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REPUBLICAN LITERATURE FOR WOMEN VOTERS

Women all over the nation are showing a voracious appetite for political literature. They are sending for it from every state in the Union, and, like it so well that they are writing back for more or giving the names of friends whom they would like to have receive certain favorite pieces.

The National Republican headquarters will be glad to honor any such requests. Send your name to Women's Republican Headquarters, Room 1920, Munsey Building, Washington, D. C. The following especially is in demand with women readers:

1. Why the Republican Party Appeals to Women.
2. The Woman, the Child and the Republican Party.
3. Every Woman a Voter.
4. Woman and the Tariff.
5. Attention, Women.
6. What is the Vote?
7. The Republican Party.
8. Ten Rules for Women Voters.
9. The Individual and the Party.
10. The Place of Parties.

HARDING TO THE RESCUE.

President Harding, in his address to Congress, announced the only course left to him to take. He could not do otherwise than promise to use the power of the federal government to prevent the breakdown of railroad transportation. If this course is an advantage to the railroads and a detriment to the shop crafts, that is merely incidental. The time has passed when the merits of the controversy between the roads and their men can be allowed to dominate. The essential

DEPARTMENT OF LABOR.

By Frank A. Kennedy, Secretary of Labor.

From 1887 to 1919, a period of thirty-two years, every man who served as labor commissioner of Nebraska, begged the various legislatures and governors to make an appropriation in keeping with the importance of the labor bureau, but not in a single instance did a legislature or governor lend a willing ear to their prayers.

In 1919 the legislature passed the code bill and the department of labor came into being on the same level with banking, agriculture, public improvement, public welfare and finance.

The compensation department was reorganized and put in shape to function for the unfortunate victims of industrial accidents. Forty-two thousand of these victims were taken care of since the reorganization of the labor department under the code law. The average compensation per accident was increased from \$6.10 in 1915 to \$48.37 in 1922.

The compensation, medical and hospital expense paid to injured workers during the four years previous to the enactment of the code law was \$462,934.90, and the compensation, medical and hospital expense paid to injured workers in the three and one-half years since the code law went into effect was \$1,875,575.52—an increase during the last three and one-half years over the previous four years of \$1,412,940.62.

The complaint of labor in Nebraska for thirty-two years has been that the working men and women received less consideration at the hands of the legislatures and governors than did the hogs and cattle on the farms of the state. Now the department of labor gets the same square deal under the code law as the departments of agriculture, banking, welfare, public works and finance.

The code law cannot be repealed without destroying the labor department as it exists today. With the thirty-two years experience behind us, no sensible workingman or woman in the state would think of taking a chance on the destroyers of the present labor department doing as well or better by that department than the code law does.

All the workers of the state, organized and unorganized, men and women, have a direct personal and financial interest in the department of labor, as it functions today and as it will continue to function under the code law, regardless of who is at the head of it.

It would be a calamity to the workers of the state to go back to conditions existing previous to the code law. Is repealed would personally affect two women and four men who administer the compensation law and the labor laws, but the destruction of the labor department (and that is exactly what the repeal of the code law means) would directly affect the interests of one thousand injured workers each month in the state.

Twenty-one thousand working men and women were the victims of industrial accidents in Omaha during the three and one-half years previous to July 1, 1922. Eliminate the workers in Omaha who are excluded from the provisions of the compensation law, and it would mean that approximately one out of every four or five workers are injured each year. Do they want to go back to the average of \$6.10 per accident paid in 1915, or do they want to be paid an average of \$48.37 per accident as it was the first six months of 1922 under the code law?

FORMER O'NEILL MINISTER IS REFUSED CONFIRMATION

The following article appeared in the World-Herald under date of September 6th, and refers to Rev. W. W. Rust, who was pastor of the Methodist church at O'Neill, from September 1919 to September 1920:

Walter W. Rust of Wolbach, Neb., a young man, seeking to enter the Methodist ministry, was discontinued by the Nebraska conference, meeting at the First Methodist church, because he refused to take examinations, believing the required studies are too liberal to be in accord with church discipline. He had been on probation three years.

At the same time the Rev. J. D. Buckner of Aurora, an aged minister, for forty years in the service of the church, today was recommended for retirement by the cabinet, composed of the presiding bishop and the district superintendents, because he believed and preached that church doctrines were far too narrow for a thinking Christian.

These incidents, taking place within the space of an hour, created a decided ripple in the conference proceedings.

When Bishop Homer C. Stuntz was instructing four candidates for admission to the ministry on their duties before extending the right hand of fellowship, he asked:

"Do you believe in the doctrines of the Methodist Episcopal church?"

The candidates answered in the affirmative.

"If you come to that place in your pastorates where you do not believe in these doctrines you will resign, won't you. You won't stay in the Methodist church, eat its bread and preach the doctrines of another, will you?"

Following satisfactory answers on the part of the preachers, the congregation gave vent to vigorous applause.

It developed Friday when Dr. J. W. Kirkpatrick, district superintendent of the Omaha district, reported for the cabinet advising retirement for the Rev. Mr. Buckner, that he had called Mr. Buckner before it last night and questioned him closely on his utterances and his attitude.

The Aurora minister in his sermon to his congregation had voiced sentiments that he was a "progressive" not a "standpat" Christian and that he did not accept the bible throughout as inspired and that the God of the old testament shown in many respects cruel, was not the God he worshipped.

It is said that he adhered to these beliefs before the church officials but insisted that he was not seeking to disrupt the church thereby.

The church law has a provision for retirement as a matter of discipline for a year on probation giving the

minister an opportunity to change his

views. Walter W. Rust, 34 years old, who has been preaching at Wolbach, Neb., while studying for ordination into the Methodist church, was prevented by Bishop Stuntz from reading his defense yesterday.

Disposition of his case resulted following a report of the committee on course of study, which advised his discontinuance, to which the conference agreed.

Rust had for a time been in the mission field in the Philippines in the Y. M. C. A. He was stationed at Valentine, Neb., four months.

He refused to study books specified after three years on probation because he alleged they stepped away from historic Christianity, in which he believed, as did many others, he said, among them W. J. Bryan. Because he would not complete these studies, his career in the Methodist church was stopped, he said.

Rust in his prepared defense, says he withdrew from qualification because "my heart shrinks from receiving the stamp of approval of any study or of any ecclesiastical orders that involve in any sense a compromise of scriptural faith in God."

Rust declares there are evidences that "Darwinism, New Theology, Heidelbergism or whatever name fits best, the same poisonous presence that blighted the spiritual life of Germany is making its appearance in our own church schools."

The discipline specifies, Rust says, study of those books only "in full accord with the doctrines and that outline of faith established in the constitution of the church shall be prescribed in the course of study."

Rust declares that "New Testament History," by Prof. Harris Franklin Rail, one of the first to be studied, is "dangerous and unsafe," and challenges the constitutional right of the church body to require credits of student preachers in books that will not meet the doctrinal tests. He says he appeals to the general conference because the books "discount justification by faith in the atoning sacrifice of Christ on Calvary and the virgin birth of our Lord."

NOTICE.

The people of O'Neill are requested and urged to clean up the weeds around their premises, also to dispose of the ashes and other refuse in the streets and alleys and thereby put the town in a respectable appearance before winter comes. A little effort on the part of each individual will make a wonderful showing upon the appearance of the city.

J. P. GILLIGAN,
Mayor.

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To The Depositors

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Try These Time Tested Recipes

Pompeian Method of Canning
Measure out 2 cups sugar and 2 cups water for each quart of prunes, and make a syrup. Cook until soft, then seal them with the boiling syrup in fruit jars. The prunes are less likely to burst if they are pricked with a fork before they are dropped into the syrup.

Venetian Jam
Boil prunes in just enough water to keep from burning until soft, then put thru colander. Measure equal cups of pulp and sugar. Boil until thick and seal.

Lindsay Conserve
8 cups prunes. Pits taken out, leave skins on; 6 cups sugar, 2 oranges, scrape peeling down to the white part of orange, then take that off and use balance of orange, including the scraped peeling; 1 cup English walnut meats, cook until transparent—takes about 30 minutes.

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