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DOOLEY ON THE OPEN SHOP

"What's all this talk that's in the papers about the open shop?" asked Mr. Hennessy.

"Why, don't ye know?" said Mr. Dooley. "Really, I'm surprised at yer ignorance, Hinnissey. What is th' open shop? Sure, 'tis a shop where they kape th' door open t' accommodate th' consthant sthream of min comin' in t' take jobs cheaper thin th' min whut has th' jobs. 'Tis like this, Hinnissey—suppose wan of these freebarn Amerycan citizens is wurkin' in an open shop for th' princely wages of wan large iron dollar a day of tin hours. Along comes another freebarn son-of-a-gun, an' he sez t' th' boss, 'I think I could handle th' job fer ninety cints.' 'Sure,' sez th' boss, an' th' wan-dollar man gets th' merry, jinglin' can, an' goes out

into th' crool wurd t' exercise his inalienable roights as a freebarn Amerycan citizen and scab on some other poor divil. An' so it goes on, Hinnissey. An' who gits th' benefit? Thru, it saves th' boss money, but he don't care no more for money than he does fer his roight eye. It's all principle wid him. He hates t' see min robbed of their independence. They must have their independence, regardless of inything ilse."

"But," said Hennessy, "these open shop min ye minshun say they are fer th' unions, if properly conducted."

"Shure," said Mr. Dooley, "if properly conducted. An' there ye are. An' how wud they have thim conducted? No strikes, no rules, no contracts, no scales, hardly iny wages, an' dam few mimbers."



THE NEBRASKA STATE FEDERATION OF LABOR

Group Photograph of the Delegates Who Organized the Federation at Lincoln, June 24, 1909

ONE CHURCHMAN'S OPINION

(By Bayard E. Harrison, Secretary Industrial Committee Congregational Churches of Massachusetts.)

Malden, Mass., August 16.—To the Editor of *The Wage-Earner*: The editor of the *Boston Wage-Earner* has just shown me your issue of August 12, and I have examined it with much pleasure. Your account of the violation of the child labor law should be put before every church member of the state. It is hard for some of us church people to see the need of absolute equality before the law for all classes of people. There are many religious conventions held in your state each year. It would be well to bring such matters to their attention. The Congregational churches meet in October, and their national convention occurs in Boston the same month. Our state industrial committee plans to have a display of reading matter concerning the relation of the church to the working people, and I should like to have copies of your paper for that purpose. Each denomination issues for the whole country, and usually for each state, an annual publication which contains besides much other matter a

list of the names and addresses of its clergymen in that state. By means of this you can get marked copies of your paper to about all the ministers in the state and nation. There are about 18,000 Congregationalists in Nebraska, in about 200 churches. Of course you have seen the "Open Letter to the Ministers of the Gospel," issued by the American Federation of Labor. You could do much good by corresponding with the ministers in your field about this letter and such matters as are mentioned in your issue of the 12th inst. There is no limit, except your own time and strength, to the amount of such correspondence you can maintain, and no limit to the good it will do.

The excessive interest of the church in foreign missions has, of course, led to neglect of the home missionary field. The Congregational denomination has been one of the chief sinners in this respect. The worst of the sin is not that home needs have been neglected, but that we have lost the power to reason from foreign conditions to home conditions. While we study with great care the language,

customs, mental habits and superstitions of the foreigners, we do not see the need of the same study at home. Speaking broadly, the Protestant churches of the country do not know how to do evangelistic work. We think we can curse people into the Kingdom of God.

Mrs. Longworth's habits are none of our business. There are worse evils in Lincoln and Malden to keep you and me busy.

Some years ago the Methodists of New Hampshire refused a large sum of money offered to them by Frank Jones, the Portsmouth brewer. The action of the Milwaukee unions in taking the city's bonds is a fine example to other unions, as well as to the citizens of Milwaukee.

As you exchange with the *Wage-Earner* I suppose you see some of the "stuff" I have been furnishing that paper lately. The union movement is essentially a religious movement—the effort, more or less conscious, of the workingmen to develop a religion suited to his needs. This should be recognized more than it has been by the members of the unions. It is increasingly so regarded by the people of the churches. Recognition of this fact provides a common meeting ground for churchman and unionist. The more I

study the principles of unionism, and the way these principles work out in actual practice, the more plainly does this religious element appear.

I notice that the Cigar-makers Unions frequently fine men for unpaid board bills. Advertise it! The public does not know it.

If the unions of Lincoln or of Nebraska should issue an address to the churches at any time, I should like to receive copies of it. Sometimes I can use several hundred copies of such publications. I shall try to see your paper frequently. I like it! If fate should ever carry me so far west, I shall certainly wish to see you.

Yours very truly,
BAYARD E. HARRISON.

Notices were posted in the seven cotton mills of the Amoskeag Corporation at Manchester, N. H., on August 2, announcing that the entire plant would be shut down on the 26th and be reopened on September 12. The closing will affect 15,500 operatives.

There will be no general strike of the trade-unions of Portland, Ore. This was definitely decided upon and announced on August 7, after an all day meeting of the strike committee of the Central Labor Council.

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