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# THE WAGEWORKER



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## The Trades Union

### And the Church

Sunday was observed at the Second Presbyterian church in Lincoln as "Labor Sunday," the pastor, Rev. B. M. Long, preaching on the subject, "The Workingman and the Church," at the morning service. In the evening Fred W. Mickel and Will M. Maupin, members of Lincoln Typographical Union, occupied the pulpit by invitation of Rev. Mr. Long. A large audience assembled and was seemingly interested in the remarks of the speakers. Following is the address of Mr. Maupin, who took for his subject, "The Trades Union and the Church."

I shall take for the text of my remarks this evening on the subject of "The Trades Union and the Church," the twenty-fifth verse of the first chapter of the General Epistle of James: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

I take it for granted that a majority of my hearers this evening are much more familiar with the work of the church than with the work of the trades unions, therefore I shall devote the greater portion of the brief time at my command to a general, and necessarily hurried, explanation of the objects and aims of trades unions. The trades unions of today are but the natural development of the guilds of ancient times. These guilds came into existence in Rome centuries before the birth of Christ, and were then made up generally of merchants banding themselves together for mutual protection. These guilds gradually grew in strength until they became the basis of municipal constitutions, and all who wished to participate in municipal government were obliged to join these guilds. Guilds introduced the democratic element into society and became the bulwark of the citizen's liberty. It is usual, however, to trace the history of these guilds from the Middle Ages. One of the earliest of these guilds of which we have any clear knowledge was organized by the shoemakers of Mandelburg in 1157. The guilds grew in numbers and influence until they acquired great political power, and before the close of the fourteenth century their power counterbalanced that of the nobles and gave the common people something like an even chance. From these guilds has sprung the modern trades union. A trades union is an organized body of workmen in any trade, manufacture or industrial occupation, associated together for the promotion of their common interests. The New Standard Encyclopedia says: "Specific aims may vary in different unions, but generally speaking, the aims of these organizations are the provision and distribution of funds, and by other means to regulate the conditions of labor in the trades included in the society, and the relations of its members with them; to promote the general and material welfare of its members; to assist them when out of work and in distressed circumstances; to support them in case of sickness, accident or superannuation, and loss of tools by fire; to provide for their burial and the burial of their wives; and to aid other trades societies having for their objects, or one of them, the promotion of the interests of workmen."

This is a very fair and comprehensive description of the objects of the modern trades union. I leave it to the judgment of my unprejudiced and thoughtful hearers if there is anything therein that the church of Jesus Christ cannot endorse.

The modern trades union is the result of an evolution that has been going on in every department of society during the last three centuries. For the reason that trades unions are made up of fallible men and women, their mistakes are many, often costly, and often vicious in their results. But I am ready to stand or fall by the declaration that all of the crimes that have been, justly or unjustly, laid at the doors of trades unionism, may with equal truth be laid at the doors of the church. All of the assaults, all of the pillage, all of the bloodshed that has been charged against trades unionism are but a drop in the bucket compared with the assaults, the pillage and the bloodshed perpetrated by those who have professed themselves to be the followers of the meek and lowly Jesus.

I do not say that the professed followers of Jesus who have committed these crimes were Christians. They were probably only church members. But I do say that workingmen who have been guilty of the crimes charged against trades unions were not trades unionists, but merely members of trades unions. There is a wide difference between religion and Christianity; and there is an equally wide distance between being a trades unionist and a member of a trades union.

It has been charged that the trades unions endeavor to run the employers' business. The charge is absolutely false. Unions merely undertake to prevent the employer absolutely controlling our destinies, both physical and spiritual. The trades unionist insists that he shall have some voice in the disposition of his wages—his labor—and to enforce this position he associates himself with men engaged in a like occupation and by collective bargaining is able to make this demand felt. Christians band themselves together in church organizations for very similar reasons—for mutual helplessness, and to permit their work in the cause of the moral uplift of humanity to be of greater force and effect. In their very essence the church and the trades unions are conducted along similar lines, the one seeking more to strengthen the spiritual side of man, the other to guard more carefully his physical well being. These two things are most intimately related, for a starving man is but little removed from the wild animal, and therefore not in good position to listen to appeals to his conscience. The man driven from bed to work and from work to bed cannot, in the very nature of things, be either a good parent, a good citizen or a good Christian. One of the objects of trades unionism is to give the workman time in which to improve his mind and therefore his morals and his citizenship. Are not objects such as this one worthy of the support and commendation of the church made up of men and women who seek to spread the pure and simple gospel of the Carpenter of Nazareth?

It has been charged by men who should know better that the trades unions deny the non-unionist the right to work. The charge is absolutely untrue. I have been a trades unionist for upwards of twenty years, and during all that time I have never known my union, or any of my fellow unionists, to deny to the non-union printer the right to work for whom he pleases, for what wage he pleases and as many hours a day as he pleases. But let me call your attention to a few pertinent and incontrovertible facts. Every law upon the statute books protecting the life and limb of the toilers was put there by the energy, the devotion and the self-sacrifice of trades unions, and in the face of the opposition of the employers of labor. Every child labor law, protecting the playtime and the innocence of childhood, is the result of trades union activity. Every law guarding the interests of the toilers against the greed and rapacity of the employers is the result of the ceaseless energy and sacrifice of the trades unions. Mine laws, factory laws, safety appliance laws—all these have been put upon the statute books by the efforts of organized labor. The benefits of these laws are shared equally by the union man and the non-union man. The union man, however, his given of his time and his money to bring about these bettered conditions, while the non-union man, profiting equally, has given nothing. He is a human sponge. And while I will admit his right to work as he pleases, as a trades unionist who has endeavored to bear his share of the burden of bringing about and maintaining these improved conditions, I refuse to work by the side of such a man.

Is the position of the union man wrong? Before you answer pause and consider the church organizations to which we belong. What do you think of the unctuous individual who prays long and sings loud, is a regular attendant at church, always raises his voice in social and business meetings, and then takes literally the words of the old song, "Thank God, salvation's free," and refuses to pay a penny to the furtherance of church work? What do you think of the man who claims to be a Christian and yet re-

fuses to ally himself openly with the people of God who are banded together for the organized furtherance of God's kingdom on earth? The more closely you study the objects and aims of the trades union and the church the more you will realize their similarity.

I will go even further than that by saying that the mistakes of the trades union and the mistakes of the church are very similar. A few months ago I read in a paper published in the in-

terests of the church organization to which I belong, a long editorial denouncing the acts of certain trades unionists who had made a concerted attack upon a body of men imported to take their places. I agreed with the editorial as a whole. But in the same issue of that paper I read another editorial commending our military occupancy of the Philippine islands on the ground that it would

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## Labor Day Doings in Lincoln

Labor Day in Lincoln dawned bright and clear, and long before the time set for the formation of the parade the people began gathering on the downtown streets to witness the procession and to see the beautiful decorations prepared for the triple purpose of entertaining state fair visitors, honoring the home coming of Mr. Bryan and marking the celebration of labor's great holiday.

There were two disappointments during the day. The state fair band, promised by the management, failed to make its appearance. The band hails from York, and the excuse given for its non-appearance was that it missed the train. The Beatrice delegation failed to make its appearance in the promised numbers, and the band which met the Beatrice train to greet the visitors paraded back to the city without a Beatrice man behind it. A few who came from the city on the Blue quietly fell into line with their fellow unionists of Lincoln and the Beatrice section did not materialize. The absence of the state fair band was not noticed by reason of the fact that the management of the Parker Carnival company kindly tendered the use of the company's band. The offer was accepted and the band aided materially in the work of making the parade a great success.

The parade was probably not quite so large as that of two years ago, but in many respects it was better. Several organizations did not participate for what are doubtless good reasons, but those in line made an excellent showing, and the preparations made by the different unions showed the interest taken in the day. The Typographical Union was courteously given the head of the column as a recognition of its gallant fight for the eight-hour day and the closed shop. The printers proudly placed their Auxiliary ahead, the women riding in carriages. The trades allied in the printing business marched with the printers and formed the first section of the parade. The parade was led by a platoon of police and Bruce's band.

The Wageworker has already printed the order of the parade and it would be unfair to single out one organization for especial mention when all worked so hard to make the best possible showing.

The Carpenters turned out the largest number, having the largest union in the city. The Electrical Workers were out in full force, and with the possible exception of the Typographical Union made the second largest showing. The Painters and Decorators, too, showed up well both in numbers and in appearance. The Cigarmakers are entitled to credit for a magnificent showing. As label boomers the Cigarmakers can give them all points and then win in a walk. Their appearance was greeted with applause all along the line.

The Boilermakers and their band, from Havelock, earned loud applause all along the line.

There were numerous interruptions during the parade. And right here and now The Wageworker wants to voice what it believes to be the sentiment of every man who marched last Monday.

Next year, if the city authorities do not see to it that the parade is unmolested by street cars and fool drivers, the marchers will take the matter into their own hands. A few overturned wagons and street cars may result in teaching some people a little lesson in good manners. All during the parade Monday the street cars plunged through the procession with utter disregard of the rights of the marchers or the comfort of the spectators who had gone to the trouble of standing in the sun for an hour or two to see the parade. Drivers of vehicles plunged through the line at every crossing, and furniture vans drove slowly along just as if nothing was go-

ing on. The city authorities should have acted last Monday. They will save a whole lot of trouble by attending to the matter next time. And if what The Wageworker heard after the last parade is an index of the feelings of the union men who always march on Labor Day, the driver who "butts in" on the line next year would do well to have an ambulance handy, and the Tracton Company's wrecking crew should be ready to pick up every car that cuts through the line.

So far as anyone knows, not an accident occurred to mar the day. A great many went to Capital Beach, others to the fair, others to Lincoln Park, and still others to the ball game. The streets in the afternoon were comparatively deserted, but at night everybody was out and the streets were crowded. Even then it was an orderly crowd and the police found themselves with very little to do.

As a whole, the day was one of the best in the history of organized labor in this city, and the members of the general committee in charge of the affair have every reason to feel proud of their efforts.

### Labor Day Notes.

The Barbers were not in line this year. They felt that it was only fair to the employers and to the visiting public to remain open during the day.

Rev. Mr. Batten marched with the Typographical Union, and just before the printers broke ranks they gave Mr. Batten three hearty cheers to show their appreciation of his friendship for organized labor.

A balky team and an amateur driver came near creating trouble in the Typographical Union section just before the parade started. The horses balked and lay down, and for a minute there was a small-sized panic. No one was injured, although there were one or two narrow escapes in the excitement.

The Lathers paraded with hats containing a bogus label.

The banner of the Leatherworkers was easily the handsomest in the parade. That of the Typographical Union easily the oldest.

It is the unanimous determination of the union men of Lincoln that unless union musicians can be secured hereafter there will be no music in future Labor Day parades. If the organizations will carry out this policy in the matter of their annual balls there will be something doing in musical circles pretty soon.

The stores that closed at noon on Labor Day should be remembered by organized labor and recognition of the fact given on every possible occasion.

The Electrical Workers had a handsome float in the parade.

The Teamsters' float was unique in design and attracted a great deal of attention and favorable comment.

The Building Laborers showed up well in the parade. They were out in full force and were tastefully uniformed in the working clothes of their craft.

The Bartenders' section was small, but you could see their big red roses for a dozen blocks.

The parade was witnessed by more people than usually witness a circus parade.

Say, if the men in that parade would vote as solidly as they marched a lot of cheap skate politicians would sit up and take notice.

The grand marshal and his assistants rode their prancing steeds with all the skill and ease that marks the skilled horseman.

Not a railroad organization was in line, unless the Boilermakers are classed in that list.

The Typographical Union had seventy men in line, despite the fact that both evening papers issued as usual. And every one of the seventy has been paying 10 per cent of his wages every week since the first of January to make sure the eight-hour day and the closed shop.

## The Workingman

### And the Church

Following is a synopsis of a sermon on "The Workingmen and the Church," by Rev. B. M. Long, pastor of the Second Presbyterian church, on Sunday, September 2:

Comparatively little can be said upon a theme so large and so important as this in the brief space of thirty minutes. I beg you withal, dear brethren of the church and of the trades union, to hear me.

My convictions are that the relation of the church to the labor movement is rarely understood, chiefly because this relation is viewed from the wrong point of view, or viewed with prejudicial eyes. A better understanding between these two great factors in society would overcome many difficulties in the way of the progress of man's betterment. This great question must be met and considered. We cannot turn it down with the wave of the hand and say, "Oh, it is only a thing of a day."

We must make up our minds that the trades unions are here to stay, and we must also make up our minds that the church is here to stay; therefore, the best relations ought to exist between them; not by compromising any features that make for righteousness, but by studying and aiding each other in the great cause of humanity.

Many church people do not understand the work of the trades unions. Many naturally associate them with socialism, and even the worst phases of socialism, and at once a barrier is lifted between them and the trade unions. Some phases of socialism are all right, and on the other hand, some phases are undeniably wrong and avowedly materialistic, and are sowing seeds of hatred instead of seeds of love.

Socialism may be here to stay also, and must be reckoned with, but it must not be regarded as synonymous with the trades union. Socialism is undoubtedly growing in strength and influence. It has swept over Germany like a great tidal wave, and we may expect that it will in some measure sweep over this country. Unfortunately, the sentiment is growing among workingmen. I say unfortunately! In fact, some trades unions are going bodily over to socialism. This is to be deplored. The hostility of organized socialism toward the church is such that it openly despises the church, and in some places the bitterness is so manifest that no church member is allowed to hold office in any socialistic party. But all workingmen are not socialists. Far from it. Yet one must not overlook the sad fact that some of them are substituting socialism for the church. It may be that some of them honestly feel that socialism more nearly represents Christ's teachings than does the church. I shall not pass judgment upon them. But what concerns me most is that the great mass of workingmen who are not socialistic in tendencies are not reached by the church. There must be a reason for this. The blame lies somewhere. It may be difficult to find just where, but somewhere. Would that both the church and the trades union, before trying to attach the blame would ask as did the disciples at the Last Supper, "Lord, is it I?"

Mr. Charles Stelzle, who represents the Presbyterian board in the interests of workingmen, says: "Among the two thousand mechanics whom I knew for eight years, only about five per cent attended church regularly." He says they were men who had a keen interest in social questions, especially as they had to do with the labor problem. The question is, Why did so few of them care for the church? Let that be as it may, it is a problem to which the church cannot long remain indifferent. In the first place, many doubtless misunderstood the church. To such the church must make its position clear. In the second place, and our faces blush as we speak, the church has not done its whole duty—it has not lived on those principles that Jesus Christ laid down by which His church should be actuated. If we have failed in any degree, let us confess our sins and by the help of the Master do better.

There is no use denying that a great many thinking workingmen are alienated from the church. I believe, however, that this is largely due to wrong impressions. How those wrong im-

pressions obtain I shall not now discuss. Many workingmen have the impression that the church teaches that the whole duty of man is to get saved, then he will go to heaven. This may have been learned from the teachings of some churchmen, but how different the teaching of Jesus when He says: "He that saveth his life shall lose it." The import of which is, He that seeks salvation just to go to heaven will never get there. The teaching of Jesus is that we should seek to be good, but not for ourselves alone, but for others. That we should seek to get to heaven, not for ourselves alone, but to get others there, and that we should also seek to get as much of heaven as possible into men while here on earth.

The chief mission of the church is to teach men to live; the result of which will be better homes, better society and better government.

We should go to church; we should pray; we should attend to all the means of grace. But after all, this is only a means to an end.

It is because men are Christian that we have asylums, hospitals and homes for the aged. These are the outflow of the principles which our Lord taught; but it is not enough that we have these public institutions. There must be individual hospitals and asylums and homes for aged and needy—our hearts must be asylums and hospitals and homes for those who need help.

Christ preached a strong and manly gospel, but men have narrowed it down until only a part of its meaning is apparent. The church has attempted again and again, and wisely it may be, to answer the question, "What shall I do to be saved?" but not so often, we fear, has it attempted to answer the question, "How shall I help my neighbor and make him happier and wiser, and how shall I help my country and make its institutions better?"

The trades unions tell us that the rich control the church and that they are hard-hearted and grind down the lives of employees. This is in a measure true. It is greatly to be deplored when true, but it is only in part true. In the first place the rich do not always control the church, and second, they are not always hard-hearted. Sad it is that such a condition should obtain in any degree, but the whole must not be judged by a part. The statement is made that the church is mainly supported by the rich and, therefore, a poor man or a man of moderate means cannot feel at home as a part of the church. Again, this is only partly true. The great bulk of support to the church is from men of ordinary means. Only a small per cent comes from men who are worth a couple of hundred thousand or half a million, or more. When a millionaire gives \$10,000 the papers all publish it, but when a \$10,000 man gives \$100 the papers say nothing, and this is the same proportion.

The welfare of man was the crowning object of Christ's life and mission. It ought to be the crowning purpose of our lives.

It is said, "The chief end of man is to glorify God and enjoy Him forever." I accept it all, but I do insist that one of the best ways to glorify God is to seek the highest good of humanity, without which we cannot enjoy Him forever.

Oh, how different the philosophy of some men from that adduced by Him who spoke as never man spoke! How different their political economy from that of our Lord.

A heartless people will say: "Blessed are ye who belong to huge monopolies, for ye shall become immensely rich"—and the echo comes back, "Blessed are ye who hate the rich, for in so doing ye hate all evil."

Such is not the spirit of the Christ. This is an abnormal state of society, and it is inexplicably sad when such a spirit manifests itself among professing Christians. I believe that it is the business of the church to lead off in applying the principles of our Lord. The plan of our Lord was to change men rather than methods. He did not deal with methods, only as they would be applicable in all ages. Many books are born and take high places in the curriculum of the schools for a time and then are laid away

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