Sunday Oregonian

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THE POWER OF MINORITIES.

No more impressive review of the present deeply troubled situation of Europe has been given than is contained in Frank A. Vanderlip's book, "What Happened to Europe." It is a diagnosis of a disease by a man who combines the intimate knowledge of industry and finance that is to be expected of the former head of America's greatest bank with the trained newspaper man's clearness of expression. He tells the dangers of the situation and how they may be avoided; he describes the disease and prescribes in terms which are plain to the average man.

An especially strong point, which every patriotic American should take to heart, is made in a chapter on "The Power of Minorities." He estimates that "the true adherents" of Bolshevism in Russia "probably number less than 5 per cent, the rest having been intimidated by hunger or force," and he says:

> It might be well if we took the lesson home and became conscious of the fact that our own great conservative majority is phlegmatic, not unified, almost voiceless, and at the same time note how efficient are the methods of active radical minorities. We have socialist papers with a million circulation. There is a steady flow of incendiary pamphlets through the tenements of the east side, the authors of some of which could legally be shot for treason. Socialistic speeches are made daily in Wall street, while the men in the adjacent offices give far more time to scheming how to get advantage of a business competitor than they give to original thinking on economic and social questions. America is the greatest of democracies, pledged to the sovereign rule of majorities, and America should beware of the power of minorities.

An example of this rule by minorities is found in another chapter which tells of the terrorism by syndicalists in Barcelona, Spain. The syndicate is ruled with such secrecy that none of the members know who are at its head, and each member knows only two others. The chain of communication has been "traced back by secret agents of the government through fourteen different strata, and still the real leaders have not been found." General strikes begin suddenly without any demands, and end as suddenly. "The essence of syndicalist methods as exhibited in Barcelona is assassination," seventy-two employers or foremen having been mysteriously slain, and not a single conviction has followed. An organization of 40,000 citizens has been formed to fight the syndicalists. Mr. Vanderlip gives proof that the syndicalists receive monetary aid from the Russian bolshevists and the German socialists, telling of a wealthy German known as an organizer of enterprises in Mexico who was discovered "in overalls at work in a machine shop in Barcelona, obviously there for the sole purpose of disseminating German propaganda of unrest."

A relatively small minority, if united, active and determined, can establish its rule over a great majority which is "phlegmatic, not unified, almost voiceless." It has done so in Russia. It is making a strong bid for power in Barcelona and, if it should fail, that would be due to the other minority of 40,000 who are united in the opposing organization. It would not be due to the submissive majority.

Americans are disposed to imagine that their task of making the world safe for democracy was completed when the armistice was signed. That event only ended the first phase. The Germans did not stop fighting then; they simply abandoned one set of weapons for another. They had fought for "world power or downfall"; the result was downfall for them, but they and their auxiliaries, the bolshevists, have been and still are working to bring about the downfall of their enemies by revolution. The world is far from safe for democracy, and it will not be safe until its enemies under various names have been finally defeated or until it has been rendered impregnable by internal reform.

The men who went "over there" have done their part. It remains for those who stayed over here to continue the fight with the weapons of peace which minority puts in their hands. They have not done it in Oregon, when only one-third of the registered voters cast their ballots at the state bond election and a far smaller fraction voted at the Portland school election. The voters who stayed at home helped to make the opportunity for a minority to rule. In a labor union meeting the married man who permits the radicals to tire him out with an all-night debate until he goes home and lets the radicals vote a strike by a snap majority promotes minority rule.

The times call for action in America similar to that of the 40,000 loyal citizens of Barcelona who have combined for an active fight on syndicalism. There is work for men who will arouse their apathetic fellow-citizens to realization that voting is a duty as well as a right, and that men who neglect the duty in effect surrender the right to any minority which can win a snap majority. There is need of men who will use their influence to induce removal of any wrongs as between employer and employe, in order that cause of unrest may be removed. Roosevelt's slogan of 1912, "Social and industrial justice," put in practice, is a sure antidote for the poison which beaten and embittered Germany is spreading, but it must be administered by an active, earnest, energetic majority. Then there will be no danger that a minority will seize power. The power of minority is derived from the indolence of majorities.

NOT LABOR'S OWN CAUSE.

Rejection by the Portland car men's union of the proposal for a five days' sympathetic strike probably settles adversely the effort to bring about a general demonstration by union labor in Portland beginning July 4 in behalf of Thomas J. Mooney. There is, however, to be a labor mass meeting to promote the Mooney strike and it is pertinent in advance thereof to direct attention to the resolutions adopted on the Mooney strike issue by the American Federation of Labor at its convention a few days ago. The text in the main is published in another column on this page.

The effort to poll the union workers of the country is conducted by an organization not responsible to the trade union movement. The American Federation of Labor points out plainly the inevitable result of countenancing such exterior manipulations. It would be a tacit invitation to any irresponsible group to poll the unions on any issue and open the way for exploitation of labor's influence in behalf of any sort of personal advantage of ulterior purpose.

The concerted thought of the trade unions of the country is expressed in the proceedings of the American Federation of Labor. Definitely and positively it does not indorse the Mooney strike referendum. The Federation vote on the report of the resolutions committee was practically unanimous. That report denounces representatives of the International Workers' Defense League for "continuous attacks, unjust criticism and misrepresentations of the American Federation of Labor, its officials, and the officials of affiliated organizations."

It may be presumed that the object of a sympathetic strike is to gain public notice and indorsement of a particular cause—possibly to gain public support out of the sheer desperation of the public over inconvenience and pecuniary loss. Yet a sympathetic strike has never yet had that effect, but rather the opposite effect. The movement, as the American Federation of Labor proclaims, is doing Mooney an incalculable injury. The Oregonian does not profess to speak in behalf of Mooney but of the public which will look only with pronounced disapproval upon any strike or movement for a strike which the accredited leadership of organized labor itself denounces.

DANZIG A FREE CITY, BUT—

One of the most ingenious devices by which the peace conference attempted to settle a tangled question and at the same time adhered to its principles was adopted with regard to Danzig. Although the large majority of the population of that city and the adjoining country is German, the city was annexed to Poland by its own wish three and a half centuries ago, became the great port of Poland on the Baltic sea and was stolen outright by Frederick at the time of the partition. The allies did not wish to put the German inhabitants under Polish rule but they were pledged to give Poland this outlet to the sea.

The treaty constitutes the city and adjoining territory the free city of Danzig, for which a constitution is to be drawn up by representatives of the people in agreement with a high commissioner of the league of nations. The high commissioner is to adjust all differences between the city and Poland, and he is likely to be kept busy. Poland is to negotiate a convention with Danzig providing for the inclusion of the free city within the Polish customs frontiers and to establish a free area in the port; to insure to Poland free use of all waterways, docks, basins, wharves necessary to Polish imports and exports; to insure to Poland the control and administration of the Vistula river and of the whole railway system within the free city, and of postal, telegraphic and telephonic communication between Poland and Danzig; to insure to Poland the right to develop and improve the waterways, docks, basins, railways, etc., and to buy or lease land for the purpose; to provide against discrimination against Poles in the city; to provide that Poland shall conduct the foreign relations of the city. Within two years all German residents may choose to retain their German nationality. If they decide to remain Germans they must move to Germany.

This arrangement places in the hands of Poland about all there is of Danzig commercially and leaves to the inhabitants the government of the residence and mercantile sections and the back country. Antagonism between Germans and Poles being very acute and the Poles being naturally contentious, the high commissioner will be fully occupied in keeping the peace.

COVENANT AND CONSTITUTION.

The old objection to the league covenant, that the league might commit the United States to a declaration of war which congress would refuse to make, is raised by the Corvallis Gazette-Times, which says:

> Therefore, we have before us the pleasing alternative of choosing which one we shall regard as a mere scrap of paper—the constitution or the covenant.

We have no such alternative. The president, with the consent of the senate, has authority to commit the government to acts which congress alone has authority to perform. As our neighbor admits, this has been done in the case of the Cuban and Panama treaties, but it attempts to draw a distinction between agreements, such as these treaties, to do certain definite things and an agreement to take certain action in support of defined principles, such as the league covenant. The constitution admits of no such distinction, but gives full discretion to the president and senate to make treaties and to congress to provide means for their execution or not to do so.

The assumption that, because congress alone can declare war, president and senate violate the constitution by making a treaty binding this country to declare war in certain contingencies, is founded on a misconception. When the constitution authorizes action by one branch of the government which requires further action by another branch, it assumes that the co-ordinate bodies will work together, not at cross purposes. For example, the supreme court might render a decision the execution of which would require a large military force, which the president alone can provide, but it is to be presumed that the president will provide the necessary force.

Nor would the government, by accepting the covenant, delegate its powers to any other country. The vote of the American delegate to the league council could veto a declaration of war, for the council's decisions must be unanimous, and this country would always be represented.

The Corvallis paper misconstrues the terms of the covenant when he says:

> In this proposed covenant it is expressly stated that any nation violating its provisions shall "ipso facto be at war with all the other members of the league."

Article 16 begins:

> Should any member of the league resort to war in disregard of its covenants 12, 13 or 15, it shall ipso facto be deemed to have committed an act of war.

Nothing there warrants war by the league against the United States in case congress should refuse to declare war. As the articles mentioned—12, 13 and 15—are those requiring arbitration or mediation of disputes, the United States would find itself at war with the league only if it refused to submit a grave international dispute to arbitration or refused to abide by the results of arbitration and itself declared war against the nation with which it was in dispute. Expulsion is the penalty for violating ordinary covenants of the league.

Nine-tenths of the opposition to the league arises from misunderstanding of the provisions or from imagining that they contain something which is not there. The best advice which can be given to critics of the covenant is: Read it and study it.

THE CHAUTAUQUA SEASON.

The serious bent of public thinking in recent years is revealed by the Chautauqua programme for the season now opening all over the country, from Maine to Oregon. This is the natural outcome of a policy which has not been lost to sight since the institution was originally organized on a modest foundation in 1874. Its frank purpose has been to promote education and the desire for it. It was the forerunner of the correspondence school and the college extension course. It carried to people who were bereft of opportunity, or thought they were, the chance to share in the prevailing movement toward education; it stimulated desire and pointed the way to gratification of that desire. The reading circle alone, which was organized in 1878, and which was conducted under the direction of Kate Kimball continuously until she died two years ago, has "graduated" more than 75,000 students, while the number of readers who entered but did not comply with the regulations in full is said to have been upwards of three-quarters of a million. The influence of this body of serious-minded readers upon the temper of the whole population probably has been incalculable.

Chautauqua as a national institution has far outgrown its earliest aims, although it has not departed from its main principles. It followed and took its name from a Sunday school institute which was held at Lake Chautauqua, New York, about 1871. Half a century ago a declining interest in Bible reading had been noted; the Chautauqua institute was a kind of Bible normal school. This phase of its activities has been preserved, and even greatly extended, but it is no longer the chief purpose of instruction. The list of present activities of Chautauqua is as long as the catalogue of a modern university. It includes language courses, literary and scientific circles, a college of liberal arts, correspondence courses of ambitious scope, a reading union, town and country clubs and the semi-military Chautauqua cadets.

"The war, as such," says a recent statement issued by one of the independent Chautauquas, "has become a dead subject from the Chautauqua standpoint, which means the standpoint of what people pay to go to hear." Yet the spiritual side of the war and the questions that have grown out of it are now the biggest questions in the minds of the people, and it is making too sweeping an assertion to say that the war as a whole will be ignored in Chautauqua programmes during the present season. The movement is forward looking, and it will not ignore the plain demands of the people. With its finger on the popular pulse, it has found that discussions of the league of nations cannot be omitted, that railroad ownership is a live issue and that the people demand to know the truths about such questions as have been precipitated by bolshevism. Here the sober-minded leaders of the movement have an opportunity seldom equaled for exercising a wholesome influence. Chautauqua is essentially practical. The biggest feature of the Chautauqua platform in the United States this year will be the intimate and thorough discussion of the serious questions of the day.

The fundamental plan is still the fostering of desire for better things. Bishop Vincent, who always held an abiding faith in its mission, expressed its aims when he said: "Chautauqua teaches that each of our institutions embodies and represents an idea and that every man needs in his own life these representative ideas—the home idea of mutual love and tenderness; the school idea of personal culture and the shop idea of diligence, economy and mutual help." There has been no purpose to foster false standards which could lead only to common embarrassment. There is no pretense of equality of ability, but only insistence upon equality of consideration, of privilege and of right. The ethical standard which it sets up is expressed in the words of another of its founders, who said that it was hoped to cause people to honor wealth won by honest ways of work, by skill and economy, but to despise that which was obtained by mere greed or trickery. But it would be wrong to suppose that it deals chiefly or even largely with the question of wealth and how to acquire it. Its basis is essentially cultural. Self-education is at the bottom of it all. The foundation of clearer thinking is laid in encouragement to study. "Your thoughts," said Bishop Vincent once, "may not be worth putting into a book for the public, but they certainly are worth putting into a notebook for yourself." The idea is heartily to be commended. Nothing could be more likely to restrain excesses of action than the habit of setting down one's thoughts and testing them by contemplation before translating them into deeds.

Chautauqua is a good place to get away from the idea that genealogy and money getting bulk very large in our destinies. Its essentially democratic spirit is the antithesis of ancestor worship, or the bowing down to the golden calf. Chautauqua students are likely to find themselves pretty much alike in their fundamental aims and purposes. Desire for self-improvement is primarily unselfish. It is impossible for one to "enlarge every wholesome interest," as Chautauqua aims to do, without taking others into the account. The cultural point of contact is an antidote for self-centered exclusiveness.

Bishop Vincent, through his work for Chautauqua, ought to be credited with being the discoverer of adult education—at least on a generous scale—as he was first to employ the happy phrase, "Education ends only with life." The parent Chautauqua has become an institution which in a single year has conducted fourteen schools, with 200 classes and 125 instructors. But the independent Chautauquas now far outweigh the original. Those, for example, at Gladstone, Albany and Ashland in Oregon are fixtures in the life of the state and are preparing to make the season of 1918 memorable in Chautauqua history.

THE DESIRE FOR IMMORTALITY.

The late Dr. W. A. Cusick of Salem had reflected profoundly in the course of a long life given to practical alleviation of the miseries of others upon the promise of a life to come, and had reached the conclusion that "the desire for immortality, a longing for reunion after death with those we love, is an inherent, primal attribute of the soul." And after his death, which occurred recently in the fullness of more than eight decades, it has been his privilege, as it has been that of few men, to furnish the basic thought of his own funeral sermon. This he did through the writing, in 1905, nearly fifteen years ago, of the pamphlet, "Thoughts on Immortality," from which his pastor read on the occasion of the obsequies. From the Salem Statesman we quote this paragraph:

> To create man with this longing for immortality and to withhold the means of its realization would show absence of all design or intelligent purpose, and, instead, the refinement of cruelty. It would be the one absolute failure of a definite design and ultimate wise and beneficent purpose in the whole realm of creative effort. There would be no purpose, design or wisdom in man's experience if death ends all, as the materialists tell us.

Here it was demonstrated that the logic of science and the faith of religion are not incompatible. Writing then, Dr. Cusick not only expressed the faith that was in him, but anticipated the trend of recent thought. In a symposium on "After death, what?" published only a few weeks ago, and to which philosophers, physicists and churchmen contributed, the same idea is expressed. For illustration, Dr. Paul Joire, an eminent French physiologist and psychologist, said:

> It is clearly evident that a supreme intelligence which has been directing the progress of man spiritually has had a spiritual objective. It cannot be conceived that a perfect creator could have had less than a perfect spiritual objective, and a future life is necessary for the attainment of this.

Reason assured President James L. Polk of the American Society of Philosophy that the craving for spiritual happiness cannot be vain. He expressed his deductions in this way:

> An obligation or a desire to reach moral perfection is inborn in humanity. It may be an instinct hardly discernible in some individuals, but mankind in general is seeking a higher moral level. A moral obligation implies the probability of attainment. This attainment cannot be accomplished in this world or in this body. It must be attained elsewhere. The creator could not take pleasure in the strivings of man after a goal so worthy unless attainable at some time.

And Cardinal Gibbons put it in these words:

> Now, if God has given us a desire for perfect happiness, which he intends one day to fully gratify, and if this happiness as we have seen, cannot be found in the present life, it must be reserved for the life to come. . . . Without the hope of immortality the condition of man is less desirable than that of the beasts of the field.

The years which separate the enunciations of these thoughts only make the parallel more striking. Yet it was not in particular of himself that Dr. Cusick was thinking when he wrote. His own explanation of his purpose is complete and satisfying. It was "to present to the developing mind the important fact that it is not safe, nor for its good, either here or hereafter, to cast aside the saving influence of a belief in personal responsibility and life after this." There is expressed here no irresponsible fatalism, but a plain intimation of the duty of the individual and the penalties attendant upon violation of the infinite law. The logic of the modern scientific inquirer does not, it seems, preclude sound and deeply religious optimism.

NARCOTIC PARADOXES.

It is obviously difficult to obtain reliable statistics concerning the illicit consumption of narcotic drugs in the United States. The secretary of the treasury some time ago appointed a committee to investigate the "traffic," legal and illegal, and this committee has made a report which is frankly only an estimate, yet which contains some significant statements. Consumption of lawfully obtained narcotic drugs is known. This amounts to thirty-six grains of opium per capita per annum, and a sufficient quantity of cocoa leaves to yield 150,000 ounces of cocaine. The smuggling of these drugs is believed to be equal to the legitimate trade in them. Only 25 per cent of the cocaine manufactured from legally procured raw material is said to be utilized in "legitimate medical or dental practice." Indicated consumption of these two habit-forming drugs, if the figures are correct, is therefore close to seventy-two grains of opium per capita and a total of 262,500 ounces of cocaine.

There is a curious relationship between the discovery that reported increases in the use of both these drugs are noted in the large cities, and the companion statement, which is often unofficially made, that if the people are deprived of the solace of alcoholic liquor they will turn to narcotic drugs. The bearing of enforcement of the "dry" laws upon the drug evil is a puzzling problem. There is on the one hand the contention that "prohibition cannot be enforced," and on the other there is the assertion that because it is enforced the drug evil is growing. One or the other is faulty. It would seem that inability to enforce prohibition would automatically forestall the drug alternative. But if liquor prohibition is effective enough to account for greater drug consumption, then it would appear that the same diligence which can enforce it could also combat the drug evil itself. The forces of law and order simply have the problem presented to them in a new form.

But the graver thought presented is whether the narcotic problem in the cities is so much related to that of alcohol as it is to the effect of city life upon the people. Of course, if the effect of drinking intoxicating liquor is to create a physical condition which demands satisfaction by another poisonous drug when alcohol is withdrawn, then this is an argument for and not against, prohibition. But what is there about city life which should make transition from "wet" to "dry" especially trying? A good while ago, as is shown by the experience of such states as Kansas and Oregon, the rural and semi-rural ex-drinkers had accepted the change philosophically. There is even a feeling of pride in some of the less populous communities in their ability to enforce the law. The efficient agencies of suppression do not consist solely of prohibitionists. Is it true that respect for the law as such, that willingness to abide by the expressed will of the majority when this runs counter to the desires of the individual, is greater in the country than in the metropolis? If this is so, then country folk are better Americans, which city people no doubt would be loth to admit.

The treasury department's committee consisted of a member of congress, a Harvard professor of pharmacology, a physician of the public health service and a deputy commissioner of internal revenue. Yet even these authorities were compelled to rely upon the doubtful efficacy of a questionnaire sent to 3023 public health officials and 1263 chiefs of police, a total of 4296 public officials, of whom only 916, or less than one-fourth, replied. Only forty-eight reported that in their opinion use of narcotics was increasing in their districts and 914 that it was not. Yet these opinions cannot be said to possess much scientific value. It is not easy to determine from them how the committee arrives at its alarming conclusion that total consumption of drugs is double the importation through legitimate channels.

The status of the entire question is unsatisfactory. If drug addiction is in fact increasing as reports intimate, then it is vital that public opinion be aroused to the enormity of the practice. It is impossible that people should remain supine who have been educated to the meaning of it. And when the people have been sufficiently aroused, they will find a way to scotch the snake. It is even possible that they will rise to demand adequate penalties for the illicit trader, who depends for increased profits upon recruiting the ranks of drug-takers. His crime, coldly mercenary and calculating as it is, represents moral degradation far greater than that of him who commits an act of violence in the heat of passion. No penalty, up to removal from society of his fellow men for the rest of his life, would be too severe. Yet drug peddlers are still escaping with small fines, while lesser criminals are hanged or sent to prison for long terms.

We in this country can find some comfort in the knowledge that bad as was the epidemic of influenza it was mild by comparison with the visitation in India, details of which are only beginning to reach the outer world. The principal of the Allahabad agricultural institute estimates the deaths from influenza and its sequellae at 10 per cent of the population, or a total of 32,000,000. There were communities in which practically the entire population suffered, dearth of medical supplies and of physicians and nurses leaving the people helpless in the height of their misery. Many perished of starvation because they were too weak to move around and get food after they had survived the disease itself. The fundamental reason for the extreme tragedy was incapacity for social organization. The districts in which there were whites to lead the people suffered least. Some of those which depended upon themselves were practically depopulated.

If the ex-crown prince of Germany hopes to rival the exploits of another exiled prince, Charles Edward Stuart, in efforts to restore his father to the throne, disappointment awaits him. He lacks the personal attractions of "Prince Charlie," and no such loyalty to a fallen dynasty can be found in Germany today as fired the Scotch Highlanders in 1745. The days of restoration of royalty are past.

A New Yorker to whom suspicion was directed by the finding of his name on a soviet mailing list was able to clear himself by showing that he was on a score of other mailing lists, including those of several get-rich-quick concerns. It is the era of the mailing list, which is one of the reasons why return of two-cent postage may not be an unmixed blessing.

After reading Premier Clemenceau's letter denouncing the perfidy of the Germans in sinking the ships at Scapa Flow, one is inclined to question President Wilson's title as champion notewriter of the world. The Tiger certainly makes the boche feel his claws.

An eight-year-old English child has written a novel of 10,000 words, which will be read on the same theory that we pay money to see performing seals—not that the feat in itself is wonderful, but that we marvel that it should be done at all.

Even a standing army of 325,000 officers and men, equipped as we are able to equip it now, is an improvement over the force we had when we began the pursuit of Villa a little more than two years ago.

San Francisco expects a great change in social conditions to follow prohibition, but is not worrying about them, feeling that almost any change, perhaps, will be for the better.

Denmark proposes that both sexes shall have equal authority in the home, which looks as if the men in that country had started an independence movement of their own.

The call for some hundreds of berry pickers in the valley will be heeded by all who appreciate the opportunity for a real vacation and who can't afford to take one for which they pay.

Colombia is willing that the apology shall be omitted provided the $25,000,000 comes along all right. There has been a general suspicion that it would come out that way.

Organizations that fix their convention dates in Portland at any time in spring, summer or fall are sure to encounter weather that will make them want to come again.

There are 3,000,000 pairs of army shoes for sale, which ought to have an appreciable effect on the price of all footwear, but probably will not.

Knowing that he won't have to "save daylight" next year, the farmer is going right on with his work, using all the daylight there is as usual.

Bulgaria wants the United States to be a "mandatory" for a united Macedonia, but we might practice on getting a united Mexico first.

Unusual demand for currants this season points to enormous winter stores of jelly—or something else.

The Salvation Army and the Elks are an irresistible combination.

POLL OF UNIONS IS DENOUNCED

A. F. of L. Emphatic in Disapproving Mooney Strike Activities.

The attitude of the American Federation of Labor toward the poll of affiliated bodies on the Mooney sympathetic strike proposed for July 4 was recalled in a comprehensive resolution adopted at the convention in Atlantic City a few days ago.

The statement and recommendations of the committee on resolutions, read by Mr. Frey and seconded by James Duncan, vice-president of the federation, were passed by an almost unanimous vote. The text in the main is as follows:

"In connection with this proposition your committee is forced to give consideration to the effort which has been made by the International Workers' Defense league to take a referendum vote upon the question of a general strike on July 4 of this year.

"It is essential first to indicate that the national and international unions comprising the American Federation of Labor were granted full autonomy when they affiliated with this organization. That is to say, they were assured of their unquestioned authority to make such laws for their self-government as their desires, wisdom and experience indicated. Upon the specific question of strikes and the rules and regulations governing the taking of referendum votes upon any question, each affiliated organization is governed by the laws which its membership have enacted for their self-government.

"Neither the A. F. of L. nor any of its affiliated organizations have the right to interfere with the operation and application of the laws of any of the national or international unions.

"This convention has no power nor authority, neither can it assume the authority to direct the taking of a referendum vote of the membership of affiliated organizations upon any question; it may recommend but it cannot instruct.

"The incident of an outside body irresponsible to the trade union movement assuming to usurp the functions of executive officials of affiliated organizations is one which cannot be ignored in connection with the subject. In this instance the general strike was advocated not to save a human life, but for the stated purpose of securing a new trial for Thomas Mooney before July 4. General strikes for other purposes have been advocated during the year by individuals and bodies outside of the trade union movement equally irresponsible to the American Federation of Labor. If bodies unauthorized by the A. F. of L. are to assume the functions of polling the membership of the American trade unions upon any question of their choosing, the machinery through which the trade union movement functions would be seriously injured if not destroyed. If outsiders can force a vote of the membership and assume authority superior to that created by the organizations themselves for their administration, practical methods must cease to function. Irresponsible groups of men or individuals who were not even trade unionists would have it within their power to destroy the effectiveness of trade union discipline, tear down the structure which trade unionists have built up and create a condition of chaos. The orderly, systematic methods which the workers of America have adopted to protect their welfare and advance their interests as wage earners would be set aside, our organizations would become a rich field for exploitation by all those who believed it to be their personal advantage. Those who are opposed to trade unionism and who attack its policies and methods would take full advantage of this opportunity of utilizing this method as propaganda for their own programmes, policies and sentiments. Unquestionably adventures would promptly seek the opportunity offered. The machinery of the trade union movement must remain in the full and unquestioned control of the membership which comprises it. Our movement cannot tolerate the attempt of any outside individual or group to use its machinery for the purpose of securing or endeavoring to secure the sentiments or opinion of its membership upon any question.

"Your committee therefore recommends that this convention express its emphatic disapproval of the efforts which have been made by a body irresponsible to the American Federation of Labor to poll the vote of the membership of affiliated organizations.

"Your committee is of the opinion that an attempted general strike would seriously injure the effort to secure a new trial for Mooney and accomplish much harm to his interests.

"The committee would be remiss in its duties if it failed to call attention to the fact that representatives of he International Workers' Defense league, who are its agents, soliciting funds for Thomas J. Mooney's defense are doing him an incalculable injury and also creating internal disturbances within the trade union movement through their continuous attacks, unjust criticism, and misrepresentations of the American Federation of Labor, its officials and the officials of affiliated organizations."

CALM JUDGMENT IS HOUR'S NEED

Part of Wisdom to Ignore President's Slight of Congress.

CLEARWATER, Fla., June 20.—(To the Editor.)—I am an interested reader of The Oregonian. I wish to give special emphasis to the editorial of Friday, June 13, "Keep the Main Purpose in Mind." It is worthy of repetition in every journal of our country.

I am glad you lift yourself above the personal insult inflicted by the president on our United States senate, and consider the critical conditions that are involved. It could easily be a world-conflagration. The fires are already kindled and a little further on there will be no power on earth that will quench the flames. It could readily be a revolution that would destroy our civilization. It is no time to play with personal wrong or insult. The ex-emperor may have his inning at the last.

A little common sense diplomacy would have secured a united and hearty response on the part of our whole country. I trust your editorial will be read by many. A calm and considerate judgment, such as you recommend, is the demand of the hour.

E. S. McCHESNEY.

ERROR OF TEN YEARS IN DATE

Forest Grove's Oldest Cherry Tree Probably Planted in 1852.

PORTLAND, June 27.—(To the Editor.)—In The Oregonian Wednesday an item appears under a Forest Grove date which refers to "the oldest cherry tree" in that city as having been planted there in 1842 by Moses White.

That statement was made in good faith, without doubt; yet I believe careful investigation will show that no one named Moses White lived at or in the vicinity of Forest Grove in 1842. Furthermore, so far as known, there were no cherry trees in Oregon prior to the arrival of the "traveling" nursery" that was brought across the plains from Salem, Henry county, Iowa, by Henderson Luelling, aided by his son Alfred, in 1847, and planted about half a mile north of the present city of Milwaukie, Or. This "nursery" consisted of two wagon loads of grafted fruit trees made up of different varieties of apples, pears, peaches, cherries, plums, etc.

The probability is that the cherry tree alluded to was from the Luelling stock and was planted in 1852 instead of 1842.

GEORGE H. HIMES.

The Tinkling Spring.

By Grace E. Hall.

The moon was full of mischief as it
peeped above the hill,
And glimpsed beside the mountain trail
a dainty fern-lined rill,
Shadows played among the dogwood
and within the brambles green,
When a troupe of wandering fairies
came upon the sylvan scene,
Caught from swaying bush the gray
gauze that the spider had hung
there,
And with sword-fern as a framework,
pitched a shining tent with care.

Came the elves from hidden cavern,
came the fairies from the pines,
Grouse and squirrel, bird and chipmunk all were given proper lines.
Then the spring beside the dim trail
held its gurgling breath to hear
Music which the wildwood minstrels
trilled so joyously and clear;
When came sudden inspiration—lo! it
tinkled like a chime,
And the orchestra responded with a
chorus most sublime!

Ever after, when the night shades and
the misty shadows fell,
Lingered there the prince of fairies in
the fern-lined, dainty dell.
Quite enraptured, too, the wood-sprites
with this sound of merry cheer,
Reassuring in the darkness as they listened far and near;
Thus the modest spring, once silent,
though a song it ne'er could sing,
Found a tiny little silver bell that it
could gaily ring!

IF I HAD A GARDEN.

If I had a garden, with flowers a-glow,
I'd make it a blessing to hundreds, I
know.
Its blooms to my pleasure I would not
confine,
Nor hoard them like dollars and say
they are mine.

If I had a garden, no wall should
enclose
The glory a-shine there, rows upon
rows!
Sweet peas and columbines, tall hollyhocks,
Sweet williams and pansies, bluebells
and phlox.

Petunias and marigolds, for-get-me-nots blue,
Asters and dahlias and golden-rod, too,
All would be open to sinner and saint,
A riot of beauty no artist could paint.

Flowers with perfume, and flowers
with none,
Flaunting their gorgeousness there in
the sun,
Would say to folks passing, "Why do
you roam?
Behold us, dear people, a message from
home!"

And oft to those "castles," where misery dwells,
I'd send of the sweetest to people in
cells,
To lonesome folk, too, and children in
flats,
Who never see flowers except upon
hats,
For the tired and discouraged, the sick
and the sore,
And those who will never know youth
any more,
A voice from the silence would cheer
the dull hours
With "God isn't dead, my dear, while
there are flowers!"

For flowers are sunshine, tints of the
morn,
Emblems of love since this old earth
was born;
They are life's hidden treasure, bright
dreams of youth;
They are longing of souls; they are
glimpses of truth.

All things universal are incarnate in
flowers;
Then how can we grow them and say
they are ours?
Is nature exclusive? Is love ours
alone?
Oh, why take God's bounties and say
they're our own?

—MARY HESTER FORCE.

MEMORIES.

I have roamed barefooted in the clover
red and white
While the stream went flowing past me
with a chrystaline delight
And the cattle from their grazing raised
their heads to view the sight,
But I am far away from it in the sultry
town tonight.

Did you ever roam the meadow when
the dews of evening fell?
Hunting wild blackberries—their sweetness none can tell—
Do the violets ever call to you from
out some shady dell—
Now that the scorching summer holds
the seared towll in its spell?

I have gathered meadow-flowers in the
long, long days of yore
And hear them calling, calling from
some distant, far-off shore,
And although in years that followed I
have drunk the wide world's lore,
Those days steal back upon me and
will leave me nevermore.

I have wandered in the hay fields when
the moon was shining white
And the scent of red-tipped clover
seemed to fill me with delight.
Again my memory wakens to that well-remembered sight,
Although I'm far away from it in the
sultry town tonight.

—DORA REEVES CROFT.

IN THE LAND OF DREAMS.

In the land of dreams,
When sweet sleep loves my eyes,
When the soft moonbeams
Peep in from the starlit skies,

Thy spirit comes to me
On the moonbeams white as snow,
And my spirit comes to thee,
And that is how I know

That while the moon is white
On the grass and the clouds above,
Our hearts are truly right
And perfect is our love.

Some night when the moonbeams shine
In your window and on your floor,
Will you list' to this heart of mine
Which sings to yours e'ermore.

M. A. YOTHERS.

Medford, Or.

THE LURE.

In thoughts of sorrow I had kept
Myself in prison house all day,
Till sunshine through my window crept
To steal my thoughts away.

A little breath of summer bloom
And sounds that make the meadows
gay
Came softly stealing through the room
To lure my steps astray.

My soul went with the birds awing,
My heart was light as fountain spray,
For why should I be sorrowing
When all the world was gay?

—SERGEANT CLAUDE WEIMER.

LONGING.

You say you will come if I want you,
You weep when my lips are dumb,
But how may I fondly call you
When no words from my heart will
come?

Could I hold out my hands in greeting,
And waken old feelings fond,
Perfectly matching the broken strands,
O, then would my heart respond.

But alway when I am reminded
Of you, comes a dart of pain,
Like a breath of wintry wind,
And I long to forget, in vain.

—JANETTE MARTIN.