

SO THE PEOPLE MAY KNOW

DO YOU KNOW what is meant by 1,000 cubic feet?
DO YOU KNOW that it would take an ordinary gas burner almost 60 days to burn \$1.00 worth of gas?
DO YOU KNOW that the average family gas bill paid in Lincoln for the month of February was only \$2.25?
DO YOU KNOW that this means a cost of less than 9 cents a day for each family using gas? That many families get along on even HALF this expense?
DO YOU KNOW that it is actually

cheaper to cook with gas than with coal, wood or gasoline?
DO YOU KNOW that a Gas Range is cheaper than any other range you can purchase—cheaper in first cost, cheaper in last cost?
DO YOU KNOW that no woman who has ever used a gas range would care to go back to a coal or wood range?
DO YOU KNOW that a modern gas range will do ALL the work of a coal range and itkyhaughtStthMEANv

range and do it with HALF the labor and HALF the cost?
DO YOU KNOW that a regular family dinner can be cooked on a gas range for about SEVEN CENTS—a breakfast for TWO CENTS?
DO YOU KNOW that you can buy a modern gas range on terms as low as \$5 down and \$2 a month?
DO YOU KNOW that we will connect your gas range free of charge, no matter where you buy it in St. Paul?
DO YOU KNOW that we maintain a

free exhibit room where a complete line of gas ranges and heaters are shown in actual use, with gas turned on?
DO YOU KNOW that you can heat water in your bath room by simply lighting a gas jet down stairs?
DO YOU KNOW that you can have hot water all summer without building a fire?
DO YOU KNOW that you can have a hot bath at any hour of the day or night by simply striking a match?

LINCOLN GAS & ELECTRIC LIGHT CO.

OPEN EVENINGS--AUTO 2575. BELL 75.

THE WAGeworker

WILL M. MAUPIN, EDITOR AND PUBLISHER

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THE CHURCH AND THE WORKINGMAN.

In his ringing protest against the acceptance by the Congregational Board of Missions of the \$100,000 donated by John D. Rockefeller, Rev. Washington Gladden touched a note that should find response in the heart of every minister of the gospel who has puzzled his brain over the question, "Why do not workingmen more generally attend church?" Speaking of the Rockefeller donation, Rev. Gladden said:

"We do not want this man's money. To accept it will be to work the contempt of millions of honest men; to reject it will strengthen our churches in the affection and respect of millions who are inclined to doubt whether the churches love God more than mammon. Our missions will be richer and stronger by our loyalty to the things unseen and eternal."

No honest man will dispute that John D. Rockefeller's vast wealth has been accumulated by methods that will not stand scrutiny at the last great judgment. A fortune built upon the ruins of men's hopes, the oppression of those less fortunate and by special privileges bought upon the auction block where legislation was sold as openly as horses in the market places, is not an honest fortune.

When the church solicits and accepts money from men whose fortunes were so builded, it gives the lie to its claims and shames the man of Naareth whose every word was a denunciation of such men and such methods. By every idea of decency, courtesy, fair play and gentlemanly instinct, the church that accepts gifts blatantly given by men like John D. Rockefeller seals its lips forever against denunciations of the corrupt methods by which that money was required. The world has for centuries looked with scorn upon the man who would abuse the friend who succored him, and the man who bites the hand that feeds him is scorned and hissed by all mankind, and rightly so. What then shall we say of a church that begs of and receives from men like Rockefeller vast sums of money acquired by corruption, and then applauds while its ministers denounce crime and corruption? And can the church of Jesus Christ hope to interest the meek and humble of earth as long as the lips of its ministers are stricken dumb by the contributions of the rich and powerful?

The greatest tribute to Jesus Christ's work while on earth is found in that passage of the Good Book where it is written that "The common people heard him gladly." In the broad definition of the term Jesus was a democrat of democrats. He was a craftsman, too, and the writer of this editorial believes that he was a union craftsman, for his every act and every word were acts and words of helpfulness.

But can the modern day church expect the "common people" to "hear gladly" a gospel that dares not denounce corruption in high places? Can it expect the "common people" to "hear gladly" and receive with great joy a gospel that has in it nothing of denunciation for corruption and thievery? Jesus knotted a whip of cords and drove the money changers from the temple. The modern church has cushioned its pews, sealed the lips of its ministers and invited the men whom Jesus drove from the temple to come in and take front seats, catering to them because of their ability to lift mortgages and support missionaries. And then the ministry of this same church puckers its collective brow and wonders why the workingmen—the men whose like and kind heard Jesus gladly—will not go to church to hear the gospel as it is preached in these latter days.

Jesus did not stand off in a dim corner and mildly denounce the money changers in the temple. He went after them and drove them out. What minister in Lincoln dares to stand before his congregation and scathingly denounce the men in the pews before him whom he knows have made their money by usury, extortion, chicanery and corruption of public servants, calling them by name or knotting a verbal whip of cords and driving them from God's house? If there is such an one let him announce the date and hour and The Wageworker will have a man there.

When the lips of the church's ministry are no longer sealed by the contributions of the dishonest rich; when the church shows by its actions that it makes no distinction between the widow's mite and the rich man's millions; when the church makes manifest that it will not tolerate rich men making it a den of thieves instead of a place of prayer; when the church attacks wrong and evil in the concrete instead of in the abstract, when the church of Jesus Christ preaches the words of Jesus Christ—then and not until then will it be able to reach the "common people" who "heard Jesus gladly" and be freed forever from trying to find an answer to the question, "Why do not workingmen attend church?"

THE RECALL.

A public official is merely the servant of the people who elected him. There is no getting away from that proposition. A private individual who employs a servant has the right to discharge that servant for failure to perform his duty. Why should the public be deprived of the right to discharge a faithless or incompetent public servant.

That's all there is to the "recall" system.

Nothing mysterious about it; nothing unjust about it—just a plain business proposition.

Why not exercise the right of discharge in public matters just the same as in private matters?

When a public servant grows chesty, and thinks he knows more than the people who employ him, or refuse to do what his employers tell him to do—fire him bodily.

Anything wrong about that?

An official elected for a term of years is under contract to serve

his employers for that term, but if he fails to do his duty he has violated the contract and should be discharged.

But who shall decide whether this public servant should be discharged? Why, the people themselves, to be sure.

How can they do it? As easily as they employed him in the first place.

If a given proportion of the people are dissatisfied with the service rendered by a public servant, let them say so by petition. Then let the official go back to the people and rest his case with them. If he is defeated it is evidence that the charge of dereliction in office was well founded.

Could anything be more just? Could anything be more simple? Have the people not grown tired of being served by faithless and incompetent servants? Haven't they got enough spirit left to demand the right to discharge a servant who will not do the work given him to do.

There is nothing mysterious about the proposed "recall system." It is as plain as a pikestaff. Think it over.

The "silent strike" is the best strike of all. Try it. Strike against unfair employers and sweat shops by demanding the union label on all that you buy. While you are striking against unfair conditions you are working right along and drawing your money. The "silent strike" is a winner.

Anything is easy for unionism if it is right to start with and has the support of all union men. A labor temple would be right. If all Lincoln unionists will get behind the project we can lay the corner stone on Labor Day. That would beat a "labor parade", out of sight.

It is a little late, but we would like to call the attention of a few politicians in Lincoln to the fact that the "d—d fool laboring men" did stand together.

The union that lives unto itself is destined to fill an untimely grave in the "dead duck" department of the union records.

Sure. The world well knows the old, old story—

A man can't buy his way to glory. There's only one safe, dead-sure plan—Deal squarely with your fellow man. And unto others always do As you would have them do to you. Though you pile riches great, untold, Salvation is not bought with gold. And gold piled up to mountaina height Will not outweigh a widow's mite.

Uncle Josh "I have noticed," remarked Uncle Josh, nudging over towards the crack-box, "that a whole lot o' men are like humblebees. The humble around ' beat th' hand an' keep up a terrible hummin', but they never put up no honey t' sell."

The Clothing End of Our Business Runs into Big Money

When a business has grown large enough to secure minimum prices in buying large quantities, and can thereby present the same advantages to those who deal with it—then, and only then, does it take a class by its self.

This is the present status of this store.

Reliability is the key-note of our Clothing.

The Men's Suits we sell at
\$3.95, \$5.00, \$6.50, \$7.50 and \$8.75

have the ear-marks of the finer goods. They are made from honest fabrics and come in tasteful pattern. They fit and look well and will give a generous amount of wear.

Our Finer Suits at
\$10, \$12.50, \$15, \$18, \$20, 22.50 & \$25

are strictly hand-made. They are made from finest domestic and foreign fabrics and are cut, made and trimmed in the best possible manner.

We Sell Good Work Pants at
89c, \$1.00, \$1.25 and \$1.50.
Business & Dress Pants of Finer Sort
\$1.98, \$2.50, \$2.98, \$3.50, \$3.98, \$5.00
\$6.00, \$6.50 and \$7.50

In Furnishing Goods

you will always find just what you want in this store and get it at a price that will mean more saving. We show a very large line of dress and work shirts which are

UNION MADE.

ARMSTRONG CLOTHING COMPANY

Good Clothes Merchants.



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