

THE WAGWORKER

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TRADES UNION COUNCIL
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State Historical Society

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POLITICS IN PRINTER CIRCLES

After Standing by the Gentlemen Who Dubbed Labor Editors as "Vipers," Cincinnati Union Now Asks the "Vipers" to Do the Fighting, "But for God's Sake Don't Mention Our Names!"—The Same Old Story.

Last August the editor of a labor newspaper, himself a printer and a union man of a quarter of a century's standing, was expelled from the floor of the International Typographical Union convention at Toronto. He was sacrificed to make a Roman holiday for the administration, and a lot of delegates, swelled up with the importance of being named on minor committees, willingly joined in crucifying this editor, whose only "crime" was that he loved his union too well to see it made the victim of personal spleen.

Cincinnati Union No. 3 had three delegates in that convention, and two of them voted to expel this labor editor. The names of the aforesaid delegates were Donnell and Sullivan. Last August these gentlemen by their votes endorsed the epithet of "vipers" as applied to the editors of labor papers that dared to tell their sentiments. They gleefully rushed in with sacrificial knives whetted to a razor edge and jabbed them into the vitals of the labor editor. It was a great and glorious day, for were they not getting even with a "lot of bum editors"?

But it's different now. Cincinnati Union is in trouble, and it is begging those same "vipers" to come to the rescue. The Wageworker is in receipt of a communication from the Cincinnati Union asking it to "jump all over" a publication known as "Men and Women" and roast it to a frazzle. This publication is Catholic, and the communication winds up as follows:

"We request that you give this publication the necessary write-up, calling the attention of members of organized labor, and also those who are Catholics, to the unfair actions of 'Men and Women'."

"We also request that in complying with our wishes you do not publish this letter as the write-up, but say what you desire without stating that we have written you."

"The same old story. Tell the editor to 'Give 'em hades, we'll stand by you,' and then when the editor gets in trouble for it make a sneak and let him take the blame."

There are an gosh awful lot of eminent labor agitators like that. They never give up a dollar to help a labor paper, and if the editor doesn't do just as they wish they crucify him, just like Cincinnati No. 3 helped to crucify Shelby Smith. But when there is any fighting to be done they rush right off to the labor editor and beg him to get on the firing line. "But for God's sake don't mention our names!"

What is Cincinnati Typographical Union No. 3 doing to help Frank Rist make his labor paper pay? Not a blasted thing. On the contrary it is doing all it can to hinder him. But that does not prevent Cincinnati Typographical Union No. 3 from rushing out and asking the labor press to "give 'em the devil." The editor of The Wageworker will continue to cheerfully pay his little old 10 per cent assessment to help Cincinnati No. 3 and all other unions that are in trouble, but he is not going to rend his nether garment for a union that first helps to expel a labor editor and then turns around and asks the men whom it calls "vipers" to come to its rescue. "But for God's sake don't mention our names!"

Miss Anna Wilson, The Wageworker's first choice for trustee of the Union Printer's Home, and a member of Columbia Union, failed of a nomination. We are sorry—not for Miss Wilson but for the rank and file. We wanted Miss Wilson nominated and elected. With her on the board there would be a cessation of some occurrences that are very common when the board meets. There might be a little more attention to business and a little less attention to some other things. But the "close corporation" seems to have got in its work again.

The younger generation of printers never had any experience with the inside ring, commonly called the "Waneetas." A lot of them never heard of the gang, and a majority of them do not believe that it ever existed. It has been pretty quiet for a long time, but it is getting in its work again, just the same. If you don't believe it, just look at the nominations that have been made. There is a lot to this story, but The Wageworker hasn't time to tell it now. If you are in a hurry to get it perhaps Shepherd of Washington will take the time to tell you all about it. He knows.

James M. Lynch will be re-elected president. That's a cinch. And it is just as well that this is so. It isn't a good plan to swap horses while crossing the stream. Lynch has headed a masterly fight for the eight-hour day, and until that is settled there should be no change in leadership. The Wageworker cheerfully gives President Lynch credit for his good work in the present fight, and will stand by him on that issue until the end. But there are other things besides this eight-hour fight, and they will come up in their proper time. The "vipers" are going to do a little "viping" when the time comes. In the meantime, just to show that we are all standing together on this eight-hour proposition, we'll make Lynch's re-election about as nearly unanimous as anything can be. That's the issue now. When it is settled there

will be plenty of time to settle all little differences between ourselves.

It is about time for candidates for delegate from Lincoln Union to Colorado Springs to be bobbing up. Several names have already been mentioned, and there are surface indications to show that several eminent gentlemen are going to get into the race. Doubtless there will be two delegates to elect, and that will make things all the warmer.

The heavy assessment is going to decrease the attendance at Colorado Springs very materially. But despite the heavy financial drain a number of Lincoln members still declare their intentions of going. The last bulletin from headquarters promised to reduce the assessment "just as soon as advisable," and that ought to cheer us up some.

Wright and Besette of Chicago have only been in jail "constructively." That's the way Richards and Comstock, the cattle barons, were in jail in Omaha. But Wright and Besette tried their best to get into jail in fact. But the union busters seemed to be afraid of it. Neither Wright nor Besette begged the labor editors to "Give 'em hell, but for God's sake don't mention our names."

THE CENTRAL LABOR UNION.

A Poorly Attended Meeting That Developed a Warm Discussion That Was Goodnatured but Right to the Point—The Central Body Denounces Fake Advertising Schemes in the Name of Labor—Endorses The Wageworker.

There was a warm debate in the Central Labor Union meeting Tuesday night, and although it lasted only a few minutes it was worth the price of admission.

It came up over a resolution presented by the Carpenters' Union to discontinue the mimeographing of the minutes for distribution among the delegates and a reduction in the secretary's salary to equal the amount of work taken from his hands. First there was a warm debate on the proposition to make the secretary's salary a certain figure. After some entertaining remarks it was decided to compromise between the old salary and the proposed salary. Then came the question of discontinuing the mimeographing, and that was warm enough to make the stove ashamed of itself. Bpt it was voted to discontinue just the same, and then the delegates settled down to routine matters.

As a general thing the "state of trade" was encouraging. Inside trades reported good to fair, and the outside trades reported dull to fair.

The delegate from the Barbers' Union reported that his union stood ready to take ten shares of Labor Temple stock as a starter.

The following resolution was introduced and was adopted by a unanimous rising vote: "Whereas, Many advertising schemes purporting to be in the interests of organized labor are being constantly presented to our merchants, and

Whereas, The interests of organized labor demand that it act fairly and honorably, giving full value for value received, therefore be it

Resolved, By Central Labor Union of Lincoln that it expresses its hearty sympathy with the local retail merchants who are endeavoring to relieve themselves from the burdens of advertising in all catch-penny advertising devices, and promise them the hearty co-operation of this body. And be it further

Resolved, That we call the attention of the aforesaid retail merchants to our local labor paper, The Wageworker, in which we have the utmost confidence and to which we give our undivided support. And

Resolved, That we commend The Wageworker to our merchants, assuring them that all patronage accorded to it will be heartily appreciated and reciprocated by the trades represented in this council.

Resolved, That this body recommend to the business men of the city no other advertising proposition in the name of organized labor than The Wageworker, and the Annual Labor Directory published under the auspices of the Central Labor Union, and that the merchants be guaranteed now and hereafter that all other advertising propositions presented in the name of labor may be immediately classed as fakes pure and simple unless accompanied by properly signed and sealed credentials from this body.

Numerous "fake" bulletins and cards have been worked up in the name of organized labor during the last year or two, and the Central Labor Council has very properly decided to protect not only its good name but the business men of the city who have been misled so often.

The Woman's Union Label League failed to hold a meeting last Monday night, owing to the absence of a quorum. A special meeting will be held tonight (Friday) but too late for this issue. The faithful workers of the League are planning something out of the ordinary.

WORDS FULL OF WISDOM.

If You Are a Union Man, Play the Game on the Square.

Don't be a union man at certain times only, and as a matter of policy; be a union man from principle. Because you imagine that you have a grievance against the union you are not justified in laying aside union principles and becoming a non-unionist. There is not anything that can make an earnest member discard his unionism. Opposition makes him stronger in his principles and convictions; obstacles placed in his way only tend to arouse within him determination to persevere in the ways of a union man; and he never allows petty trifles or personalities to lead him astray, or seduce him from the path of duty and consistency.—Exchange.

CHRISTIANIZATION OF BUSINESS

Rev. Mr. Balch Delivers a Strong Sermon on the Above Topic, and Deals Some Telling Blows at Modern Methods of Business—The Relationship of Employer and Employee—Christ the Head of the Great Corporation.

Last Sunday night Dr. W. M. Balch, of Trinity M. S. church, spoke on the theme, "The Christianization of Business." His text was Col. 3:23, 24: "And whatsoever ye do, do it heartily as to the Lord, and not unto men; for ye serve the Lord Christ." He said in part:

"Our national vice is stealing! Thus lately spoke a publicist of recognized authority. Sustaining that assertion were the patent facts of frenzied finance, the insurance scandals, corporate greed and usurpation and all the enormities of current graft and monopoly. The evil is not that the masses of our people are thieves, but that they are willing to continue a system under which theft can be at once so profitable, so prevalent, and so respectable—for a nation that is Christian and republican cannot acquit itself of being accessory to crimes which it permits and condones.

"In the text St. Paul tells us the better way—hand service is to be made heart-service; 'whatsoever ye do, do it heartily.' All service is to be made divine service; 'Whatsoever ye do, ye serve the Lord Christ.' To this end we must observe three great live truths taught by Jesus of Nazareth. First, Life is greater than things; second, service is the greatness of life; third, business is service.

"Life is greater than things. Is not the life more than meat, and the body than raiment? That saying challenges us to reverse many of our current customs and ideals.

"First, The prevailing relationships of society. Why do we most often associate together? Why did you this week most often seek out other men and enter into transactions with them? Was it because you loved their society, or longed to do them good, or remembered that Jesus had said, 'Inasmuch as ye did it unto the least of these, ye did it unto me'? Sometimes, but more often it was because you sought to make advantageous bargains with them; to make money by competing or co-operating with them; interested in men chiefly because they represent money. The result is that we too often love money more than humanity, gain more than God.

"Second, Our ideals of national greatness must be corrected by the truth that life is more than things. Few experiences are more disheartening than our familiar boasts of the vastness of things American. We are not really great until we learn that our nation's greatness is not in areas nor acres, revenues nor resources; not in the dust of the ground nor things that grow out of it, but only in the manhood that comes down from God and returns to Him again, and in the moral worth of our history.

"Third, Our ideals of success must be corrected by the same principle. In common speech a successful man means a man who has acquired wealth rather than one who has acquired character. Thus we cheat ourselves, for wealth has no value except in proportion to character that is able to use and enjoy it. He who loses his own soul loses the world also.

"Fourth, Our conception of human labor must be rectified by the principle that life is more than things. The assumption has been that labor is a mere commodity to be bought and sold at competitive prices. Against that falsehood I would set these three ringing statements:

"Labor is not a commodity. It is not a thing. It is a phase of life!"

"And so to buy another's time, strength and skill is to buy a part of his very being, and the consequent relation of employer and employee must either partake of the shame of slavery or the beauty of brotherhood.

"Service is the greatness of life. He that would be greatest among you, let him be your servant." And service to God and your brother men is more than the amiable incident of Sabbath days or leisure hours. Service is the privilege of all days and all hours. Life is so organized that the man who loves and worships can use all his time, directly or indirectly, for the benefit of others. Even when a good man works for himself he thereby prepares himself in body, mind, or other means, to be a more efficient servant of others. When he profits by a bargain he is careful that the other party profits also. And any man who gains without serving, whether by vulgar stealth or fraud, or by applauded speculation or dignified monopoly, that man is a thief.—John D. Rockefeller as truly as Pat Crowe. And the vile vagabond who tramps the highways in ragged shoes is no more a tramp than the idle son of wealth whose only business is to spin over the same highways in a costly automobile. Understand, it is not riches, it is not recreation, that is wrong; it is any acquisition not merited by service; it is any idleness not necessitated by foregoing exertion for the common good. For someone pays for these,—if not the one who enjoys them, then one who has earned them and enjoys them not.

"Business is service. The world says, 'Business is business.' Christ says, 'Business is service.' Let us see what this may mean. First, it means that it is more blessed to give than to receive. The business problem for the Christian becomes, not how can I get the most, but how can I give the most? In the mind of Christ he thinks such thoughts as these: I am a carpenter as Jesus was; what happiness I have in

the comfort of the families who will live in this house which I have built strong and sound enough for 100 years. I am an engineer; thank God for skill to take the traveller safe to his journey's end, and God grant more skill sooner than more wages. I am a merchant; how can I best use my expert knowledge of meat and groceries to promote the health and prolong the lives of my neighbors. I am a lawyer; how can I best serve truth and justice, and deserve the beatitude of the peacemaker? I am a capitalist; how can I best employ my resources and organize my business to bless my employes in their toils and homes, and render honest and generous returns to the public. I am a man! How can I render to humanity my best recompense for my gains and then how can I return to humanity the largest giving out of my gaining?"

"Second, The principle that business is service means that private property is a public trust. Something of all men's welfare is involved in each man's wealth. More than that, some wealth is not the product of the owner's labor, nor the reward of his merit. Resources of the soil, the forests and the mines, advantages of situation and of public franchise,—all these are due either to the bounty of nature or the progress of society, and the man who controls them is strictly a trustee, enjoying no inherent rights therein, but only such as society deems best to allow him and owing every possible service to the common welfare and God's glory.

"The third meaning of business as service is that civilization is partnership. Co-partners share the gains and the losses of the common enterprise. Since the gains of industrial progress accrue to all of us, the incidental losses ought never to fall, as too often, on individuals. Non-employment, over-employment, and accidents to life or limb when they cannot be prevented, ought to be generously indemnified by the public which prospers at such costs. Not only must each be servant of all, but all must be servant of each, for Christ is the head of the firm and His cross the great seal of the corporation.

"But social problems are not solved by statement of truth. How shall we turn these truths into life?"

"First, by the regeneration of the unregenerate. This is no theological technicality. It simply signifies any and all means whereby God prepares a man for society with his fellowmen. It is obvious that men who insist that 'business is business' and not service need to be remade, and their remaking is so big a task that none but the Spirit of God can undertake it. Marvel not that I said 'Ye must be born again.'"

"Second, the enlightenment of the unregenerate man is no less necessary. Superstition has 'experienced religion'; the question still remains, what sort of religion are other men now going to experience from him? That depends not on how 'soundly converted' he has been, but on how well he understands the moral demands of his situation. So long as he thinks, however honestly, that wrong things are right things he is just as sure to do wrong as is the unregenerate man. As Henry D. Lloyd says, 'Change of heart is no mere redemption than hunger is dinner.'

"Third, the christianization of the public conscience is requisite to the Christianization of business. A man may keep faith with his own principles, but can do but little for the Christianization of the business world so long as he is only a part of a system which is worked largely on non-Christian principles. But we do not have to wait for everybody to be converted. For it has ever been the power of Christianity to establish new and higher standards of righteousness recognized not only by those who profess to be converted but by all who profess to be civilized. Thus it is that slavery has become impossible. Thus it is that unchastity and drunkenness have become disreputable. Thus it will be, if our testimony by precept and example continue true and tireless, that the public conscience will join Christ in declaring that business is service and will brand the grafter with infamy as black as the counterfeiter's, the monopolist with disgrace as manifest as the burglar's, and all private greed with the flaming colors of public shame.

"To give such testimony and live up to it at any cost,—that or nothing is the calling of the Christian. Let us believe that we are brothers. Let us believe that we are a family. Let us believe because God is our Father that loving sacrifice, even crucifixion, can never be ultimate loss."

IS UPHELD BY COURT.

Closed Shop Sustained Against Efforts of 'Scab' Stereotypers.

In deciding against three non-union employes of the United States Printing company of Ohio, who sought to restrain the concern from entering into a working pact with the Stereotypers and Electrotypers' Unions which would exclude non-union labor, Judge Marean, of the supreme court of Brooklyn, gave judicial sanction to the "closed shop" principle.

There will be an immediate appeal to the appellate division of the supreme court, and if Judge Marean is sustained labor leaders say it will be a notable victory.

After a bitter fight against the unions, which freely used the boycott, the United States Printing company of Ohio, which has a plant in Williamsburg, entered about one year ago into an agreement with the unions whereby it undertook to unionize its Williamsburg plant. Three non-union employes, named Kissam, Driscoll and Mills, were given the privilege of joining the unions and refused. To prevent their discharge the non-union men brought injunction proceedings, and the contest in the courts has been waged since.

GIVE IT A FAIR SHOW NOW

The Lincoln Traction Company Now Has an Opportunity to Win the Good Will of the People—It Should Be Given the Opportunity to Make Good Its Promises—Will It Rise to the Occasion.

The long dispute between the city of Lincoln and the Lincoln Traction company has been settled. For a long time the company has claimed that the prolongation of this dispute has prevented it from going ahead with the many improvements and extensions demanded by the city's growth. Now that this obstacle has been removed we shall see what we shall see.

In times gone by The Wageworker has not been at all mealy-mouthed in its denunciations of the Lincoln Traction company's attitude towards the people. But being by nature and by desire fair, The Wageworker will now insist that the Lincoln Traction company be given a fair opportunity to make good its promises. It now has a chance to make friends of the people. If it misses the chance—then let it look out.

The local directors have been doing their best to improve the service, and their efforts have not been in vain. Bad as that service is, it is infinitely better than it was three years ago. We have the word of these local directors that the improvements will continue with ever increasing rapidity, and to their word is added that of the New York managers who have long claimed that they were only waiting to get a lot of legal tangles straightened out.

The Lincoln Traction company should now be given every opportunity. The people should quit grumbling for a little while and await developments. But they know what they want, and if they do not get it they will not be so patient nor so long suffering as they have been in the past.

The people want better cars and more of them. They want better lines, longer lines, and more lines. They want shorter hours for the men and longer hours of service for the public. They want less insolence from the New York end and more leeway for the Lincoln end.

If General Manager Humpe and the local directors have their way from now on we believe that all these good things will come as rapidly as money and men can bring them. But if these gentlemen can not have their way, and the company's affairs and the public at large continue to be "scattered," then the people will rise up and have their way—and that way will be almighty hard on the Lincoln Traction company.

Now let the people give the Traction company an opportunity to do the fair thing by the city.

HE IS OPPOSED TO UNIONS.

Doesn't Believe in Them and Will Not Employ Union Help.

The manager, or owner, of the Olympia Candy Kitchen, very frankly admits that he does not believe in labor unions, and he will not employ union help. Neither will he advertise in a union labor paper, because he is not looking for the patronage of union men and women. This last is only suggested because of his declaration against unions.

If we mistake not the manager of the Olympia Candy Kitchen is a Greek. This is his misfortune, not his fault. Perhaps if he were not hidebound by birth and heredity he wouldn't be so opposed to labor unions. Union men in this country have had some experience with their Greek non-union-brethren.

We feel sorry for the manager of the Olympia Candy Kitchen. It must be awfully unfortunate to be so ignorant, so foolish and so unwise as some men. But if he doesn't believe in unions of course he doesn't want union money. He can go right on paying his miserable pittance of wages to the girls who make his candies, and selling them to the discriminating women who think a lot more about the "care of oriental rugs" than they do of the welfare of girls and women. We beg to assure the manager of the Olympia Candy Kitchen of our distinguished consideration.

PERSISTENT LAW VIOLATION.

And It Is Time to Bring the Offender to a Sudden Halt.

There is a law against child labor in this state. Also a law pertaining to school attendance. The Western Union Telegraph company is violating both the moral and the statute law, in that it employs boys under legal age for both night and day work, and compels them to deliver messages to houses of ill fame. Lads scarcely twelve years old may be seen wearing the uniform of the Western Union Telegraph company, and working all hours of the day or night. That is a direct violation of the statutes. And these little lads are sent to the lowest houses of infamy to be debauched by the sights and sounds therein. That is a vicious violation of the moral law.

This company is a persistent and notorious offender in this regard. It should be brought up with a sharp turn, and without any further delay, either.

CAPITAL AUXILIARY SOCIAL.

Capital Auxiliary No. 11 to Typographical Union No. 209, will give its regular monthly social at Bohanan's hall on Friday evening, March 23. All union printers and their families are cordially invited to attend. A good time is promised to all.