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Preachers Seize The Opportunity

The Ministerial Union of Lincoln lost no time in responding to the Central Labor Union's proposition to exchange fraternal delegates, and at its meeting last Monday the ministers selected Rev. Samuel Zane Batten of the First Baptist church, Rev. H. C. Swearingen of the First Presbyterian church and Rev. M. A. Bullock of the Vine Street Congregational church as their delegates to the Central Labor Union. These gentlemen will be warmly welcomed at the meeting of the Central Labor Union, and The Wageworker believes that both union men and ministers will profit by the association.

Rev. John L. Marshall of the Gospel Tabernacle opposed the whole thing; basing his objection on what he claims to be scriptural grounds. He quoted from Second Corinthians, 6:14-15, as follows, to sustain his position: "Be not unequally yoked with unbelievers, for what fellowship have righteousness and iniquity. Or what concord hath light with darkness? And what concord hath Christ with Belial? Or what portion hath a believer with an unbeliever?" All right, Brother Marshall; but what's the matter with being equally yoked up with 'em in the good work of trying to uplift and better humanity? Isn't the ton of coal contributed by a labor union in the name of unionism just as helpful as the ton of coal given by the church? Isn't the crust given the starving man by a fellow unionist just as filling as the hand-out given at the back door of the Christian home?

During the great industrial depression of 1893-94, when thousands of unemployed men were homeless and all but starving on the streets of Chicago, "Bath House" John Coughlin and "Hinkey Dink" Kenna, saloonkeepers, set out free lunch every hour of the day, and no man was turned away because he might not have a nickel to spend for beer. There are men right here in Lincoln who were kept from highway robbery or worse during that awful winter by the generosity of "Bath House" John and "Hinkey Dink" Kenna. And while these great saloons were keeping thousands of men from starvation the churches were dark every night in the week except Sunday, and "foreign missions" got at least 50 per cent of the money donated to church work. The Wage Worker may be unorthodox, but it unhesitatingly asserts the belief that "Bath House" John and "Hinkey Dink" Kenna were doing a whole lot of the Master's work when they fed the homeless and hungry thousands, even though they were doing some for Satan by operating saloons. As to the latter point there is room for difference of opinion. Be that as it may, The Wageworker knows men right here in Lincoln who owe more to Coughlin and Kenna for help extended in time of need than they ever owed to any church for a similar service.

But Brother Marshall was the only one of the ministers to oppose the exchange of fraternal delegates. He is honest in his opposition, too; and every fair man must admire him for his consistency even though his judgment may be off color.

Rev. Mr. Batten offered the following resolution, and it was carried with but one dissenting voice: "Whereas, The representatives of Jesus Christ and His gospel are interested in every movement that makes for the uplifting of man and the betterment of the world; and

"Whereas, The ministers of the church are here to promote a spirit of fraternity and unity among men in their efforts to unite mankind as one army to do battle against the foes of humanity; and

"Whereas, The Central Labor Union of Lincoln has declared its willingness to exchange accredited delegates with the Ministers' association of Lincoln, such delegates to have the privilege of the floor at all times but without a vote; therefore, be it

Resolved: First, That we the Ministers' association of Lincoln fully reciprocate the expression of friendship and fraternity of the Central Labor Union, and place upon record our satisfaction at this growing sense of human solidarity.

Resolved: Second, That we elect three delegates from our body to serve as our representatives in the Central Labor Union of Lincoln; and

Resolved: Third, That we cordially receive the delegates of the Central Labor Union and welcome them to the privileges of our body."

Rev. Mr. Bullock hastened to second the motion to adopt the resolutions, saying that he was glad the opportunity to meet the wage-earners in this capacity had been presented. Rev. Mr. Swearingen expressed pleasure over the fact that the matter had been brought up. "Let us extend the hand of fellowship to these men," said he, "not because they are laboring men, but because they are men. Like Henry George, we are for men. Christ was for men. As men they need the ministers. It is not good for us to ally ourselves with any particular class of men, but men are our concern."

Secretary Salsbury called attention to the fact that no communication had been officially received from the Central Labor Union, but the publication of that body's resolutions in The Wageworker was deemed notice enough—a tribute to The Wageworker's reliability which is fully appreciated.

MARK MORTON, UNION BUSTER.

A Nebraska Man Who Crawfished Quick When His Bluff Was Called at Nebraska City.

Mark Morton, son of the late J. Sterling Morton, is the man who has organized the Employers' Teaming Co., Chicago, for the purpose of putting the Teamsters' Union off watch. Mark Morton is a union buster of the most virulent type—with his mouth. Having some money of his own, and financial connections with a lot of millionaires who amassed their millions by stealth and theft and special privilege, Mark thinks the man who works ought to be content with enough to eat and a place to sleep. In his opinion it is a high crime and misdemeanor for workingmen to organize to protect themselves against the rapacity of men of the Mark Morton stripe.

Mark is great on posing and mouthing. But he is a four-flusher. This was proved down in Nebraska City a few short months ago. There was a strike among the packing house men and teamsters down there, and Mark rushed to the old home to bust the unions and end the strike. He went around breathing threatenings and slaughter, when there were no union men in sight. He happened to pause in front of a livery stable and saw posted in the office the scale card of the Teamsters' Union. Mark looked around and thought there were no union men or sympathizers in sight, but he was in such a hurry that he overlooked one brawny teamster. With a great flourish Mark tore down the card and threw it on the ground. Then he swelled up like a poisoned pup and waited for the applause. He got it—not. The teamster pranced around in front of Mark, shoved his fist under the Morton proboscis, and said:

"Put that card right back where you got it." And Mark put it back without a word. That's the fellow who has organized the "Employers' Teaming Co." in Chicago to put a quietus on the Teamsters' Union. The first time he sees a union teamster coming his way he'll fall in a fit and holler for the militia.

WHAT THE MINISTERS SAY

FROM REV. BYRON BEALL.
Lincoln, Neb., May 3.—To the Editor of The Wageworker. Dear Sir: Your favor of late date inviting me to express an opinion of the plan adopted by the Lincoln Labor Union whereby an exchange of delegates is proposed with the Pastors' Union of Lincoln, is at hand.

I gather that you desire me to say what I think the practical outcome will be of the proposed exchange. Presuming that you wish me to speak the truth, I must answer that I do not look for great results from such an exchange. What are the simple facts concerning the men who compose these two bodies?

First—The workmen, or members of the union. It is true that among them are Christian men, those who give their time and money freely to the churches, who are found with their families Sabbath by Sabbath in the house of God, Protestant and Catholic. But these men are in the minority, the men who are in control in the unions seem to be the infidel and the agnostic sort, so that when any decisive action is to be taken, as when a strike is called as in Chicago, the Christian element goes to the rear and violence and bloodshed follows.

If you propose to boycott some firm in Lincoln who sell hats with a non-union label—not only that but any firm that patronizes these hat makers. This, I think, an unchristian thing to do. On the other hand, take the men who form the Pastors' Union—while there are men among them who started in life as poor boys and have worked themselves up to their present positions, and so know the life of a poor workingman well. Or they are men of genius with ability to adapt themselves to all conditions, as Father Strine or Bro. Luther Luden; men to whom a workingman could go for advice upon practical affairs of life. Yet for the most part they are men who came from sheltered homes, far apart from the common people. They were early put in a Christian college, then hurried to a theological seminary, where for three years they were as completely buried to the world as a monk of the middle ages, then upon graduating put into a church where by a little inner circle they are kept from any base contact often, even from the outer circle of that same church—not to say a wicked world. These men who occupy a high social position, finely educated, pious, whose salaries are assured so that they may be "free from all worry about worldly affairs," are as far apart from the poor struggling toiler who knows what actual hunger is, whose wife and babies often can not go to church even if they would, because of lack of clothing. Not farther apart are angels and bed-bugs than some of these ministers and laboring men.

It might, however, be worth trying to bring these classes together in some working plan to help each other as an experiment. If Jesus were here, in my opinion, the first homes he would visit would be those of the poor working men of Lincoln, infidel or Christian.

God bless the Pastors' Union and the Central Labor Union in any sincere effort to bring in a better state of brotherhood among men. "For one is your Master, even Christ; and all ye are brethren."

BYRON BEALL.

FROM REV. H. C. SWEARINGEN.
Lincoln, Neb., May 3.—To the Editor of The Wageworker: In reply to your request that I write my opinion of the resolutions recently adopted by the Central Labor Union looking to an exchange of fraternal delegates between that body and the Ministerial Association of the city, permit me to say that my only regret is that we ministers did not move a little more quickly and take the initiative in the matter. However, the honor belongs to the Central Labor Union, and I congratulate it on this display of breadth and brotherliness. Only good can come of this fraternizing by the ministers and the representatives of labor. Misunderstanding is a fruitful cause of disputes among men and of conflicts between opposing interests, and anything which will tend to bring about a better understanding among men of all occupations and stations will be a distinct step toward the realization of that brotherhood which was the ideal of Christ and which all earnest men are seeking to promote.

The Ministerial Association at its meeting last Monday reciprocated, in the most cordial spirit, the expressions on this point of the Central Labor Union. In affiliating with the laboring men the ministers should not do so in the sense of allying themselves with any particular class. They should fraternize with them because they are men and, therefore, brothers.

Christ knew no classes. He knew men only. He loved them because they were men, and for the same reason labored and sacrificed for them. And His representatives should meet the representatives of the laboring interests in the same broad spirit. We should come together with the earnest purpose to be of mutual help.

The minister needs the laboring man, and, perhaps, the laboring man needs the minister. The laborers constitute a large and influential element in every community, and, as one who is striving to do the work of his Master, the minister can not afford to be out of sympathy with those who toil.

Personally, I hail this move with the greatest satisfaction and with high hopes that it may prove of benefit to the mass of wage earners in our city and likewise an honor to the name of the blessed Christ. Cordially yours,

H. C. SWEARINGEN.

FROM REV. F. S. STEIN.
Lincoln, Neb., May 3.—To the Editor of The Wageworker. You have been so considerate as to send me a copy of the resolution of the Central Labor Union concerning affiliation with the Ministers' Association and to ask my opinion of the same. I was out of the city Monday and so could not be at the ministers' meeting. Had I been present I should have heartily supported the movement. This interchange of relations and exchange of opinions will prove mutually helpful.

The industrial, social, and civic improvement of our fellowmen is one of the aims of Christ's kingdom. While men can not live by bread alone, and the life is more than meat and the body more than raiment, yet the material and spiritual are so interdependent that the study of their relative importance is greatly to be desired and will be promoted by this formal and closer affiliation. Very truly yours,

F. S. STEIN.

REV. SAMUEL ZANE BATTEN.
Lincoln, Neb., May 3.—To the Editor of The Wageworker: In reply to your inquiry for my opinions concerning the resolutions adopted by the Central Labor Union and published in The Wageworker, permit me first to refer to the resolutions which I presented at the recent meeting of the Ministers' Association of the city. These resolutions as you know were adopted with but one dissenting vote, and in accordance with this action three delegates were elected to the Central Labor Union.

With respect to the second part of the question, what the adoption of these resolutions may mean to all concerned, I cheerfully submit the following suggestions.

For one thing this exchange of delegates ought to make for a better understanding of one another's position and aims. Nine-tenths of the disputes in the world would end if men only understood one another's terms and purposes. We are all interested, I believe, in the uplifting of man and the betterment of the world. It may be that we do not all approach this question from the same side, but we are all seeking the one end. Let us understand this fact; let us understand the relation of one man's effort to the total problem, and we shall find that nine-tenths of the causes of misunderstanding have disappeared.

Secondly, this better understanding will promote mutual respect. My opinion is that the average minister has a much higher regard for the average workingman than the average workingman has for the average minister. It may be that the minister is himself largely to blame for this—and concerning this I do not know that I have anything to say—but I do know that workingmen have sometimes said harsh things about many men in the ministry. The time has gone by when the minister can surround himself with an atmosphere of mystery and sanctity, and expect men to honor him and tremble before him because of some supernatural claims. He must stand forth as a man among men, and must be rated at his real worth; whatever respect he may receive must be the honor that is paid to noble manhood. And my experience teaches me to believe that the average minister is well worthy of the honor of brave and true men. But on the other side of the question much benefit may accrue to all concerned when the minister has learned to understand the aims of workingmen and has gained a clearer insight into the real meaning of the workingman's unions. Not always have ministers understood the real purpose of the unions, and as a consequence some unjust and unwise things have been said in condemnation of them.

Along with this there will be an increasing respect for one another's

aims and methods. The minister believes that ideals are more important than statutes; he believes that right motives and helpful impulses are all important in life. The working men are seeking to bring about better conditions for their wives and children, they are planning to make it possible for every person to have a true inheritance in society. It may be that the ministry has dealt too exclusively with ideals and motives; it may be that the ministers have not always been interested in the realization of these ideals and the actualizing of these motives. And it may be that the workingmen have some times interpreted progress too much in terms of personal and material good; it may be that they have not given full consideration to the larger interests of man and the higher welfare of society. The workingmen need the ideal element in life, that they may know how to measure progress. And the Christian minister needs to remember that every effort in behalf of human improvement is the translation into deed of some article of the Christian faith. This closer affiliation of ministers and workingmen ought to mean a more real religion and a more ideal working life.

And last of all this interchange of ideas ought to mean a more sympathetic co-operation on the part of all right thinking people. Too long, I fear, the churches have stood aloof from the people; too long they have been indifferent to the aspirations of men after a larger freedom and a truer life; too long they have allowed themselves to be used by men of the wealth-peddling and power-holding class against the poor and more dependent classes. This has been a denial of their divine Lord and a crime against humanity. And I for one have no desire to excuse or deny the charge of delinquency that may be filed. But this state of things is forever passing away, and it has largely passed in this country. And too long the workingmen have failed to distinguish between the religion of Christ and the religion of the churches; too often they have indulged in indiscriminate and wholesale denunciation of all ministers; too often they have made light of the religious hopes and aspirations of men and have treated these as empty sentiments. For myself I have no use for a religion that does not stir a man to more heroic efforts in behalf of his less privileged brothers. For myself I have little hope of great success in any movement that is not motivated and inspired by the vision of the ideal and the higher interests of man. That is, a real religion is social in its scope and sphere and a real reform is religious in its ideals and aims.

Thus out of this affiliation of ministers and workingmen there should come a better understanding of one another's aims and purposes. There should be a more real and manly respect for one another's thought and plans. There should be unfolded as time goes by many a project for the betterment of the community in its educational, its industrial, its social, its political, its religious life. There should be less friction in the social world between employers and employees, for the ministers who are in a position to understand the demands of all parties, may be enabled to act as mediators in many labor disputes. And there should be a growing sense of human brotherhood as men learn to respect the simple manhood in one another and to take thought for the things of social peace.

This action of the Central Labor Union and the Minister's Association will, I believe, in the years to come appear as one of the most significant events in our city's life. As one who has long been in fullest sympathy with working men in their efforts to elevate labor and to create better conditions in society, I rejoice in this promise of the coming day of human brotherhood. Yours most sincerely,

SAMUEL Z. BATTEN.

FROM REV. E. E. BOYD.

Lincoln, Neb., May 5.—To the Editor of The Wageworker: Replying to yours concerning Ministers' Association and Central Labor Union, I beg to say, the mission of the church is to save men. The mass of men are laborers. Therefore the church, if she fulfills her mission, must reach the laboring man.

The indifference of the laboring man to the appeal of the church is largely the result of a misunderstanding. Any movement which will bring about a better understanding is to be hailed with joy.

I believe the movement of the Central Labor Union is a step in the right direction. I should have regarded it as a decided backward step and one greatly to be deplored had the Ministers' Association refused to co-operate. Yours fraternally,

EARL E. BOYD.

Work of Cleaning The City Begins

Mayor Brown is making good his assertions that he would bring the saloons masquerading as drug stores up with a round turn. A. L. Shader has been haled before the board of inquiry to answer to the charge of selling liquor without having the proper authority. Shader has been up time and again on this charge, and has always escaped—the last time by virtually entering a plea of insanity.

That's a good plea. We know men so crazy after money that they would loot banks, rob school children or sneak the pennies from the closed eyes of a deceased relative. Some men will do anything for money—even to the extent of pelating insanity when haled up on the charge of getting it illegally.

The senior member of the firm of Steiner & Woempener has also been called upon to answer to the charge of selling alcoholic beverages without the legal authority.

This is but a beginning. There are others who will have to come up to the rack, and they are going to find that it is no grandstand play on the part of the excise board. But the drug stores that have been selling liquor by the bottle or handing it out in broken doses in the graduates are not the worst offenders. Not on your tintype. The high-toned soda fountains in drug stores are dispensing more booze to the hour than two-thirds of the saloons in town. Ever drink a "ping pong?" Lovely drink—if you want something that takes hold like a bull pup. Maybe they've changed it since the agitation began, but a few weeks ago a "ping pong" contained about as many varieties of alcoholic preparations as Heinze puts up in the shape of pickles—"57 kinds." One "ping pong" would make the drinker feel like a Rockefeller, and two of them would make the average drinker go home and whip his wife. O, these soda fountain saloons do mix up some great preparations. A little dash of bitters, some absinthe, a gill of brandy, a squirt of rum, a dash of vermouth, a bit of gin, a couple of red cherries, a slice of pineapple and some crushed ice—a twist or two of the spoon, the insertion of a straw—and there's a concoction that would make a chronic drunkard sit up and take notice. And the drug store saloons are dealing out concoctions like that to beardless boys and to girls whose skirts barely reach their shootups—your boys and your girls, perhaps. Boys who would be ordered out of a saloon if they went in and asked for a Manhattan cocktail frequent the drug store saloons and bowl up with great abandon. They think it throw to take their girl friends in and with the grace of a millionaire throw down the half dollar they begged from mamma and order a couple of fancy named drinks that contain more alcohol than you could get into the average saloon's regular whisky glass.

This sort of thing is doing more damnable dirty work in the way of starting boys and girls on the down road than all the saloons Lincoln ever had ever did or are likely to do. What's the difference between having your daughter go into a drug store notorious for its dispensing of alcohol in its soda and going into a wine room? She can get just as drunk in the drug store as she could in the wine room, and is a whole lot more likely to do it.

There are soda fountains that do not dispense alcohol, and you can tell them in a minute by the class that patronize them. The swaggering "Cholly boys" pass such fountains by and hike for the drug store that has a man who knows how to mix 'em fancy.

The Wageworker is no spring chicken. Its editor wasn't born in the year 1904, and he has been outside of Nebraska several times in his whole life. And he wants to say right here and now that the drug store saloon evil is right now worse in Lincoln than in any other city he ever saw. Hard words, but true just the same. Moralists get up on their rear underpinning and howl about the awful danger of the saloon, but men and brethren, the saloons are not a patching to the drug stores when it comes right down to doing irreparable damage to the boys and the girls of this city. This is no fairy tale. If you don't believe it give your 15-year-old boy a dollar and let him try getting enough whisky at any saloon in town to put him off watch. He'll come home sober for all the whisky the saloons will sell him. But give him a dollar and tell him to load his hide with booze at a drug store soda fountain and that boy will come home with a jag on that would make an old rounder green with envy.

That's the illegal whisky business that must be stopped in this fair city—not because it is unjust to the saloon men who have paid their \$1,500 for permission to sell liquor, but because it is making more drunkards, more street walkers and more parental misery than all the saloons in town put together. It is high time that the parents of Lincoln were aroused to a realizing sense of this damnable traffic.

The drug store saloon must go—and it must not stand on the order of its going.

Mayor Brown and his fellow members of the excise board are also cleaning out the city blocks—and it was high time, too. There is no particular fuss being made about it, either. Mayor Brown has all the "free and easy" rooms spotted and he knows who owns the blocks wherein the rooms are located, too. He does not make war on the inmates. He quietly intimates to the owner that it would be beneficial to his finances and his reputation to get other and better tenants. And that's the way to handle that matter.

The landlord who rents to bawds is no better than his tenants. One of this class opposed Mr. Brown during the campaign, basing his opposition on the claim that Mr. Brown represented the "vicious elements." And while he was opposing Mr. Brown on that ground this same fellow was renting a house to a madam who housed a bevy of painted females.

The mayor dropped a hint to that fellow immediately after election, and scared him well nigh into a fit. The house is now awaiting tenants.

There is quite a bit of municipal housecleaning going on in Lincoln these days, and it is not being prosecuted with brass band attachments.

GIVE THE CITY A DECENT PARK.

Time That the People of Lincoln Rectify a Mistake of Very Long Standing.

At the council meeting the other night Mayor Brown called attention to the need of a city park worthy of the name, and suggested that the council take some steps looking to the acquirement thereof.

That is something that should be followed up until it is caught. It is a crying shame that Lincoln has no park worthy of the name. With all our doors at their disposal the men who founded Lincoln were so intent on grabbing off corner lots that they overlooked the park question entirely. And if ever a city stood in need of a fine park it is Lincoln. There is absolutely nothing in the way of scenery or pleasure resort within reaching distance of the city, and the absence of a park is felt more keenly than in most cities of equal size. True a park would cost money now—dollars to where it would have cost cents if steps had been taken at the right time—but cost should not stand in the way of getting it. Every dollar invested in a city park would be well invested.

Antelope creek furnishes an opportunity to make a park at comparatively small expense—small compared with the benefits that would accrue. If Mayor Brown, backed by the city council, will push the park question to a successful conclusion their administration will go down in history with the blessings of a grateful people.