The Truth About the Workers in Kingman

By F. A. MARTIN.

Editor's Note—Enclosed with the following contribution was a note from Mr. Martin, the author, which stated that he had submitted the copy to the newspapers of Kingman, Ariz., for the purpose of having it printed in hand-bill form at his own personal expense, but that all the shops informed him that "because of the rush of business," etc., they were unable to accept the job. In a foreword he states that his intention in having the article printed for general distribution was in order to "correct a wrong impression many citizens of Mohave county, Ariz., held as to the patriotism of the members of the local I. W. W.:

The lying tongue of the lickspittle prostitutes of monopoly—the press, local and general—has charged us with being a gang of alien property destroyers, unclean, uncouth, undesirable, savage and hideous; in fact, every name of evil sound that these hairbrained hirelings could think of has been hurled without thought or investigation. A great many good Americans have been deceived.

We found it hard to repress a desire to use over-strong language in replying to these attacks, and to pursue lines of gentlemanly conduct. Our enemies have not been hindered thus and the following may seem a rather flat presentation of facts as the writer sees them, when compared with some of the compendiums of unfounded abuse found in the daily press.

Now about that little matter of citizenship: The majority of the active members in the local organization were old-timers in the county when some of the undesirables who wear a white collar and have soft hands, who have attacked us, came into our midst. Our records of citizenship will not suffer by comparison with that of any other citizen of the county. More than 50 per cent of the members are married and the majority of the unmarried have dependants. And they are dependable workmen, the solid citizens of a mining community.

But an individual has been sorted out from among us and the abuse which has long been handed to him is now distorted and stretched to cover the whole of us. This man did not believe it right that American soldiers should leave American soil to fight. There were hundreds of thousands of loyal men and women who shared this man's convictions but who did not have his courage. He spoke his thoughts, and for this crime (?) he was sentenced to prison. Is there any other charge that can be made? Not one, or his enemies would have done so long ago. The man is straight and square, fearless and moral. There is not one among his accusers who would fight so readily to protect virtue and innocence as he. And he is ever ready to extend a helping hand in time of need. His heart is much larger than his bank roll.

The conduct of the members of this organization has been so gentlemanly throughout that our enemies were left with no other means of attack than through this member having been in prison, and this attack was so dirty and cowardly, and unprincipled that it makes me blush with shame to think that citizens of a community in which I have long resided should stoop to such a contemptible methods.

The war has been won and Germany is eating humble pie, but enemies still hurl that pro-German charge. Does it apply? Most certainly not. The writer of this appeal to your sense of fairness was the one who made the motion to levy a special assessment on each member of the union in Oatman of which he was and still is a member, for purchasing a Liberty bond, when it was found that the funds of the union were too low to be used for that purpose. It was seconded by another member who is now an active "wobblie," and was voted through by others.

At another time it was decided that the strength of the union should be used to secure subscriptions to a certain Liberty loan. Men who are now carrying the red card volunteered their services and were appointed to act as committeemen for this purpose. But we did not succeed. We were prevented from acting by a certain mental, moral and physical inadequate, a shifty-eyed, boot-licking runt, who happened to hold an official position at one of the larger mines, and who was recognized as the head of the Liberty loan drive. Not wishing to cause friction that might hinder the campaign, we quietly dropped the matter and mention has not been made of it since.

The demands presented to the company were not unreasonable. A man cannot live in Oatman on less than $6 a day. We have stated publicly that the other points are open for arbitration. But we were ignored. The second time we were locked out, a mass meeting was called and not one vote was cast against the strike. This mass meeting was attended by men who had no card at all, as well as by men of the Federation and the I. W. W. They had only to learn of the treatment accorded the committee of miners to bring them to their feet in in a vote to strike.

Concerning the six-hour day, a point which we admit is open to arbitration, we have this to say: No one acquainted with the facts will deny that a miner can break many times amount of ore today that he could by the same effort when eight hours became the standard working day under ground, because of improvements in machinery, powder, systems, etc. The same applies to every part of the mining industry. Is corporate greed alone to profit from the inventor's genius? Surely the advantage should be shared by the workman.

Men who were drawing more than the $6 minimum demanded came out on strike because of the principle involved. They stood to lose either way. But if you scan the pages of history you will find that they blaze with names and deeds of men who have fought and suffered for a principle. The immortal are those who faced scorn and abuse, violence and death, but retained their courage and voiced their convictions. Personally I aspire not to heights of fame and glory. The fires of ambition and aspirations of youth have been dimmned by the sober thinking of mature manhood. I have learned that insurmountable obstacles surround one of my meager ability, and I am content to remain upon the job. But I shall always insist that that job provides me with a home, and that home with some of the comforts and luxuries of civilization. I shall always insist that the conditions on that job be such that I can return to my home with a store of energy sufficient to enable me to read from the printed page and assimilate the ideas presented there; that I can attend the theater and find pleasure in the cultivation of my intellect, and not be compelled to keep up a constant battle of the will to prevent my body from slumping down and going to sleep like an animal; that the companionship of family and friends will be mutually beneficial; that I can find pleasure in tossing my babe in the air and in tumbling about with him in play.

Of course, I know that it is considered by some to be unreasonable and unfair to ask for such things—it is altogether un-American and pro-German to do so, and no one would but one of "them gol durn wobblies."

F. A. MARTIN,
Aug. 15, 1919. Kingman, Ariz.

—THINK IN INTEREST—SAVE—

Union Stock Holders in the BUTTE DAILY BULLETIN

UNITED MINE WORKERS OF AMERICA—Locals: Sand Coulee, Stocket, Roundup, Lehigh, Klein, Washoe, Red Lodge, Smith (Bear Creek).
FEDERAL LABOR UNION—Livingston, Great Falls.
MACHINISTS' UNION—Great Falls, Butte, Livingston, Seattle.
CEREAL WORKERS—Great Falls.
TYPOGRAPHICAL UNION—Butte.
BLACKSMITHS' UNION—Butte, Miles City, Seattle.
ELECTRICIANS' UNION—Livingston, Deer Lodge, Butte, Anaconda, Seattle.
BAKERS UNION—Great Falls.
SHOE WORKERS—Great Falls.
PLASTERERS' UNION—Great Falls.
RAILWAY CAR REPAIRERS—Livingston, Miles City.
MUSICIANS' UNION—Butte.
BREWERY WORKERS' UNION—Butte.
HOD CARRIERS' UNION—Butte, Bozeman, Helena, Seattle.
STREET CAR MEN'S UNION—Butte, Portland.
BARBERS' UNION—Butte.
METAL MINE WORKERS' UNION OF AMERICA.
PRINTING PRESSMEN'S UNION—Butte.
MAILERS' UNION—Butte.
STEREOTYPERS AND ELECTROTYPERS' UNION—Butte.
BRIDGE AND STRUCTURAL IRON WORKERS—Butte.
PIPEFITTERS' UNION—Butte.
BROTHERHOOD BOILERMAKERS AND HELPERS—Butte, and Livingston.
STEAM AND OPERATING ENGINEERS—Great Falls.
BUTCHERS' UNION—Great Falls.
BAKERS' UNION—Butte.
INTERNATIONAL MOLDERS' UNION, LOCAL NO. 276—Butte.
LAUNDRY WORKERS' UNION—Butte, Seattle.
PLUMBERS' UNION—Butte, Seattle.
BROTHERHOOD RAILWAY CAR MEN OF AMERICA, LOCAL NO. 224—Miles City.
TRADES AND LABOR COUNCIL—Miles City.
BROTHERHOOD RAILWAY CAR MEN OF AMERICA, COPPER LODGE NO. 430—Butte.
BUTTE FOUNDRY WORKERS UNION—Butte.
PAINTERS' UNION—Butte, Seattle.
CARPENTERS' UNION NO. 1335—Seattle.
TAILORS' PROTECTIVE ASSOCIATION—Butte, Portland.
BOILERMAKERS, SHIPBUILDERS AND HELPERS OF AMERICA—Tocamo, Seattle, Livingston.
INTERNATIONAL BROTHERHOOD OF BLACKSMITHS AND HELPERS, LOCAL NO. 211—Seattle.
WORKERS', SOLDIERS' AND SAILORS' COUNCIL—Painters' Hall, Seattle.
BUILDING LABORERS' UNION—Seattle.
INTERNATIONAL ASSOCIATION OF BRIDGE AND STRUCTURAL IRON WORKERS AND PILEDRIVERS' LOCAL NO. 86—Seattle.
INTERNATIONAL ASSOCIATION OF MACHINIST HELPERS—Butte.
AND THOUSANDS OF INDIVIDUALS IN BUTTE AND MONTANA.

Eamonn De Valera's Address to the Workers, Labor Day, 1919

Eamonn De Valera, president of the Irish republic, in America seeking recognition by the United States government of the right of the Irish people to govern themselves, was the guest of the Central Federated Unions of New York City at the great Labor day celebration on Sept. 1.

In his address Mr. De Valera called upon labor to save the world from another century of imperialist aggression ending in a repetition of the war just concluded, and declared that one of the prerequisities of a lasting and just peace is the recognition of the right of self-determination for Ireland. The case of Ireland, he said, is the test case before the world today. By Ireland's fate, the world may judge whether or not autocracy has been dethroned and democracy made safe, he asserted; and added that it is the duty of the workers of the world to themselves to see that Ireland be free to live as a republic.

Following is the speech in full:

Mr. Chairman: Citizens of New York:

This is the fourth time that I have been favored with the opportunity of addressing American labor and today, on your festival, in the absence of any more direct representative from your brothers and sisters in Ireland, I offer you on their behalf assurances of the cordial regard which I know they entertain for you in their hearts and pledges of their unstinted support in the fight which you and they, in common with the plain peoples of every nation of the world, have to wage to secure the social and economic justice which is your right.

It is obvious to every one that if the privileged classes—the international financiers and their confreres—can only succeed in keeping the masses of one nation at the throats of the masses of another, they will retain indefinitely the mastery they now possess, and that if the plain people of the world are ever to free themselves from their present economic subjection, it can only be by the closest co-operation between the working classes of the different nations.

Hence international expressions of good will, such as that which I give you on behalf of the working people in Ireland, ought not to be regarded as mere polite, surface-deep formalities, but as something of serious import, pledges which honor no less than interest demands our living up to.

I am not, as you know, a direct representative of Irish labor, but as the representative of the whole Irish nation I am entitled to speak for all sections in the nation, and for labor in particular, inasmuch as, with the exception of certain of the workers of Belfast whose affiliations are British, organized labor in Ireland subordinated at the recent elections its own special interests to the interest of the nation, and enthusiastically supported the Sinn Fein or republican candidates, who are, therefore, labor's sole parliamentary representatives.

American workers do not, I think, realize how close at all points is the bond between the republican party at present in political power in Ireland and the laboring classes in Ireland. Irish labor desires to see class dictatorship ended. Irish labor recognizes that the economic emancipation which it has in view would be almost certain of achievement under a democratic Irish republic, governed by the people's own representatives, whilst under the present foreign satrapy it is more than problematical when every effort of theirs to win their rights is sure to be opposed by the military forces of the British crown that are always at the disposal of the exploiting capitalist.

In the labor world the Irish patriot, James Connolly, whom many of you knew personally, was known as a socialist. There was nothing inconsistent with his economic ideas in his life and his fight and death as an Irish republican—an Irish nationalist. His position is very much our position. Connolly's story is broadly the story of Irish labor throughout history. The leisured classes were sometimes seduced from their national allegiance by a seat at the conqueror's table, but Irish labor ever stood true to its traditions and to its convictions. It suffered most and was most faithful. When Irish patriots despaired of winning to their side—the side of sacrifice—the people of property, they could always count on that very respectable class, the people of no property who had no sacrifice to make but the supreme sacrifice of their lives. In them Tone and Mitchell, Davis and Meagher placed all their hopes.

In '66 Meagher answered those who objected to Irish independence on the ground that certain sections of the Irish people had been educated into imperialism by the question: "Shall a naton postpone her liberty in deference to an erudite slavery? Is the liberty of a nation an usurpation unless the menials of political life, the painted butterflies of fashion, varlets, harlequins and vassals concur in the claim?" * * * "Give me the democracy of Ireland," he said, "should they claim the liberty of Ireland, I shall not wait on any lord or pedant, nor any lord's or pedant's flunkey to ratify the claim."

Today we might give the same objection—the same answer. The claim for liberty which we urge has been ratified by the Irish democracy. A vote of from three-fourths to four-fifths of the people should surely be enough—or must we wait too for even the vassals and the flunkeys. The Irish worker, ever true to Irish national ideals, has declared himself unmistakably, and finds no clash between his interests as an Irishman and his class interest as a worker.

In Ireland feudalism and the present enslavement of the masses by which it has been succeeded is an imported, not a natural produce in Ireland. Much of what the modern socialist is groping after was already a fact in the social system of ancient Ireland. The ancient Irish clansman was a co-proprietor in the land of the clan. His chief, an elected leader, was a guide and a father—not a master. The establishment of social justice, which the working people throughout the world are striving for would be nothing in Ireland but a re-establishment. In Ireland, except for the modifications to suit modern conditions, it would mean simply reverting to the native social system which the militarist Norman destroyed, but which has lived steadily in the imagination and in the hearts of the people.

The social and economic ideals of those who proclaimed the Irish republic in 1916, and of those who ratified it in the national parliament last January, are very old ideals indeed with the Irish people. The pledges they gave of civil and religious equality, of a polity based upon the people's will, with equal right and equal opportunity for every citizen, were but external evidence of the tolerance and sense of justice always dear to the masses of the Irish people. To those who knew Ireland, and Irish history, there was nothing strange in the adoption at the same time of the Declaration of Independence of the democratic program which reaffirmed the economic ideals of the founders of the republic, declaring the right of the people to the ownership of Ireland to be indefeasible, and extending the nation's sovereignty, not only to the men and women of the nation, but to all its material possessions, the nation's soil and its resources, and wealth-producing processes, subordinating the right to private property to the public right and welfare, promising to every citizen in return for service to the nation a right to an adequate share of the produce of the nation's labor, making it the first duty of the republic to provide for the physical and spiritual well-being of the children—to see to it that no child should suffer from lack of food, clothing or shelter, but that all should be provided with the means and facilities proper to their well-being as citizens, to care for the aged and infirm, regarding them as a sacred charge on the nation's gratitude and consideration—not as a burden, as the degrading poor-law system devised by England regards them; to co-operate with other countries in determining a standard of social and industrial legislation with view to general and lasting improvement in the conditions under which the working classes live and labor.

Those who know Ireland know that these facts must speedily follow with power in the hands of the Irish people themselves, but that if dependence has to be placed upon the stranger, who is interested in the Irish people only to exploit them, it is only by laborous degrees, if at all, they can be accomplished. Irish labor is making no mistake in supporting the movement for Irish independence, in supporting the republic, and you, their brothers and sisters, the workers of America, can have the satisfaction of knowing that when you are assisting us in our political demand, you are assisting, too, in your class struggle for economic freedom.

On coming here I expected to find a better appreciation of Ireland's cause and the principles involved in it among the working classes than among any other classes in this community. The analogy between the methods against which you have to contend as a class is bound to open your eyes and enable you to see the same methods in operation against Ireland. The methods of the ascendancy class whether in politics or economics are wonderfully alike. The same methods for breaking up the solidarity and the co-operation of those whom it is desired to maintain in subjection, the same arousing of suspicions and jealousies, the same cajolery on the one hand or brutality on the other. The same breaking of strong spirits through affections, the same use of starvation and duress to make men appear to accept that which they would never voluntarily choose—the same propaganda of misrepresentation of aims, the same raising of irrevelant issues, the same lying half-truths and audacious falsehoods, the same catch-cries taken up and echoed from mouth to mouth by the unthinking multitude.

Labor experiences these things in its own struggle. It should have no difficulty in seeing through them when England uses them against Ireland. Whoever else is deceived, Labor ought not to be, and no one who is not deceived as regards Ireland can fail to give Ireland the support I am here to ask for her.

Labor not only understands Ireland, but labor has a special interest in Ireland at this moment. The treatment of Ireland is a test by which they can discover whether they who have borne the main brunt of the war have been deceived or not—whether that for which they fought is to be achieved or not. Labor had very special interests in the war. The masses accepted the war because they believed in the words which President Wilson addressed to you this stime a year ago, that:

"Germany was striking at what free men everywhere desire and must have, the right to determine their own fortunes, to resist injustice and to oblige their governments to act for them and not for the private and selfish interests of the governing class." They believed that it was "a war to make the nations and peoples of the world secure against every such power as the German autocracy represented." That it was "a war of emancipation," that until it was won men could not "anywhere live free from constant fear or breathe freely while they go about their daily tasks and know that the governments are their servants and not their masters."

With President Wilson, labor understands that "the world cannot be made safe, men's lives cannot be secure, no man's rights can be confidently and successfully asserted against the rule and mastery of arbitrary groups and special interests so long as autocratic governments are permitted to control the destinies and daily fortunes of men and nations, plotting whilst honest people work, laying fires of which innocent men and women are to be the fuel." And because labor understands all these things now as well as during the war, it is interested in determining whether they are about to be achieved or not, whether the peace that is about to be ratified will secure them or not. And if I were an American, the Irish question would interest me not merely because intrinsically it is a case of general justice, but because the treatment of it would be a test by which I could judge whether the objects of the war were about to be secured or not, a test on the result of which I could shape my future conduct as an American citizen.

By entry into a league of nations, America is going to change her previous settled policy of isolation from European entanglements. A new era for her is about to commence. No one need be surprised that many are doubtful whether the departure will be for America's good or indeed for the good of the world, whether it will make for America's peace or world peace. Whether it is wise to give up the advantages which experience has made certain for a future full of doubt under the most favorable conditions, whether under any circumstances it is wise to diminish the sovereignty of the American nation and make America subservient to any will other than the will of the American people.

That you are doubtful certainly does not surprise me, and if you were to enter any league of nations, I would regard it as an act of unselfishness, greater even that your entry into the war, an act of unselfishness which I am certain no European nation enjoying your position would be capable of, and it would be the greatest calamity that ever befell mankind if, when this great nation was ready to make all these sacrifices, any pains should be spared to make them really beneficial to mankind, any precautions should be omitted which would insure that they would really be an advantage and not a hindrance, that they should make for that for which they were intended and not for something far different.

What can be expected if the unselfishness of America meets with nothing but national selfishness on the part of other nations? What hope can there be of justice if those that are asking America to join them in maintaining it are at the moment of their asking, violating justice? What ground is there to hope that they will accept the rule of right who today acknowledge only might—that these governments which today reign bombs upon defenseless inhabitants of India or Egypt and with their machine guns and bayonets deprive the people of Ireland of every right of free men, have any less selfish object than their own influence and mastery?

It is important for America to know whether England really wants peace, really wants a reign of justice or whether in the proposed covenant of a league of nations her intentions are the same as when her statesmen were mouthing moral sentiments of liberty and the sanctity of agreements at the very moment they were plotting the secret treaties and disposing their military forces throughout the world, so that the peace might find them in possession of more added territory than in all these vast United States whilst Lloyd George called high heaven to witness that England had no selfish object in the war.

"As the Lord liveth," he declared, "England does not seek a yard of territory. We are in this war from motives of purest chivalry to defend the weak."

There are tests of England's sincerity today as there were during the war. It is America's interest and the interest of humanity to apply them. The Irish question is one definite test by which the secret purposes in England's heart can be detected. Why should it be believed that England wants peace when she will not pay the price by which peace can be purchased—justice? A change of heart on the part of the governing classes is the only starting point for the new order. If the start is not made here, it will lead not to what is intended, but to something else. If America wants to secure that which is in the mind of the nation, it must find guarantees that this change of heart has taken place. She has a right to demand the necessary hostages. If she neglects taking them she will be neglectful not merely of her own interests but of the wider world intersts which it is her purpose to serve. If she does not do it now, in a little while it will be too late.

What I have in mind can be best summarized by a few passages from President Wilson's address to the senate on Jan. 22, 1917, when America was contemplating war. I have seen nowhere a wiser statement or one that sets forth so clearly the conditions for a genuine peace.

America was, he said, about to render this service to mankind.

It was, as it were, to add America's authority and America's power to the authority and force of other nations, to guarantee peace and justice throughout the world. The fundamental and essential conditions precedent to supremacy which were enunciated at that time because it might be too late afterwards were:

"The treaties and agreements which bring it to an end must embody terms that will create a peace that is worth guaranteeing and preserving. A peace that will win the approval of mankind, not merely a peace that will serve the several interests and immediate aims of the nations engaged.

"The elements of that peace must be elements that engage the confidence and satisfy the principles of the American government.

"The quality of nations upon which peace must be founded if it is to last must be an equality of rights; the guarantees exchanged must neither recognize nor imply a difference between big nations and small, between those that are powerful and those that are weak.

"No peace can last or ought to last which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed and that right anywhere exists to hand peoples about from potentate to potentate as if they were property."

And then he shows why it cannot last:

"Any peace which does not recognize and accept this principle will inevitably be upset. It will not rest upon the affections or the convictions of mankind. The ferment of spirit of whole populations will fight subtly and constantly against it and all the world will sympathize. The world can be at peace only if its life is stable and there can be no stability where the will is in rebellion, where there is not tranquility of spirit and a sense of justice, of freedom and of right."

In this address the president made it evident that he was conscious that he was speaking for the silent mass of mankind everywhere. To make his proposal further clear he said:

"I am proposing, as it were, that the nations should, with one accord, adopt the doctrine of President Monroe as his doctrine of the world; that no nation should seek to extend its polity over any other nation or people, but that every people should be left free to determine its own polity, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful."

If the American people do not want to be cheated, if they do not want one day to wake up to discover that they have fought a war solely in the interests of England; that they have pledged their strength to maintain an imperalism as tyrannical on the subject peoples as any that has yet cursed the earth, put autocracy still firmer in the saddle, and blasted for generations all hopes of delivery, they will heed the admonitions of this message of wisdom from the president, insist on the guarantees that common sense dictates, now when they can be got, and not leave them to the future when there will be no means of forcing them.

The whole of the future depends upon the people of America, the plain people of America, the working people of America. The democracies of Europe that cannot help themselves are looking to you. They depend upon you to see to it that the chains by which they are bound are not riveted more tightly, and that there will be left at least one nation where men can breathe the air of freedom.

HERE THEY ARE

The following unions so far have taken action, donating money, or levying a monthly assessment to support the Butte Daily Bulletin:

Barbers' union, monthly.
Cooks and Waiters.
Rubber and Tire Workers, monthly.
Theatrical Stage Employes, monthly.
Typographical union, monthly.
Workingmen's union, monthly.
Electrical Workers, 65, monthly.
Pipefitters' union.
Bakers' union, monthly.
Plumbers' union, monthly.
Electricians, No. 623.
Machinists' Helpers.
Building Laborers and Hod Carriers.
Musicians' union, monthly.
Tailors' union, monthly.
Sand Coulee Coal Miners, monthly.
Coal Miners of Lehigh, monthly.
Sheet Metal Workers, Great Falls, monthly.
Steam and Electrical Railway Engineers, Missoula, monthly.
Yellowstone Trades and Labor association, Billings, monthly.
Building Laborers and Hod Carriers, Butte, monthly.

REMOVE THE BRIBE-TAKER

Cut this out, fill in with name and address and mail to Attorney General Palmer.

**TO ATTORNEY GENERAL PALMER,
DEPARTMENT OF JUSTICE,
WASHINGTON, D. C.**

Dear Sir: Montana is now and has been since the beginning of the world war in the grasp of a group of profiteering wholesale and retail dealers in foodstuffs and other necessities, including coal. Prices have been arbitrarily advanced by the dealers to the stage where the incomes of the working people are inadequate to permit of the purchase of sufficient necessities to keep body and soul together, and promises of further increases are made. Our state officials, who have given evidence that they are in league with the food and coal pirates, have failed to give us relief, and we now look to your office to come to our assistance.

As your United States district attorney for Montana you have E. C. Day, a self-confessed bribe-taker and a notorious friend of the interests which are now guilty of profiteering. Mr. Day has not only signally failed to take action against the profiteers, but seems to be extending them every protection in his power.

As the result of the continued increases in price and the inactivity of our state officials as well as Mr. Day, we demand that you, in the interests of the people of the state of Montana, and to the end that the present reign of the plunderbund in this state be ended, immediately discharge E. C. Day from the office of United States attorney for the district of Montana and replace him with some one of integrity who will follow your orders and the wishes of the people and prosecute the food hoarders and the profiteers.

(Signed) Name.....

Street No.....

City....., Montana.

With the Editors

MR. RYAN AND GENERAL DISQUE UNDER FIRE

If the findings of the special congressional committee that is investigating spruce production for airplanes are true, or even approximately true, the operations of the spruce production division were grossly extravagant and wasteful. The telegraphed report to Secretary Baker calls for a further explanation from John D. Ryan, government director of aircraft from May to December, 1918. Mr. Ryan is a director of the Chicago, Milwaukee & St. Paul railroad, and the committee charges that the spruce production division built at a cost of $4,000,000 36 miles of railroad "that will eventually form a link in the Milwaukee extension to the south along the coast," when reputable witnesses have testified before this committee that a good logging road 15 miles long to the same spruce could have been built in 1918 for $500,000 from Clallam bay and saved a 56-mile haul necessary under the Lake Crescent route."

Prior to the sending of this statement to Secretary Baker Mr. Ryan issued a statement affirming that the contracts for the building of this road were let and signed before he became director of aircraft. To that the committee makes this rejoinder:

Mr. Ryan approved the $25,000,000 spruce contract dated May 12, 1918, and he knew that the construction of this railroad was for the purpose of carrying out the execution of such spruce contract. Milwaukee railroad officials apparently determined the route. A Milwaukee engineer built the road. Mr. Ryan personally examined the route in July, 1918. He was in a position of authority to determine all matters relating to the character of location of the road and if necessary was empowered to cancel any contract. His absolute power made him master of the situation from and after the signing of the spruce and railway contracts which were executed in the east.

The committee's added accusation that "not one American built fighting plane or bombing plane ever reached the battlefront during our war with Germany," however, does not seem relevant. Apparently there was extravagance in the work of getting out the spruce, but it is our understanding that the spruce production division delivered the product. The blame, if any blame is to attach, for the failure to make American fighting and bombing planes must be traced elsewhere than the spruce forests of Washington and Oregon, for certainly enough spruce was available early for the manufacture of large numbers of fighting and bombing planes.

The committee has uncovered what seems to be a mass of damaging evidence.—Spokesman-Review, Spokane, Wash.

Today's Anniversary.

The Curfew Bell.

The ringing of the Curfew Bell at eight o'clock in the evening, when all fires and candles were extinguished under severe penalties, was introduced into England in September, 1068. "Curfew" means "couvre-feu" (cover the fire), in the Norman-French tongue introduced into England at that period. It must be remembered that in those days people had no watches nor clocks. The condition of society was such that it was dangerous to go out of the house after dark. The Curfew Bell was rung as a warning to stay at home, and thus avoid the highwayman, the assassin. Moreover, in monastic establishments, and in the dwellings of the aristocrats, it had been the habit to ring a bell for certain great offices, and to indicate the hour for religious devotion. A third reason for the Curfew Bell was that houses were constructed largely of wood, and were extremely liable to take fire when wood was indiscriminately used. To cover up the fire, a utensil was used, in shape like an enormous hood with a handle. The curfew bell is rung in many quaint towns and villages in England. The reader will recall that the opening verse of Gray's immortal Elegy written in a country churchyard, begins:

"The curfew tolls the knell of parting day."

INSIDE DOPE.

(A physician recommends the removal of the large intestine as a means of prolonging life).

Fare thee well; and, if forever,
Large intestine, fare thee well!
A physician says that I can
Do without thee just as well.
Furthermore, he says, without thee
I shall live a longer life.
Hurry with the anesthetic!
Hasten with the carving knife!
Soon, O useless large intestine,
When the germ of age doth grow,
You may meet with the appendix,
That I lost some time ago!
In the wondrous realm of science
Such astounding things befall,
Soon it may become the fashion
To have no inside at all!

—Cartoons Magazine.

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