the highly specialized character of the goods outstripped all local sanctions and tended to leave the individual free from restraints except those of the law. Now the law is not a satisfactory censor. It functions in the clear light of wrong doing—things so wrong that the community must protect itself against them. Set over against the law on the opposite side is the clear light of right doing—things which are so generally appealing to the conscience of all that no mistake could be made no matter how complicated the business. The area of difficulty for business lies in the penumbra between the two. When business was simple and local, it was fairly easy for local public opinion to penetrate the shadowed area. When business became complicated and wide spread, it was in this area that all restraints were removed. It was in this shadowed space that troublesome practices were born. It was from acts here that suspicions of business arose. It was the loss of these normal restraints which caused business to suffer. Men of character began to realize that the success of their business depended not alone upon what they did, but, in some measure, what others in the same line of business did. They began to form trade associations, first, merely to promote acquaintance, and to create morale in the organization which would, in a sense, be a substitution for the public opinion of the local community in the earlier days. Gradually through these organizations codes of conduct are being developed, and rules are emerging to enforce standards both as to character of goods and methods of trading, which are designed to afford proper protection to the members of the organization and for the better service of society. It is these self-imposed rules designed to enforce standards on the entire group engaged in similar business that is the distinguishing mark of the new profession. In fact, products have become so highly technical and the rules of business so complicated, that it is difficult, if not impossible, for any one other than business men, and for the most part only those in the same line of business, to sit in judgment on unfair practices which the law cannot well reach and which the church cannot well understand. Indeed as a disciplinary force in the complexities of modern society, a profession of business with many specialized subdivisions should be welcome to all.

Let me say, however, that so far as the public is concerned, organized business has been quick to take the advantages of group action, but has been slow to assume group responsibilities. Too frequently business men have acquiesced, even if they did not participate, in objectionable practices until an outraged society compelled amateurs to interfere. The amateurs were frequently in the legislature, and

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unwise laws were enacted. Legislatures reached out for abuses they could readily observe but the causes of which they did not fully understand. Frequently the laws over-reached themselves, and from the standpoint of society did more harm than the evils they were intended to correct. It is to be hoped that within these walls, research in these fields will not only inspire business men to adopt standards acceptable to the public conscience, but will also furnish the information on which wise laws may be drafted and wise decisions made. Many business associations need the benefit of such research today. Many are doing their best, not only to discipline their own members, but to set up standards which will be helpful to all. No one has recognized the benefit of trade associations or done more to develop them in proper lines than the present Secretary of Commerce, Mr. Herbert Hoover.

As business widened in area it increased in size. It was no longer possible for one man to be the whole business. His capital was not enough—his labor was not enough—his knowledge was not enough. For the individual, we substituted the partnership, and finally, as the enterprise grew, we displaced the partnership with the modern corporation. Into those we have brought together larger amounts of capital and larger numbers of workers than existed in cities once thought great. We have been put to it, however, to discover the true principles which should govern their relations. From one point of view, they were partners in a common enterprise. From another, they were enemies fighting for the spoils of their common achievement. In dealing with this problem, there has been much misunderstanding and frequently want of sympathy. The organization has not always functioned well, and even today in that field we have great problems yet unsolved.

Gradually we are reducing the area of conflict between the two. Slowly we are learning that low wages for labor do not necessarily mean high profits for capital. We are learning that an increasing wage level is wholly consistent with a diminishing commodity price level. We are learning that productivity of labor is not measured alone by the hours of work, nor even by the test of physical fatigue in a particular job. What we need to deal with are not the limits to which men may go without physical exhaustion, but the limits within which they may work with zest and spirit and pride of accomplishment. When zest departs, labor becomes drudgery. When exhaustion enters, labor becomes slavery. Zest is partly a matter of physical condition, but it is also largely influenced by mental reaction. These are common to all of us in every position. Are we doing well with our lives? Are we providing for our families—not merely clothes and food and shelter while we are working, but an insurance of them when our working time is ended either by age, disability, or death? Are we providing more cultural opportunities for ourselves and our children? In a word, are we free men? Here in America, we have raised the standard of political equality. Shall we be able to add to that, full equality in economic opportunity? No man is wholly free until he is both politically and economically free. No man with an uneconomic and failing business is free. He is unable to meet his obligations to his family, to society, and to himself. No man with an inadequate wage is free. He is unable to meet his obligations to his family, to society, and to himself. No man is free who can provide only for physical needs. He must also be in a position to take advantage of cultural opportunities. Business, as the process of coördinating men's capital and effort in all fields of activity, will not have accomplished its full service until it shall have provided the opportunity for all men to be economically free.

I have referred elsewhere to the

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cultural wage. I repeat it here as an appropriate term with which to measure the right earnings of every member of a sound society competent and willing to work.

Zest in labor is influenced by another mental reaction well known to us all but too frequently neglected. Is a man working for himself or is he a hired man? It has been assumed that with the evolution of business into large organizations, it was necessary to increase the percentage of hired men. That feeling was encouraged by our old habit of thinking. Capital was the employer buying labor as a commodity in the cheapest market and entitled to all the profits of the undertaking. Managers were considered the paid attorneys of capital to devise ways and means to squeeze out of labor its last ounce of effort and last penny of compensation. Is it any wonder that in this land of political freedom men resented the notion of being servant to a master? Capital justified its action on the plea that it took all the risk. Many men, however, knew from their own experience that they also took a risk in this common business undertaking. With the greater division of labor, it was essential that a man be trained for a highly specialized job. In order to obtain the benefit of his training, he had to take employment in a plant which could use it. He accordingly moved into that community. He bought his home—he made his friends—he established his family and social connections. All of his relationships in life were there. If that business failed and the plant were closed, it was not alone the invested capital which suffered. That man, if no other job in his highly specialized field existed in the community, must move. His home must be sold, his ties broken, and perhaps too late in life he must attempt to take up again the forming of new friends elsewhere. Is it any wonder that he resented the notion that capital takes all the risks?

Fortunately, we are making great progress in America in these difficult relationships. We are trying to think in terms of human beings—one group of human beings who put their capital in, and another group who put their lives and labor in a common enterprise for mutual advantage. We are learning as one result of our widespread prosperity that the human being who puts his capital in is no longer the gentleman of the cartoonist in need of fat-reducing exercises. It is rather the lean school-teacher, the small merchant, the carpenter, the blacksmith, who are trying to conserve and increase their surplus earnings as a guaranty fund against disaster. Or if it be not them directly, then it is most likely to be the insurance company and the savings bank which is investing the savings of millions of our people of all classes in the capital of widely diversified concerns. We think of managers no longer as the partisan attorneys of either group against the other. Rather we have come to consider them trustees of the whole undertaking, whose responsibility is to see to it on the one side that the invested capital is safe and that its return is adequate and continuous; and on the other side that competent and conscientious men are found to do the work and that their job is safe and their earnings are adequate and continuous. Managers may not be able to realize that ideal either for capital or labor. It is a great advance, however, for us to have formulated that objective and to be striving toward that goal.

Perhaps some day we may be able to organize the human beings engaged in a particular undertaking so that they truly will be the employer buying capital as a commodity in the market at the lowest price. It will be necessary for them to provide an adequate guaranty fund in order to buy their capital at all. If that is realized, the human beings will then be entitled to all the profits over the cost of capital. I hope the day may come when these great business organizations will truly belong to the men who are giving their

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[illegible] their efforts to them. I care not in what capacity. Then they will see capital truly as a tool and they will be all interested in working it to the highest economic advantage. Then an idle machine will mean to every man in the plant who sees it an unproductive charge against himself. Then every piece of material not in motion will mean to the man who sees it an unproductive charge against himself. Then we shall have zest in labor, provided the leadership is competent and the division fair. Then we shall dispose, once and for all, of the charge that in industry organizations are autocratic and not democratic. Then we shall have all the opportunities for a cultural wage which the business can provide. Then, in a word, men will be as free in cooperative undertakings and subject only to the same limitations and chances as men in individual businesses. Then we shall have no hired men. That objective may be a long way off, but it is worthy to engage the research and efforts of the Harvard School of Business.

The fact that such a condition is not here today is not chargeable, as so often alleged, to the selfishness or dominance of capital. It is not due to the fact that capital seeks to enslave labor. It is not due to the fact that the workers together have not adequate resources to margin the capital which they seek. It is due, in my judgment, solely to the unwillingness of men to assume responsibility and take a risk in such a cooperative undertaking. Most men yet prefer a fixed income without risk to a share in the profits of the enterprise with the responsibility which that involves. Gradually, however, we are making our advance. Men are becoming both wage earners and investors. As workers, they seek the most for their labor. As investors, they seek the largest returns from their capital. The ownership of great concerns, under the impetus of our present prosperity, is being widely spread, and in some instances is largely held by the workers themselves.

Then, too, we must deal with this question of unemployment, which I regard as the greatest economic blot on our capitalistic system. There is no answer except that the managers of business have not yet learned how to make their system function so that men willing and able to work may do so. There is no limit to the consumption of the world. It is only limited in its individual compartments. We can go on forever increasing production and enjoying the benefits of that production if we learn how to adjust production to our consumptive needs. We cannot eat more than so much bread or meat. We cannot wear more than so many clothes, and so we may have over-production in individual lines. But there are innumerable wants of men yet unserved, and, as long as culture grows, these wants will outrun our capacity to produce the things to satisfy them. The world does not owe men a living, but business, if it is to fulfill its ideal, owes men an opportunity to earn a living. Any system which breaks down at that point challenges the best that there is in the Harvard School of Business Administration, whether they be professors or students; and all men of business everywhere should give them aid and sympathy in their attempt to solve this most distressing problem.

It is important, too, that the ministers of our business, like the ministers of our churches, should appreciate their responsibility. The leaders of our business are in large measure the trustees of our opportunities. In the effort to expand these opportunities business has traversed the geographical areas of the world. She has explored its most remote corners to locate new materials and new markets. No unknown place of any consequence, in the geographical sense, is left on this globe. What opportunities then are ahead? Why is this trusteeship of business so important? It is so because there are new explorers at work, bringing into the area of possible business operation fields vast-

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ly greater than any geographical explorers found. I refer to the research workers in pure science, who are pushing back the horizon and vastly enlarging our fields of knowledge. New materials are being put into our hands from the most unexpected as well as most commonplace quarters. New forces, heretofore undreamed, are shown to be available.

I can see a picture of these adventurers in pure science moving out into unknown fields as the great geographical explorers set sail for unknown lands. Following them are the applied scientists learning how to use the new forces just as the early settlers followed the old adventurers. Finally, business organizes itself to harness those forces and put them to work just as business built itself on the simple activities of our forefathers. Never were opportunities so great as now. Never did unexplored areas seem so vast. Never was there a more responsible trusteeship needed for the discovery of new opportunities or for the administration of the existing powers. We need today more than ever before men to administer this trust, who are not only highly skilled in the technique of business—men who have not only a broad outlook in history, politics, and economics—but men who have also that moral and religious training which tends to develop character.

Harvard is to be commended for requiring as a basis of entry to this School a cultural qualification. In no other profession, not excepting the ministry and the law, is the need for wide information, broad sympathies, and directed imagination so great. Who can say that this may not foreshadow the time when similar qualifications, evidenced by a certificate from this or like institutions, shall be required of men who desire to enter on a business career, especially in the responsible fields of management and administration.

What I have said as to the deficiencies of business is not in any spirit of criticism of the motives or activities of men who have gone before or of the men who are administering it now. I say it only for the purpose of recognizing certain problems which will challenge the young men who are coming on. No one has a higher regard than I for the accomplishments of the men who have set up and are leading our great organizations of business in this country. They have accomplished much, but not all. They, were they here, would be the first to say so. It is those things which remain undone which we must frankly face and earnestly endeavor to correct. To shut our eyes to the broader interests and responsibilities of business may have been an attribute of the individualism of the old art. It must be the warning to the group action of the new profession. I am sure we could serve Mr. Baker no better than to assure him that the Harvard School of Business will do its utmost to guard against an illiterate ministry of business when our present ministers shall lie in the dust.

Today the profession of business at Harvard formally makes its bow to its older brothers and holds its head its older brothers and holds its head high with the faith of youth. Today we light the fires in the temple which it is the trust of Harvard to maintain and from which may be renewed through generation after generation the high ideals, the sound principles, the glorious traditions, which make a profession. Today and here business formally assumes the obligations of a profession, which means responsible action as a group, devotion to its own ideals, the creation of its own codes, the capacity for its own discipline, the awards of its own honors, and the responsibility for its own service.

You can buy a man's labor but not his good will. You have to win that by deserving it.

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"Dry Ice"

THE waste product of heating and steam power plants and of various fermentative processes, carbon dioxide, has recently attained new importance in the refrigeration field. Its use in solid form under the name of "dry ice" is not to be confused with the well-established process of using the gas as the working fluid in the usual type of compression refrigerating system. All machinery at the point of consumption is eliminated and solid blocks of the dry ice are used in much the same manner as ordinary ice.

Certain important differences, however, between the "dry ice" and ordinary ice make it peculiarly adaptable to special conditions. Instead of melting to a liquid, it evaporates directly to a gas, so that it is always dry and clean. Its "melting" or rather evaporating temperature is 146° F. lower than that of ordinary ice, so that products which require to be frozen can be kept so without addition of salt. One pound of "dry ice" has twice the refrigerating capacity of a pound of ordinary ice. Finally, the gas has a slight germicidal property which might be useful in certain cases.

Food Transportation

The most obvious use for this material would appear to be in connection with the transportation of perishable food products which must be kept frozen. The present cost of "dry ice," 5 cents per pound wholesale, is only about three times the cost of an ice and salt mixture, counting the additional handling cost on the latter, while the low temperature, cleanliness and increased capacity available in a car will in many cases so far offset this as to show a handsome profit.

A second use is in shipping small quantities of such products as fish and ice cream to distant points. This field is being actively developed to the great advantage of retailers of these products.

The development of "dry ice" will be of great value to science and medicine by furnishing a convenient source of refrigeration far colder than ice, and far cheaper than liquid air, which is at present indispensable in many lines of research. It is also possible that a number of important chemical processes, which have hitherto been restricted to laboratory operation by the high cost of producing and maintaining very low temperatures, will be made commercially practicable on a large scale.

Dry ice cannot be expected to replace the older methods of refrigeration to any appreciable extent, but as a supplement to them, it promises to find an important field of its own in which to extend the usefulness of refrigeration.

AN article on the exploitation of labor through non-payment of wages shows that the defrauding of wage earners by careless or dishonest employers continues to be a serious evil. Many of the State labor bureaus devote much time and energy to handling wage claims of employees and reports to the Bureau of Labor Statistics on this subject show that in 1926 in 16 States, which furnished satisfactory data, the wage claims settled only after the intervention of the State labor officials numbered 23,400 and the wages collected amounted to $1,216,000. Although some of these claims arose through misunderstanding on the part of employees, many were cases of intentional fraud.

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Employers Paternal Schemes Are Shaky

THE paternalism of employers is shaky and trade union predictions are being verified.

This paternalism developed following the World War. Company "unions" were formed and profit-sharing and pension plans were extended.

Fantasy and autocracy, propagandists and yes-men were enthusiastic over the new (?) system that would usher in an "industrial democracy" and end organized labor.

The paternal plans were so simple. Gentility and contentment would replace militant trade unionism and the workers' reward would be a matter of bookkeeping.

The hopes are fading. The picture has lost its power to charm.

The company "union" is discredited. The public is no longer fooled by this boss controlled machinery.

The employers' profit-sharing scheme to control workers has been outlawed in Massachusetts by the Supreme Court of that State.

The court holds that employers cannot be the sole judge in a dispute with employes over profit-sharing. This decision gives the workers a voice. The fear of litigation will cause less discussion on the value of a scheme that is intended to hold workers to their task on a promise of dividing profits that scientific bookkeeping fails to conceal.

Employers' old-age pension systems are also under fire.

The recent disillusion of employes of the Morris packing plant, Chicago, shows how slender is the pension hope for workers who refuse to organize and who depend upon promises rather than upon themselves.

The Morris employes refused to aid in raising wages. For many years they were confident that that corporation would aid them in old age. The plant was taken over by the Armour Packing Corporation and the pension was abolished. The employes failed to secure relief in the courts, and their experience is an object lesson to other trustful non-unionists.

The Pennsylvania Commission on Old Age Pensions, appointed by the governor, under authority of the State Legislature, has made a searching study of old-age pensions.

The commission reports that of the approximately 400 plans in industrial establishments of this country, practically all of them are financially unsound. No provision is made for meeting obligations that will increase as the number of aged workers increase.

This means ultimate repudiation or selling out, as did the Morris concern. In either event, the worker is thrown on the street in his declining years.

In reviewing this report, the Monthly Review, issued by the United States Bureau of Labor Statistics, makes this significant comment:

"The plans in general amount to little more than a promise that 'if everything goes right, and you do nothing wrong all your life and stay with us till you get old, and if, when the time comes, we can afford to do it and still think you are deserving, we may grant you a pension such as we shall then think proper.'"

Labor can add nothing to these indictments.

Paternalism is as old as humanity, but in every period are found those who believe a system that destroys independence and makes fawners of men will thrive under a new and attractive title.

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Brunnsvick

CAROLINE SCHLEEF

IN the summer of 1926, Brunnsvik Folkhogskola in Sweden celebrated its twentieth anniversary at the midsummer festival—one of the great national holidays, and dedicated at Brunnsvik to the reunion of all former students. Anyone who has shared in the busy, splendid life of the Swedish folkhogskolor, knows that these reunions are a link with all that is bright, and fine and hopeful in the lives of the working people of the country. But this year's festival meant more than a gathering of old students at Brunnsvik. It marked a victory through a long struggle toward a firm foundation and an assured future. Not that Brunnsvik has "arrived" and can sit back to mark time by an accomplished standard, but that Brunnsvik has won the right to go forward to new tasks, unhampered by the upheavals of its early career. The spirit of Brunnsvik is essentially the pioneer spirit, and it is the future possibilities rather than past accomplishments that make it one of the most interesting and important institutions of its kind in Sweden today.

The question is frequently being asked, "What is the future of the folkhögskola?" Has it served its purpose? Is it just measuring its work by the standard of the early schools started over fifty years ago, in the interest of the newly enfranchised peasant population? Is it an outworn institution out of place in a more industrialized society? Is the new movement of workers' education, with its network of study circle and lecture course spread over the entire country, an adequate substitute? These are vital questions, and that they are being discussed within the folkhögskolor themselves, is a healthy sign. It reveals a capacity for self-criticism which tends to keep them on the alert for new problems and new needs.

The story of Brunnsvik's activities affords an excellent illustration, though not by any means the only one, of an answer to some of these questions.

The school is situated on the shores of Vessman lake in the mountains of Dalarne, in a district devoted to mines and forest industries; about six hours by train from Stockholm. The natural beauties of its surroundings make it an ideal spot for a workers' school. The students have always been drawn largely from the industrial groups, and here are forests, lakes and hills, beauty and quiet, and a temporary freedom from factory and workshop, mill and mine. Here, too, is time and the atmosphere for study away from the struggles and the cares of their every-day life.

During these twenty years Brunnsvik has grown from a tiny house of four rooms to the present large grounds with well-grouped buildings, consisting of the school proper with lecture halls, library, laboratory and study rooms; three buildings for living quarters for the students; another for instructors and the office; a dining hall and kitchen. The home of Rector Hugo on the very edge of the lake completes the plant. The spring of this past year, the long desired and hoped-for Swedish bath-house was built, a gift of the Landsorganization. Bit by bit the school adds to itself the necessary equipment.

The institution was founded by two well-known artists, Dr. Karl Erik Forsslund and Ankacrona, and a teacher of a workers' migratory school for that district, all of whom

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were sympathetic toward the spiritual awakening of young labor in particular in the early years of the twentieth century; from its inception it was colored by an idealism and artistic interest that was to bring down upon it much unwarranted criticism, as well as stimulate it to the broad and rich educational purpose it serves today. The minutes of the board that first year show, however, that some regard was had for material welfare when provision was made for the rearing of pigs in connection with the school kitchen. Hopes were high if funds were low, which is usually the way a folkhögskola begins life, and students and teachers alike showed remarkable enthusiasm in launching this school started primarily for industrial workers, though it was and is open to anyone from any part of the country.

The board of directors is a representative one. For 1925-26, Mr. Bernhard Eriksson, a noted social-democrat member of the Riksdag and a former cabinet minister, was chairman. Besides Dr. Forsslund, whose hospitable home lies within view of the school, the others were a landed-proprietor, a magistrate, a county councilman, a chemist, the director of the National Co-operative Society, a member of the secretariat of the Landsorganization and editor of its journal (*Fackförenings-Rörelsen*), the director and one instructor of Brunnsvik.

As the school got on its feet, a more permanent teaching staff was assembled. Brunnsvik has always had a larger teaching force than many such schools enjoy. This has enabled instructors to do specialized work and the school to have a somewhat wider curriculum. The selection of teachers is of first importance. The fine quality of instruction at all folkhögskolor is one of their outstanding features. Even able university professors and lecturers have abandoned their positions at Upsala, Lund and Stockholm universities to devote themselves to the instruction of workers. The money remuneration is small, the work is exceedingly hard for they give constantly of themselves as well as of their learning.

To Brunnsvik came, in the course of time, Dr. Eva von Bahr-Bergius, the first woman lecturer at Upsala, but who unhesitatingly gave up her university career to teach mathematics, physics and chemistry. Dr. Sandler, former instructor in statistics and economics, recently resigned as rector, bears out what one may call the folkhögskola-family tradition. It is not uncommon to find the sons and daughters of the early pioneers serving as teachers or directors today; grown up in the atmosphere, they in turn bring their talents at a later period to the youth of their own generation. The present director, Mr. Yngve Hugo, teacher of the sciences, as acting director in the absence of Dr. Sandler, has already given proof of his capacity for practical and intelligent leadership; he brings to his new task a never failing geniality of spirit and enthusiasm, which, with the charming friendliness and hospitality of Mrs. Hugo, create at Brunnsvik that atmosphere of home—perhaps the most valued memory a student takes away.

Brunnsvik has always attracted a group of men and women who chafe under the existing order of things, restless and critical, eager for new ideas and new ways of life. Their interest in the arts has been no less keen than in political and industrial problems. They come as critical of the teaching offered as of the present order of society; they leave, appreciative of the association with scholarly and scientific thought and teaching and sympathetic comradeship, convinced that the problems of the day are complex ones and not to be settled in a day, or by a given formula; their education, they realize, has just begun. The age of the group ranges between 23 and 30 years, though older ones do

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come. The larger number are men, and these for the most part from industrial life.

The following occupational groups were represented 1925-26:

Men—

From farm and forest work	9
Handcrafts and industry	31
Shops or stores	7
Railways	5
Seamen	2
Other	4

Women—

Employed in the home	13
Other	2

The educational program has developed along with its teaching force. As the handcrafts proved of no great interest to the student body, they gave place to a wider inclusion of social and natural sciences in the curriculum. Today, history both Swedish and general, literature, languages, specially English, Swedish grammar and composition, the sciences, bookkeeping, economics and political science are the chief subjects taught. In addition, special lectures on important and interesting topics are provided by the resident teachers as well as outsiders. Lectures begin and mealtimes end with song; music plays an important part in all these schools. The winter course starts the first week in October and ends the first of May.

In its early years Brunnsvik had an enrollment of around 75, then it dropped to about 45, and has in the last two years again increased—73 for 1925, and the present winter, 57. The school is not equipped to comfortably accommodate more. Since 1919 a second year course has been offered, and, according to the last annual report, 84 have taken advanced work, conducted largely by the study-circle method.

Close association with the labor movement has been a characteristic feature of Brunnsvik since its beginning. It held its first lectures in a "peoples house." In those days, before Brunnsvik received the regular State subsidy accorded to folkhögskola, it was largely financed by labor. Trade unions sent members with scholarships. When Brunnsvik was definitely cleared of the unjust charges of political bias and the State subsidy allowed, Labor's financial support began to fall off, though not before the school had become recognized as one in which it felt at home, and in which it had a definite interest. Today, Mr. S. Hansson, of the Landsorganization, is a member of the board of directors, and he has for years given the courses in trade unionism at the A. B. F. (Swedish Workers' Education Association) summer sessions held there. Some trade unions still send members with scholarships for 1925-26. Nineteen different organizations supplied funds for 13 students.

The criticism of impractical and idealistic teaching has likewise been disproved and organized labor has again taken more kindly to Brunnsvik; confidence has been restored. One of the former skeptics in the Landsorganization, a writer of excellent verse himself, visited Brunnsvik, eventually, and was so satisfied with the institution it was not long before the means was found for financing the new bathhouse. Brunnsvik may well take pride in having harbored for a winter that gifted young poet, Dan Andersson, in whose memory a scholarship fund has been established in the past year through the initiative of a group of workers at the 1925 summer session.

The school receives a subsidy from the State, from the county in which it is located, and from the Ludvika commune. Students receive scholarships from the State, from cities in different parts of the country, from their unions and from private funds established for that purpose. A loan fund from which students may borrow without interest is also available.

Brunnsvik's connection with the A. B. F. has already been described in a

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previous article. Whatever the source of its income, whatever its external affiliations have been or are, as in the past, so today Brunnsvik is quite free and independent in carrying on its educational activities. Its instruction is undogmatic and objective. Its students are already syndicalists, socialists, trade-unionists in the accepted sense, or believers in no particular formula for the curing of social ills; the school seeks to free them from the limitations of their knowledge which a working life has confined them to.

What, then, is the peculiar need that the Swedish folkhögskola can fill? What of its future? Library, study circle, and lecture course along with the day's task and made possible through the A. B. F. is not to be underrated. They stimulate and enrich. They likewise discipline thought. A review of the recent Trade Union Congress held in Stockholm, published in the *Fackförenings-Rörelsen*, mentions particularly the improvement in the discussions entered into by the younger members.

But is this enough? — even for those workers who may never care to enter political life, be trade-union leaders, or managers in those industries which the syndicalists regard as the legitimate property of the workers? One may like to be just a painter, a plowman, a housekeeper. Everyone, obviously, can not be leader, but as normal human beings, whatever their jobs, they do desire a share in the wholeness of life as much as anyone else. Their life is at best a long struggle which gives little freedom from the constant pressure of making ends meet. These winter courses, therefore, offer a pause in that struggle. It is the privilege and the opportunity of the folkhögskola to fill that pause, to make it worthwhile, to strengthen and help those young workers to a broader clearer outlook upon the problems they face as members of society.

It is quite conceivable that the trade union movement might decide to establish its own school for specialized training, as the cooperative organization has done. It may find that something more is needed to equip their personnel than the folkhögskola or A. B. F. can at present provide. The folkhögskola, with its general curriculum would still be necessary. If the folkhögskola, wide and fundamental in the scope of its training, continues to be aware of the new conditions of life that face the working people, to be alive to the larger share of responsibility workers are being called upon to take, nationally and internationally; alive also to the importance of workers understanding the international complexities of economic and other problems which affect them directly or indirectly, the institution can be of greater educational value to the country than ever before.

There is no short cut to learning. Never as much as now have workers needed more knowledge to guide them, to help them find themselves in the complex modern social system. A. B. F. and the folkhögskola need each other in their common purpose, so well expressed by Mr. Bergius, instructor at Brunnsvik, at the closing of the 1918 winter course: "Through knowledge and keen critical understanding, one wins this inner, personal freedom and independence. She lives then, within, on a higher eminence, a plateau above the confusion of battle, while she takes part in the struggle without."*

* Quoted in the *Annual of the Brunnsvik Association, midsummer*, 1926.

The happy man remembers favors received and forgets those he has given.
A man who makes no mistakes does not usually make anything.

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Labor's Social Ideals Are Upheld by Churchmen

"THE labor movement is the self-conscious organized expression of the workers' struggle for a more abundant life," says the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America in its Labor Sunday message to affiliated churches.

"The church and labor hold many common ideals," the churchmen declare. "The social ideals of labor rest upon the essentially religious principles of service and sacrifice, of creative work, of brotherly friendliness and of social justice. In support of these common ideals, labor and the church stand together.

"On this Sunday, devoted to the cause of labor, it is appropriate for every church to reaffirm its support and allegiance to the common moral issues to which both labor and religion are committed.

"The church holds that human personality is sacred and opposes all forms of exploitation and human degradation. It protests against the employment of children of tender years in denial of their right to growth and education, and the employment of men and women for over-long periods of labor. It stands for the payment of wages sufficient both to sustain and to enhance life, the right of workers to bargain collectively through representatives of their own choosing and protection against unemployment and occupational accidents and diseases.

"Unceasing concern for the lot of the workers, their wives and children, is the inevitable expression by the churches of that love which caused Christ to turn to the multitudes and to become the passionate advocate of their welfare.

"It is impossible for the church of Christ to devote itself passionately to the welfare of the masses of the people and not to have sympathetic relations with organized labor."

"THE A. F. of L. is not committed to any single type of union structure. We leave that to the judgment of the workers, who best know the situation they must meet," said William Green, A. F. of L. president, writing in *American Federationist*.

"In those industries where processes and machinery have been standardized as mass production necessitates, craft skill has disappeared from the fabrication, and workers are finding new groupings for union organization. The important thing is the continuing necessity for labor organization and finding cohesive ties that will make the union constructive and permanent."

President Green points out that when machinery or machine tools replace hand tools and hand work, much or all of the old skill is no longer used and the worker has to develop new skill in the control of his machine and the use of materials.

"Because machinery has not the adjustability of the human worker, the job is divided into a number of operations. As the operations performed by the workers in the shop together make up the completed product, there comes a new work interdependence among the workers which, expressed through adequate organization, becomes appreciation of the unity of the shop.

"Under such conditions the shop or plant naturally constitutes the union basis."

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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
E. A. JOHNSON.....Vice-President
HENRY J. OLIVER.....Vice-President
HUGH MULLIGAN.....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

"RIGHT TO WORK" NOT PROPERTY

ANY property right is derived from ownership or right of use.

If the right to work is property, then human labor must be an article, a commodity; that is, some inanimate thing, something that can be bought and sold. This involves more than a mere legal question, but the legal aspect of the question is based upon physical facts, and upon the method of reasoning by which the conclusion is educed.

Among thinking men it has never been held that work is purely manual labor. The work of the hands, however mechanical, involves something of mentality. In all kinds of work the mental and the physical elements are differentials; sometimes the manual predominates, sometimes the mental, but in no kind of work is either wholly absent.

Work, whether termed mental or manual, is the expression of the creative ability of the individual; it is power to create, whether an idea, a fact, or a piece of furniture; in all, it is the human attribute.

There is no manner of human labor that is a thing apart from the body and the mind of the human being. Commodities and articles of commerce are the products of human labor exercised upon materials.

There is as great a difference between human labor and articles and commodities as between that wonderful thing we call life and the materials that have neither thought nor vision.

No authority outside of a free man has a right to dictate control over the use of labor power.

But the classification of labor power as property is necessary to the issuance of a writ of injunction to regulate that labor power. —*A. F. of L. convention declaration.*

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From the Local Unions and Other Correspondence

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. 5, Los Angeles, California

Dear Sir and Brother:

Local No. 5 is pleased to report that the Contract Shop which was "Party of the Second Part" in our recent Local controversy is now STRICTLY FAIR and lined-up 100% . Local labor conditions continue to hold fair at the present writing.

Thanking you for the intensive interest Your Office has evinced in the welfare of Local No. 5 during my term of service, I am

Fraternally yours,

GEO. E. BROWN, *Secretary*

Local No. 83, Atlanta, Georgia

Dear Sir and Brother:

Will you kindly send twenty-five Journals to distribute among our members?

My list of addresses is not complete as yet, but will send you a list of all members together with their addresses in a few days. We are only a new Local as you no doubt know and as yet have not received any. Also would like you to place the following in the next issue of the Journal:

THE FIRST VICTORY FOR LOCAL NO. 83, ATLANTA, GA., WON

We are very pleased to notify all Locals that we have succeeded on the 6th day of June, 1927, through our International President, Bro. Mullaney, of getting the International Agreement signed by the Armstrong Cork and Insulation Co., of Atlanta. This is the first agreement we ever had signed and wish to state Bro. Mullaney deserves great credit. Without his aid there is no telling what our conditions would be at this time. We hope to send all Locals more good news in the near future. We are working hard to bring the other shops in line. We wish to thank all Local Unions for their undivided support and if at any time this Local can be of any service to them, please don't fail to call on us. Again we wish to thank our International President, Bro. Mullaney, for the able

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way in which he handled our situation. Our Agreement is signed up until March 31, 1928. Wage scale, Mechanics $1.00 per hour; Improvers, 40, 60, and 80 cents per hour.

Fraternally yours,

L. C. DAVIS, *Business Agent*
112 Trinity Avenue

American Federation of Labor

WASHINGTON, D. C.

To All Organized Labor:

Greeting: My attention has been called to printed circulars addressed to the membership of organizations affiliated to the American Federation of Labor and signed by Ben Gold and L. Landy and Ben Gold and Louis Hyman. These circulars state that a strike is in effect in the Fur Workers' industry in New York and appeal for funds to support this strike and to supply relief and legal expenses.

The membership of organized labor is requested to ignore this appeal and to refuse to contribute funds to these committees. This request is made because there is no strike in effect between the Fur Manufacturers and the membership of the American Federation of Labor. An agreement was signed by the officers of the International Fur Workers' Union and the Fur Manufacturers. Said agreement was approved by the American Federation of Labor and is in effect. All members of the bona fide international Fur Workers' organization affiliated with the American Federation of Labor are employed in the Fur Manufacturing shops. They are working under terms and conditions agreed to between their representatives and the Fur Manufacturers.

Ben Gold is not connected with the American Federation of Labor or with the International Fur Workers' Union. He was legally and constitutionally expelled from membership in the International Fur Workers' Union. He is now leading a dual movement and is calling upon the membership of the American Federation of Labor for funds with which to support and carry on this dual organization. Neither Ben Gold nor any member of his committees is authorized by the American Federation of Labor to solicit or collect funds from those who are affiliated with the American Federation of Labor.

If the members of organized labor would answer the appeal of Ben Gold and send money to him they would be contributing funds to further the cause of a dual organization committed to Communistic principles and policies. The membership of the American Federation of Labor can not consistently make financial contributions to those who are seeking to destroy the American Federation of Labor.

Industrial peace prevails in the Fur Manufacturing industry and in the Ladies' Garment Workers' industry in New York City. The agreements in effect between the manufacturers and organized labor will continue in effect for more than a year, at least. These workers who are employed under these contracts are loyal to the American Federation of Labor and are refusing to have anything whatever to do with the dual organizations represented by Ben Gold and Louis Hyman. The American Federation of Labor will assist and help the workers who remain loyal to the organized labor movement in every possible way.

Please give publicity to this communication. Read it at your next meeting

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and refuse, in a most definite way, to respond to the appeal of Ben Gold and Louis Hyman. Do not make financial contributions to any of these appeals which are sent you as they do not bear the signature or approval of any representative of the American Federation of Labor. In this way you can avoid making contributions to Communists and to the Communist organization. By refusing to respond to these appeals you can prevent your funds from being used against you.

Fraternally yours,

WM. GREEN, *President*,
American Federation of Labor

Hits the Nail on the Head

Editor of *The Asbestos Worker*

Dear Sir and Brother:

I have read with great interest the letter by Mr. Thomas Stone published in the July Journal, in regard to the inability of the average Asbestos Worker to read, as he says, even the simplest plan, sketch or blue print.

In the opinion of the writer, Mr. Stone's letter comes as near to hitting the nail on the head as anything ever printed in the Journal, and his suggestions for improvement are well worth considering.

As far as the apprentice is concerned the remedy is near at hand, simply provide for him a technical training as good as possible together with his training in the actual application of insulating materials, and grant him a journeyman's card when he passes a satisfactory examination in both.

As far as us old timers are concerned, that is something else again. There is without a doubt many of us, who, like the writer know just a little about blue prints, in fact just about enough to make us realize how little we do know. However, when a man realizes that fact he is as a rule willing to and anxious to learn more, provided the opportunity is given him. On the other hand, there are many of us that will very likely take the attitude that "I know it all, you cannot tell me anything, and anyway I am paid for slinging mud, not reading plans".

The preliminary step therefore would be to convince all of us of the necessity of increasing our efficiency and knowledge if the Asbestos Worker is to permanently occupy the place he now holds, namely, an equal footing with the rest of the building trades craftsmen, and not only that, but it is doubly important for us older men to have as much technical knowledge as possible in addition to our practical experience, if we are going to hold our own against the younger element in our ranks, for as one young go-getter shop foreman recently said, "I like the young fellows, they can get up and down a step ladder a good deal faster than the old men". Furthermore we live in the age of Big Business and Super-Efficiency and Big Business is nothing if not brutal. Let no Asbestos Worker cherish any fond dreams of being taken care of by his employer when his days of usefulness are past. In by-gone days it may have been the custom of some employers of labor to provide a soft snap for a worn out employee and a life of ease in a green pasture for a worn out horse, but today there are no soft snaps nor green pastures for either the worn out Asbestos Worker or the worn out flivver, both go to the same place, the scrap heap.

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Let us bear this fact in mind and make it an incentive to improve our workmanship and increase our knowledge so that our days of profitable employment may be prolonged. Let us do all in our power to strengthen our organization so that our wages may at all times be kept at a level that will enable us not only to live, but to lay something by for old age, so that when the day comes that our employment ceases to be a source of profit for our employers and we are automatically let out, we can retire to our own green pasture, and not exist on anyone's bounty, and after all is it not far better so?, far better than the old order of things, for the self respecting workman.

Many of us well remember the time when the Asbestos Worker was in the humiliating position of being classed as semi-skilled labor and paid accordingly, always considerably less than the pipefitter. Now that we have reached the level of the other trades, let us not depend solely upon our efficient organization to keep us there, but let us make it our aim not simply to get on five hundred feet of air-cell in a day, pell mell fashion, but to do a plastering job that is not a total stranger to a straight-edge and a water brush, sew a seam that is more like three stitches to the inch than three inches to the stitch, finish and canvas a fitting so that it will look as smooth and shapely as the proverbial school marm's limb and not like the base of an Egyptian mummy and, last but not least, let us try to gain technical knowledge enough so that in the future no Asbestos Worker will be seen going to the foreman steamfitter or engineer on the job asking them to interpret a specification or read a plan for him.

Fraternally yours,

ANTON SEVELIUS,
Member Springfield, Mass., Local 43

Editor's Note. Brother Sevelius is a member of Local 43 and has been in the business for twenty years or more, a credit to our craft as a workman and imbued with the spirit of trade union principles.

From the Editor

Greeting:

In the July issue we were pleased to print news from our Locals that averaged up a great deal better than other issues. We even got one of our employers from Springfield aroused enough to give us some of his opinions and reactions, and it pleased us to feel that our Local Union news items was picking up. This month we are not doing as well, but we still have hopes that Corresponding Secretaries will more and more take advantage of *The Asbestos Worker's* columns and we will have a section to be proud of. No matter how trivial the news send it along, don't be bashful if your communication is drab or lacks journalistic flourish. We will be pleased to put in the flowers as one of our Chicago members expressed it.

The thing that we want to impress upon you is that *The Asbestos Worker* is your Journal, and we want you to be pictured in its pages in rhyme, story or sketch, now all together again and see what this brings forth. Just got a letter from Local 5, Los Angeles thanking us for printing several news items regarding

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their Local and struggles. Well, we know of a live labor paper that exists in L. A. and we found Local 5 featured several times, so we just repeated.

Let's hear from you boys.

Yours fraternally,

E. A. JOHNSON, *Editor*

Local No. 6, Boston, Massachusetts

In Memoriam

It is with deep regret we announce the death of BROTHER HENDAL G. GUSTAFSON, who departed from this life June 17, 1927.

He was a faithful member working for the best interest of his Local Union and the trade.

In respect to his memory, Local Union No. 6 resolved to drape our charter for a period of thirty days and extend to his bereaved wife and relatives our heartfelt sympathy for their loss.

Yours fraternally,

OSCAR W. PALM, *Secretary*

IN addition to the money investment which goes into every union, if the union is to be really effective, the members must invest time, interest and loyalty. However efficient and skillful the business representative may be, he depends for authority upon the fact that he represents the craftsmen of his trade. Unless his membership supports him, he stands alone.

In order to have real unity in purpose and action there must be regular and frequent meetings. To fail to attend union meetings is the first step in losing interest. Loss of interest means a wavering of loyalty. This personal investment must be made just as consistently as the money investment. The very existence of an active, intelligently controlled union is a fact that industry is quick to observe.

An efficient trade union is insurance against deterioration in wages or work conditions. Sudden attack or sudden danger must be repelled at once. There is not always time to revive and reorganize the union after danger develops. In addition to the advantage of a strong union for defensive purposes it is even more necessary to have an alert, active union to enable wage-earners to take a constructive part in considering problems and determining policies. It is far better policy to avert trouble by seeing to it that developments are wisely directed than merely to rely upon defensive tactics to repel aggression.

Each union member is responsible for making both financial and personal investments necessary to make the union an efficient agency for managing their affairs. Fulfillment of this obligation will promote the best interests of wage-earners, of industry and society.—WILLIAM GREEN, *President A. F. of L.*

The reason that some men accomplish more than others is they attempt more. The trouble with some self-made men is that they quit the job too early.

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Official Section

GENERAL OFFICERS

JOSEPH A. MULLANEY, President
15 Benham Street, Elmhurst, Long Island, New York
E. A. JOHNSON, Vice-President
66 Walker Street, West Roxbury, Massachusetts
HENRY J. OLIVER, Vice-President
1371 West 89th Street, Cleveland, Ohio
HUGH MULLIGAN, Vice-President
179 West Washington Street, Chicago, Illinois
THOMAS J. McNAMARA, Secretary-Treasurer
803 Holland Building, St. Louis, Missouri

Meeting Places of Locals and Addresses of Secretaries

No. 1—ST. LOUIS, MO.—Meets First and Third Tuesdays at 1000 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. Wm. Mansfield, Business Representative, Office 607 Webster Avenue.

No. 3—CLEVELAND, OHIO—Meets First and Third Tuesdays at 1355 Central Avenue. Albert Dalton, Business Agent, General Office, 1355 Central Avenue. George McArthur, 1027 Oxford Road.

No. 4—BUFFALO, N. Y.—Meets Second and Fourth Wednesdays at 48 West Eagle Street. L. Lines, 2322 Genesee Street, Buffalo, N. Y.

No. 5—LOS ANGELES, CALIF.—Meets First and Third Wednesdays at Labor Temple, 540 Maple Avenue. A. N. Borgquist, 5951 South Raymond Avenue.

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, Newport, 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, 716 Ninth Avenue, 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. Harry A. Flynn, 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. Harry Lewis, 810 N. 32nd Street, Camden, N. J. Office, 1807 Spring Garden Street, Philadelphia.

No. 15—WINNIPEG, CANADA—Meets Second and Fourth Mondays at Labor Temple. Geo. W. Ellenthorpe, 472 Talbot Avenue.

No. 16—SAN FRANCISCO, CALIF.—Meets Second and Fourth Tuesdays at Building Trades Temple, Fourteenth and Guerrero Streets. Edward A. Dwyer, 526 Ashbury Street.

No. 17—CHICAGO, ILL.—Meets First and Third Tuesdays at Fraternity Hall, 19 West Adams Street. Hugh Mulligan, Business Agent, Office Roosevelt Building, 179 West Washington Street, Room 506. Arthur G. Anderson, 5742 N. Mobile Avenue.

No. 18—INDIANAPOLIS, IND.—Meets Second and Fourth Thursdays at Plumbers' Hall, 312 East Washington Street. Kenneth Ray, Maywood, Ind.

No. 19—MILWAUKEE, WIS.—Meets First and Third Fridays at 808 Walnut Street. E. J. Gottsacker, 757 34th Street.

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. S. J. Essary, 213 West 8th Street.

No. 22—HOUSTON, TEXAS—Meets Second Wednesdays, Houston Labor Temple. A. A. Stone, 1038 Columbia 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 Typographical Temple, 423 G Street, N. W. W. E. Grant, 908 Girard Street, N. E.

No. 25—DETROIT, MICH.—Meets Second and Fourth Fridays at 3410 Grand River Avenue, Room 200. 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 Montgall 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 Carlton Street.

No. 31—PROVIDENCE, R. I.—Meets First Saturday 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 H. Soelch, 19 Bishop Street, New Haven, Conn. C. W. Sickels, Business Representative, 180 Portersea Street, New Haven, Conn.

No. 34—MINNEAPOLIS and ST. PAUL, MINN.—Meets Second and Fourth Wednesdays at 601 4th Avenue, South. Fred H. Berkhahn, 614 West Broadway, Minneapolis, Minn.

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, 63 Ely Street, Kingston, Pa.

No. 39—OMAHA, NEB.—Meets Second and Fourth Wednesdays at Labor Temple, 19th and Davenport Streets. W. R. Ford, 4401 Davenport Street.

No. 40—ALBANY and TROY, N. Y.—Meets First Wednesday at Labor Temple, Albany, N. Y. John Wickersheim, 20 Maple Avenue, Albany, N. Y.

No. 42—WILMINGTON, DEL.—Meets Second and Fourth Mondays at South Side Athletic Association, B. and Heald St., Edwin Wardell, Jr., R. D. A. 1, Box 112, New Castle, Delaware.

No. 43—SPRINGFIELD, MASS.—Meets Second Tuesday at Labor Hall, 21 Sanford Street. John A. Nygren, 50 Dresden Street.

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

No. 45—TOLEDO, OHIO—Meets First and Third Wednesdays at Labor Temple, Volney Hall, 2529 Erie Street. Al. Baumgartner, 2328 Avondale Avenue.

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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. N. Cardwell, 531 East Broadway.

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 Sundays at Carpenters' Hall, 5th and Cincinnati Streets. Fred Fraser, 906 North Rockford Street.

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 64 Walnut 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 Wednesdays at Labor Temple, 315 South Michigan Street. Glenn Ranns, 716 36th Street.

No. 77—CHARLOTTE, NORTH CAROLINA—Clyde W. McCoy, 216 Morris Street, Durham, North Carolina.

No. 78—BIRMINGHAM, ALABAMA—Meets First and Third Mondays at Labor Temple, 1815 Fourth Avenue, N. W. G. McEachern, 111½ Walnut Street, W. E.

No. 79—DAYTON, OHIO—Meets First and Third Thursdays at Plumbers Hall, Corner Main and Washington Streets. Charles Riley, 208 Elmhurst Road, R. R. No. 4.

No. 80—CHARLESTON, W. VA.—C. W. Lett, 509 Columbia Avenue, No. 5 Burdett Apts.

No. 81—CEDAR RAPIDS, IA. J. C. Se Mon, 1219 4th Avenue E.

No. 82—SPOKANE, WASH. L. W. Curtiss, 2003 E. 1st Avenue.

No. 83—ATLANTA, GA. L. C. Davis, 112 Trinity Avenue, Atlanta, Ga.

No. 84—AKRON, OHIO. R. E. Woods, 317½ Berg Street.

To Officers and Members of the Locals

In order that the Directory and Membership List may always be up-to-date and accurate in all particulars, please forward immediately any changes in, or additions to same, to the Editor, 66 Walker St., West Roxbury, Mass.

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THE ASBESTOS WORKER
THE LABOR ORGAN OF TODAY

Your Assurance of Proper Presentation

¶ ADVERTISING must stir before it can sell. It must warm the sympathy before it can persuade the reason. What the product is, what it does, what it costs might seem to complete an advertising presentation. But word-facts, by themselves have little penetrating power. They lie on the mind, cold and unassimilated. It takes the life-giving impulse from a quickened emotion to sort them out to their respective mental pigeon-holes, from which they surge forth at the opportune time to influence our ambitions, our longings and our habits.

¶ THE "ASBESTOS WORKER", with a country-wide circulation, from Maine to California, will keep your name and product before the public, in an irreproachable presentation. Let us lay before you suggestions for business-building advertising.

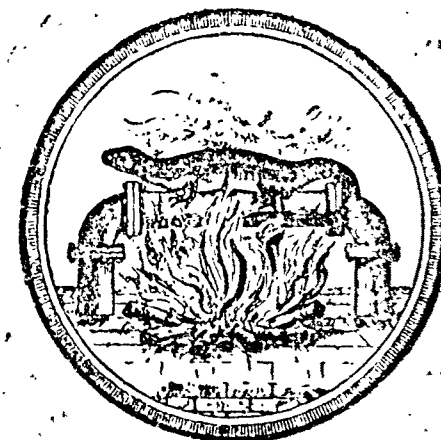
BY THE MONTH THE
COST IS SMALL FOR
THE RESULTS ACHIEVED

FOR ADVERTISING RATES, WRITE TO

E. A. Johnson

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