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CAPITAL AND LABOR.

Industrial Problem the Theme of Dr. Talmage's Sermon.

Tells How the Continual War Between Them May Be Ended—Lessons Drawn from Recent Strikes.

[Copyright, 1899, by Louis Klopsch.] Washington, Aug. 12.

In this discourse Dr. Talmage suggests how the everlasting war between capital and labor may be brought to a happy end. The text is I. Corinthians 12:21: "The eye cannot say unto the hand, I have no need of thee."

Fifty thousand workmen in Chicago ceasing work in one day. Brooklyn stunned by the attempt to halt its railroad cars, Cleveland in the throes of a labor agitation and restlessness among toilers all over the land have caused an epidemic of strikes, and somewhat to better things I apply the Pauline thought of my text.

You have seen an elaborate piece of machinery, with a thousand wheels and a thousand bands and a thousand pulleys, all controlled by one great water wheel, the machinery so adjusted that when you jar one part of it you jar all parts of it. Well, human society is a great piece of mechanism controlled by one great and ever revolving force—the wheel of God's providence. You harm one part of the machinery and you harm all parts. All professions, interdependent. All trades interdependent. All classes of people interdependent. Capital and labor interdependent. No such thing as independence. Dives cannot kick Lazarus without hurting his own foot. They who threw Shadrach into the furnace got their own bodies scorched. Or to come back to the figure of the text, what a strange thing it would be if the eye should say: I oversee the entire physical mechanism. I despise the other members of the body. If there is anything I am disgusted with, it is with those miserable, low-lived hands. Or what if the hand should say: I am the boss workman of the whole physical economy. I have no respect for the other members of the body. If there is anything I despise, it is the eye, seated under the dome of the forehead, doing nothing but look.

I come in, and I wave the flag of truce between the two contestants, and I say: "The eye cannot say to the hand: 'I have no need of thee.' That brings me to the first suggestion, and that is, that labor and capital are to be brought to a better understanding by a complete canvass of the whole subject. They will be brought to peace when they find that they are identical in their interests. When one goes down, they both go down. When one rises, they both rise. There will be an equilibrium after awhile. There never has been an exception to the rule. That which is good for one class of society will be good for all, and that which is bad for one class will eventually and in time be bad for all. Every speech that labor makes against capital postpones the day of permanent adjustment. Every speech that capital makes against labor postpones the day of permanent adjustment. When capital maligns labor, it is the eye cursing the hand. When labor maligns capital, it is the hand cursing the eye. As far as I have observed, the vast majority of capitalists are successful laborers. If the capitalists would draw their glove, you would see the broken finger nail, the scar of an old blister, the stiffened finger joint. The great publishers of the country for the most part were bookbinders or typesetters on small pay. The great carriage manufacturers for the most part sandpapered wagon bodies in wheelwright shops.

While, on the other hand, in all our large manufacturing establishments you will find men working on wages who once employed 100 or 500 hands. The distance between capital and labor is not a great gulf over which is swung a Niagara suspension bridge. It is only a step, and the capitalists are crossing over to become laborers, and the laborers are crossing over to become capitalists. Would God they might shake hands while they cross. On the other hand, laborers are the highest style of capitalists. Where are their investments? In banks? No. In the railroads? No. Their nerve, their muscle, their bone, their mechanical skill, their physical health, are magnificent capital. He who has two eyes, two ears, two feet, two hands, ten fingers, has machinery that puts into nothingness carpet and screw and cotton factory and all the other implements on the planet. The capitalists were laborers, the laborers were capitalists. The sooner we understand that the better.

Again, there is to come relief to the laboring classes of this country through cooperative associations. I am not at this moment speaking of trades unions, but of that plan by which laborers put their surplus together and become their own capitalists. Instead of being dependent upon the beck of this capitalist or that capitalist, they manage their own affairs. In England and Wales there are 813 cooperative associations. They have 340,000 members. They have a capital of \$18,000,000, or what corresponds to our dollars, and they do a business annually of \$63,000,000. Thomas Brassey, one of the foremost men in the British parliament, on the subject says: "Cooperation is the one and the only relief for the laboring populations. This is the path," he says, "by which they are to come up from the hand to the mouth style of living to reap the rewards and the honors of our advanced civilization." Lord Derby and John Stuart Mill, who gave half their lives to the study of the labor question, believed in cooperative institutions. The cooperative institution formed in Troy, N. Y., stood long enough to illustrate the fact that great good might

some of such an institution if it were rightly carried on and mightily developed.

"But," says some one, "haven't these institutions sometimes been a failure?" Yes. Every great movement has been a failure at some time. Application of the steam power a failure, electro-telegraphy a failure, railroading a failure, but now the chief successes of the world.

"But," says some one, "why talk of surplus being put by laborers into cooperative associations, when the vast multitude of toilers in this country are struggling for their daily bread and have no surplus?" I reply: Put into my hand the money spent by the laboring classes of America for rum and tobacco, and I will establish cooperative associations in all parts of the land, some of them mightier than any financial institutions of the country. We spend in this country over \$100,000,000 every year for tobacco. We spend over \$1,500,000,000 directly or indirectly for rum. The laboring classes spend their share of this money. Now, suppose the laboring man who has been expending his money in those directions should just add up how much he has expended during these past years and then suppose that that money was put into a cooperative association and then suppose he should have all his friends in town, who had made the same kind of expenditure, do the same thing, and that should be added up and put into a cooperative association. And then take all that money expended for overdrunkenness and overliving on the part of toiling people in order that they may appear as well as persons who have more income—gather that all up, and you could have cooperative associations all over this land.

I am not saying anything now about trades unions. You want to know what I think of trades unions. I think they are most beneficial in some directions, and they have a specific object and in this day, when there are vast monopolies—a thousand monopolies concentrating the wealth of the people into the possession of a few men, unless the laboring men of this country and all countries band together they will go under. There is a lawful use of a trade union, but then there is an unlawful use of a trade union. If it means sympathy in time of sickness, if it means finding work for people when they are out of work, if it means the improvement of the financial, the moral or the religious condition of the laboring classes, that is all right. Do not artists band together in an art union? Do not singers band together in Handel and Haydn societies? Do not newspaper men band together in press clubs? Do not ministers of religion band together in conferences and associations? There is not in all the land a city where clergymen do not come together, many of them once a week, to talk over affairs. For these reasons you should not blame labor guilds. When they are doing their legitimate work, they are most admirable, but when they come around with drum and fife and flag and drive people off from their toil, from their scaffolding, from their factories, then they are nihilistic, then they are communistic, then they are barbaric, then they are a curse. If a man wants to stop work, let him stop work, but he cannot stop me from working.

But now suppose that all the laboring classes banded together for beneficent purposes in co-operative association under whatever name they put their means together. Suppose they take the money that they waste in rum and tobacco and use it for the elevation of their families, for the education of their children, for their moral, intellectual and religious improvement, what a different state of things we would have in this country and they would have in Great Britain!

Do you not realize the fact that men work better without stimulant? You say, "Will you deny the laboring men this help which they get from strong drink, borne down as they are with many anxieties and exhausting work?" I would deny them nothing that is good for them. I would deny them strong drink, if I had the power, because it is damaging to them. My father said: "I became a temperance man in early life because I found that in the harvest field, while I was naturally weaker than the other men, I could hold out longer than any of them. They took stimulant and I took none."

I know a gentleman very well who has over 1,000 hands in his employ. I said to him some years ago when there was great trouble in the labor market: "How are you getting on with your men?" "Oh," he said, "I have no trouble." "Why," I said, "have not you had any strikes?" "Oh, no," he said. "I never had any trouble." "What plan do you pursue?" He said: "I will tell you. All my men know every year just how matters stand. Every little while I call them together and say: 'Now, boys, last year I made so much; this year I made less; so you see I cannot pay as much as I did last year. Now, I want to know what you think I ought to have as a percentage out of this establishment and what wages I ought to give you. You know I put all my energy in this business, put all my fortune in it and risked everything. What do you really think I ought to have and you ought to have?' By the time we come out of that consultation we are unanimous. There never has been an exception. When we prosper, we all prosper together; when we suffer, we all suffer together, and my men would die for me." Now, let all employers be frank with their employes. Take them into your confidence. Let them know just how matters stand. There is an immense amount of common sense in the world. It is always safe to appeal to it.

I remark, again, great relief will come to the laboring classes of this country through the religious rectification of it. Labor is honored and rewarded in proportion as a community is Christianized. Why is it that our smallest coin in this country is a pen-

ny, while in China it takes a half dozen pieces of coin or a dozen to make one of our pennies in value, so the Chinese carry the cash, as they call it, like a string of beads around the neck? We never want to pay less than a penny for anything in this country. They must pay that which is worth only the sixth part or the twelfth part of a penny. Heathenism and iniquity and infidelity depress everything. The Gospel of Jesus Christ elevates everything. How do I account for this? I account for it with the plainest philosophy. The religion of Jesus Christ is a democratic religion. It tells the employer that he is a brother to all the operatives in the establishment—made by the same God, to lie in the same dust and to be saved by the same supreme mercy. It does not make the slightest difference how much money you have, you cannot buy your way into the kingdom of Heaven. If you have the grace of God in your heart you will enter Heaven. So you see it is a democratic religion. Saturate our populations with this gospel, and labor will be respectful, labor will be rewarded, labor will be honored, capital will be Christian in all its behavior, and there will be higher tides of thrift set in.

Let me say a word to all capitalists: Be your own executors. Make investments for eternity. Do not be like some of those capitalists I know who walk around among their employes with a supercilious air or drive up to the factory in a manner which seems to indicate they are the autocrat of the universe, with the sun and moon in their vest pockets, chiefly anxious when they go among laboring men not to be touched by the greasy or smirched hand and have their broadcloth injured. Be a Christian employer. Remember those who are under your charge are bone of your bone and flesh of your flesh, that Jesus Christ died for them and that they are immortal. Divide up your estates, or portions of them, for the relief of the world before you leave it. Do not get out of the world like that man who died in New York leaving in his will \$40,000,000, yet giving how much for the church of God, how much for the alleviation of human suffering? He gave some money a little while before he died. That was well, but in all this will of \$40,000,000 how much? One million? No. Five hundred thousand? No. One hundred dollars? No. Two cents? No. One cent? No. These great cities groaning in anguish, nations crying out for the bread of everlasting life. A man in a will giving \$40,000,000 and not one cent to God! It is a disgrace to our civilization. Or, as illustrated in a letter which I have concerning a man who departed this life leaving between \$5,000,000 and \$8,000,000. Not one dollar was left, this writer says, to comfort the aged workmen and workwomen, not one dollar to elevate and instruct the hundreds of pale children who stifed their childish growth in the heat and clamor of his factory. Is it strange that the curse of the children of toil follows such ingratitude? How well could one of his many millions have been disbursed for the present and the future benefit of those whose hands had woven literally the fabric of the dead man's princely fortune. O capitalists of the United States, be your own executors! Be a George Peabody, if need be, on a small scale. God has made you a steward. Discharge your responsibility.

My word is to all laboring men in this country: I congratulate you at your brightening prospects. I congratulate you on the fact that you are getting your representatives at Albany, at Harrisburg and at Washington. I have only to mention such a man of the past as Henry Wilson, the shoemaker; as Andrew Johnson, the tailor; as Abraham Lincoln, the boatman. The living illustrations easily occur to you. This will go on until you have representatives at all the headquarters, and you will have full justice. Mark that. I congratulate you also at the opportunities for your children. I congratulate you that you have to work and that when you are dead your children will have to work.

I congratulate you also on your opportunities for information. Plato paid \$1,300 for two books. Jerome ruined himself financially by buying one volume of "Origen." What vast opportunities for intelligence for you and your children! A workman goes along by the show window of some great publishing house, and he sees a book that costs five dollars. He says: "I wish I could have that information. I wish I could raise five dollars for that costly and beautiful book." A few months pass on, and he gets the value of that book for 25 cents in a pamphlet. There never was such a day for the workmen of America as this day and the day that is coming.

I also congratulate you because your work is only preface and introductory. You want the grace of Jesus Christ, the Carpenter of Nazareth. He toiled Himself, and He knows how to sympathize with all who toil. Get His grace in your heart, and you can sing on the scaffolding amid the storm, in the shop shoving the plane, in the mine plunging the crowbar, on shipboard climbing the ratlines. He will make the drops of sweat on your brow glittering pearls for the eternal coronet. Are you tired? He will rest you. Are you sick? He will give you help. Are you cold? He will wrap you in the mantle of His love. Who are they before the throne? "Ah," you say, "their hands were never calloused with toil!" Yes, they were. You say: "Their feet were never blistered with the long journey." Yes, they were, but Christ raised them to that high eminence. Who are these? "These are they that came out of great tribulation and had their robes washed and made white in the blood of the Lamb." That for every Christian workman and for every Christian working woman will be the beginning of eternal holiday.

Hash affords us an example of an end without means.—Chicago Daily News.

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Is a Positive Cure for any Pains or Aches, such as Muscular Rheumatism, Sprains, Bruises or Neuralgia.

This preparation not only gives instant relief, but I have many testimonials from prominent residents of this and other towns showing that "NO-RHEUMATISM" has effected permanent cures in cases of long standing Muscular Rheumatism, which would not yield to the best treatment.

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Already a great reputation has been gained for "NO-RHEUMATISM." Orders have been received from throughout the country for it. It is the people's friend. There never was, or never will be, another remedy on the market to equal

"No-Rheumatism."
GUARANTEED TO CURE EVERY CASE OF MUSCULAR RHEUMATISM, SPRAINS OR BRUISES.

After an attack of the grippe, I was taken with severe muscular rheumatism. After trying several remedies and all to no avail, I decided to try "No-Rheumatism," and after several applications I felt greatly relieved. I cheerfully recommend same.

MRS. M. F. NAGLE, Shamokin, Pa.

Berks, Pa., May 2nd, 1899.
I have had to use a cane for years on account of rheumatism. I was told to try Australian "No-Rheumatism." I am pleased to say that the first bottle has given great relief—hence cheerfully recommend it.

Yours truly,
SAMUEL ZIMMERMAN.

Fishersville, Dauphin County, Pa., June 26, 1899.
Having had great pain in my back for some time, and receiving a sample bottle of "No-Rheumatism," made three applications, and an entirely relieved of pain; also a pain in my breast, which I cured by one application. Advise all who are troubled with rheumatism or pain to try the same.

JNO. G. KILLINGER, J. P., Fishersville, Pa.

Shamokin, Pa., April 4th, 1899.
Dear Sir:—I have been suffering for three (3) years with rheumatism. I tried every known remedy, internal and external, but never had any relief. I saw your advertisement of "No-Rheumatism," and I thought I would give it a fair trial, so I purchased one (1) bottle, and after using same, I received great relief. I have used five bottles of your famous Australian remedy and now I am entirely free from aches and pains, and I cheerfully recommend "No-Rheumatism" to all sufferers of rheumatism.

Yours truly,
JOHN H. GABLE, Cor. Clair and Shamokin Sts.

Danville, Pa., June 1, 1899.
After a few applications of the Australian remedy, "No-Rheumatism," I was entirely relieved of muscular rheumatism and have not since been troubled by it again. I take pleasure in recommending "No-Rheumatism" as a positive cure for muscular and inflammatory rheumatism.

GEO. EISENHART,

I have used the Australian remedy called "No-Rheumatism" for my daughter and also my wife and found that same gave relief after a few applications. Both had been suffering with rheumatism. I would advise those who are subject to rheumatism to give the liniment a fair trial.

Yours, etc.,
A. WOLF, 120 N. Shamokin St., Shamokin, Pa.

Shamokin, Pa., March 2nd, 1899.
I can heartily recommend the Australian remedy "No-Rheumatism" as a speedy and sure cure for inflammatory rheumatism as I have not experienced any rheumatic pains since the first few applications of "No-Rheumatism."

MRS. JOHN H. O'CONNOR, 500 North Shamokin St.

Being a sufferer of periodical attacks of muscular rheumatism I tried nearly every preparation known and have received no permanent relief. I had given in despair and resigned myself to those painful attacks. At last I was persuaded to try the Australian remedy, "No-Rheumatism," and after very few applications, have not experienced any pain since.

CH. ESTER G. KULP, Cor. Dewart and Orange Sts., Shamokin, Pa.

Williamsport, Pa., June 10th, 1899.
My Dear Sir:—The liniment you so kindly sent me by mail came to hand, and although I had largely recovered from my rheumatism when I received it, still at times I felt the need of something of the kind, and I did use some of it and received benefits from its use, and from what I have seen of it I consider it a very fine thing. Thanking you again, I am very truly yours,

J. K. JONES, 144 West Fourth St.

Pottsville, Pa., April 10th, 1899.
I take pleasure in informing you that your Australian Remedy "No-Rheumatism," entirely cured me after a few applications and I cheerfully recommend it for rheumatic ailments.

MRS. THOMAS F. MANNING.

Baltimore, Md., May 4th, 1899.
I can cheerfully recommend the Australian Remedy "No-Rheumatism," from personal experience as the speediest and sure cure for muscular rheumatism.

W. B. STARKLOFF, Trolleying Salesman Davis O. K. Baking Powder.

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On account of the Thirty-third Annual Encampment of the Grand Army of the Republic, to be held at Philadelphia on September 4, 5, 6, 7, 8, and 9, the Pennsylvania Railroad Company will sell excursion tickets from points on its line to Philadelphia, at rate of single fare for the round trip, except that the fare from New York and Baltimore will be 25¢ from Newark, N. J., \$2.50 from Elizabeth, N. J., \$1.75, and proportionate rates from intermediate points.

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