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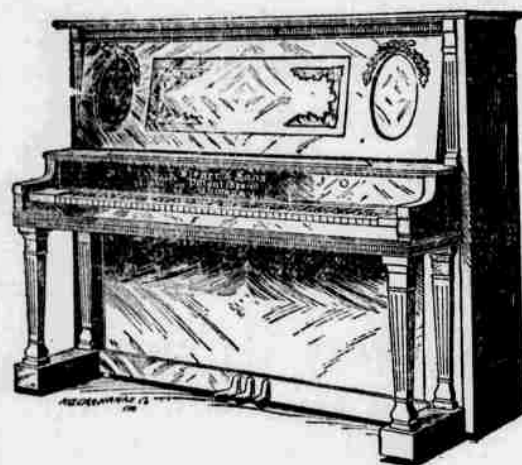
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WORD ITSELF A BUGABOO.

Principle Involved by No Means Un-American—No Man Has a Property Right in the Patronage of Another. A Hint to Trade Unionists.

Here is an important point in principle for the trade unionist. Let him have it clear in his mind. When an enemy of trade unionism shivers with horror at the very mention of "boycott," what is his aim? It is to confuse and intimidate the unionist. He wants to charge the unionist, in the fraction of a breath, with lawlessness, with cruelty, with "taking his property from a business man," with the acceptance of the doctrines necessarily involving violence and public disturbance and, above all, with "the adoption of a pernicious un-American practice." That's a tightly bunched up knot of unpleasant ideas to hurl at a man in one word. It is sufficient to flabbergast a Philadelphia lawyer, let alone the average citizen, unread in the twists and turns of the law, perhaps prejudiced against the Irish, unacquainted with the latest supreme court decisions on the boundary lines of material property and fervently desirous of having his fellow citizens look upon him as a good American.

Is withdrawing patronage from an objectionable person or refraining from buying objectionable things un-American? In the early forties the abolitionist newspapers regularly carried advertisements asking readers not to buy slave made goods. The Anti-Slavery Standard in 1843 had a standing advertisement of "free labor groceries" for a store at Third and Market streets, Philadelphia, and another for "free labor groceries" on sale at Fifth and Cherry streets. The abolitionists, stiff-necked Americans, ostracized slaveholders and religiously avoided their products. Going back further, we find in America, in 1765, on a national scale, a refusal to import goods from England, the chief purpose being to compel the rescinding of the tax on tea. The name of the strongest organization which promoted this movement was the Sons and Daughters of Liberty.

No one need get into a disturbance by letting alone some one else. Refusal to patronize is not necessarily backed by a club or a brickbat.

No business man has any property right in the patronage of other persons. A customer's purchasing money is his own, to be spent as he chooses.

The "cruelty" of letting other people alone is general. The laboring men who cannot deliver work up to the quality and amount which other laboring men stand ready to deliver are let alone by employers.

These observances but indicate the direction which the laboring man's mind ought to take when he is reproached with that awful crime of a belief in "we don't patronize." They give him the proper start to an inquiry into his rights.

The important point to which we refer is therefore a little "chewing up" of the word "boycott," separating its imputations so they may be seen singly, rejecting those that are unfounded in fact and leaving a little something of the genuine American traditions of independence and of picking and choosing for oneself. Yes; it is an important point not to get scared at a

word, and, accepting or rejecting that word as we may deem best, we go on into the bottom principle involved and then stand by our judgment on that. Practically everybody boycotts to his heart's content. Ethically it is wrong for organized labor to boycott, but for no one else. So prateth our enemies.—Samuel Gompers in American Federationist.

First Aid.

Speaking of the necessity for widespread education in first aid to the injured, the St. Louis Times says:

"Perhaps it will not be taken amiss if we call attention to the obvious fact that nine-tenths of all the trouble in the world is due to ignorance of certain simple things. It might even be said safely that all mishaps of whatever kind—mental, physical and spiritual—are due to a want of experience and training. Accidents of a thousand varieties, from drowning to the taking of a dose from the wrong bottle, are in a majority of cases fatal simply because there was not present some one who knew what to do. Injuries which almost tear the body to pieces are curable if the man of training and experience is at hand. The simplest injuries often prove fatal when they are not properly attended to, when the injured person does not get the benefit of a little simple help."

How a Great Surgeon Died.

While Bichat, the famous surgeon, was dying of typhoid fever he turned to an old colleague who was sitting beside his bed and said to him:

"My friend, I am lost, but it is some consolation to know that my case is very curious. During the last few days I have noticed some odd symptoms, and I am studying them carefully."

"Oh, you may recover yet," said the friend.

"That is impossible," replied Bichat, "and if it were not for one thing I would be quite willing to die."

"What is that?" asked the friend.

"I am exceedingly sorry," answered Bichat, "that I shall not have an opportunity to perform an autopsy on myself after my death, for I know that I would make some wonderful scientific discovery."

An hour later he was dead.

When the World Was Drunk.

Nowhere in all the world today can be found as many confirmed drunkards as there were among the Thracians, the Iberians, the Celts or the Scythians. The man who didn't get drunk every day or two was regarded as queer. The Greeks were moderate drinkers until they began to copy the luxury of the Persian feasts. The Romans imitated the Greeks. Then the whole world went on a mad drunk. It was a saturnalia. Caligula owes his niche in the hall of fame to the drunken banquets with which he made even Rome marvel. The excesses made fashionable by such potentates as Lucullus, Nero, Verres, Tiberius, Caligula, Vitellius and Domitian really began in the days of Pompeii, and they mark the beginning of the end of the republic.—Argonaut.

Shekels and Half Shekels.

The early Biblical references to pieces of silver do not in the original convey the idea of coins, but of weights, shekels. The Mosaic "oblation to God" was a half shekel, and the shekel is explained by Josephus as equal to four Athenian drachmae of the value of about 5½ cents in American money. The first Jewish coinage under authority was, it is believed, struck by Simon, the Maccabee, about the year 140 B. C. It consisted of shekels and half shekels. This coinage had its value signified upon it, "Shekel Israel," in Samaritan characters.