but he cannot stop me from work.

they would have in Great Britain!

things from what we have now!

when they learn, all of them learn, fore-

cast and Providence. Vast numbers of

them put down their income, and they

put down their expenses, and if the in

come meets the expenses that is all that

is necessary. I know laboring men who

are in a perfect fidget until they have

spent their last dollar. They fly around

everywhere until they get it spent. A

case came under my observation where a

young man was receiving \$700 a year

and earned it by very hard work. The

marriage day came. The bride had re-

ceived \$500 as an inheritance from her

grandfather. She put the \$500 in wed-

ding equipment. Then the twain hired

two rooms on the third story. Then this

must have a sealskin sack!"

Mortgaging the Farms.

I am no advocate of skinflint saving.

them at the table. Now, it is mean or it

is magnificent to save just according to

what you save for. If it is for the

miserly hoarding of it, then it is despica-

ble, but if it means better education for

your children, if it means more house

strong enough to do much work, if it

means that the day of your death shall

not be a horror beyond all endurance be-

cause it is to throw your family into dis-

ruption and annihilation and the poor-

house, then it is magnificent if it is to

Some of the older persons remember

very well Abraham Van Nest of New

York, one of its Christian merchants. He

was often called mean because he calcu-

lated so closely. Why did he calculate

closely? That he might have the more to

give. There was not a Bible society, or

a tract society, or a reformatory institu-

tion in the city of New York but he had

his hand in supporting it. He denied

himself many luxuries that he might give

to others the necessities. He has been

many years reaping his reward in heav-

en, but I shall never forget the day

when I, a green country lad, came to his

house and spent the evening, and at the

close of the evening, as I was departing,

he accompanied me to the steps, came

down off the steps and said: "Here, De

Witt, is \$40 for books. Don't say anything

about it." It is mean or it is magnificent

to save, according as you save for a good

I know there are many people who

and life insurances. I have to tell you

such institutions, and I have to tell you

also that the vast majority of the home-

steads of the future for the laboring

classes will be the result of such institu-

tions. It will be a great day for the

working classes of England and the

Exchanging Confidences.

Again I remark, great relief is to come

or for a bad object.

avoid all that.

help for your wife when she is not

Better Without Stimulants.

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Joyce, can be found behind the bar, where he will be glad to see his many friends. KEYSTONE * HOUSE 522 WEST LEXINGTON STREET

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<u>ම්වත්විත්වත්වත්වත්වත්වත්වත්වත්වත්වත්වත්වත්ව</u> LIQUOR STORE AND LUNCH ROOM,

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CAPITAL AND LABOR. REV. DR. TALMAGE DISCUSSES THE INDUSTRIAL PROBLEM.

Some Lessons Drawn From Strikes In Various Parts of the Country. A Truce Between Labor and Capital-Each Needs the Other.

[Copyright, Louis Klopsch, 1899.] WASHINGTON, Aug. 13.-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 xii, 21, "The eye cannot say unto the hand, I have no Fifty thousand workmen in Chicago

ceasing work in one day, Brooklyn stun-ned 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 ar 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 of society and you harm all parts. All professions interdependent. All trades interdependent. All classes of eople interdependent. Capital and laoor 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

I come in, and I wave the flag of truce between these 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 and that which is bad for one class of society will eventually and in time be bad for all. Every speech that abor makes against capital postpones the day of permanent adjustment. Every speech that capital makes against labor ostpones 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 eve. 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 stiffened finger joint. The great publishers of the country for the most part were pookbinders or typesetters on small pay. The great carriage manufacturers for the

the eye seated under the dome of the

forehead doing nothing but look.

wheelwright shops. Not a Great Gulf. While, on the other hand, in all our large manufacturing establishments you will find men 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 apitalists are crossing over to become aborers, 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 high-

nost part sandpapered wagon bodies in

est style of capitalists. Where are their nvestments? In banks? No. In the railonds? 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, wo hands, ten fingers, has machinery hat puts into nothingness carpet and screw and cotton factory and all the other implements on the planet. The capitalists were laborers, the laborers were captalists. The sooner we understand that 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 co-operative associations. They have 340,000 members. They have a capital of \$18,-000,000, or what corresponds to our dolars, 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: "Co-operation is the one and the only relief for the laboring MAIN STREET, - ELLICOTT CITY, 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 co-operative institutions. The co-operative institution formed in Troy, N. Y., stood long enough to illustrate the fact that great good might come 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. Tobacco and Liquor.

"But," says some one, "why talk of surplus being put by laborers into co-operative associations, when the vast mul titude of toilers of this country are struggling for their daily broad 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 co-operative associations in all parts of this land, some of them mightier than any financial institutions of the 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.

expending his money in those directions should just add up how much he has expended during these past few years and then suppose that that money was put into a co-operative association and then suppose he should have all his friends in toil, 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 overdress and overstyle 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 co-operative associations all over this land. I am not saying anything now about

suppose the laboring man who has been

United States when the workingman can trades unions. You want to know what buy a barrel of flour instead of flour by I think of trades unions. I think they the small sack, when he can buy a barrel are most beneficial in some directions, of sugar instead of sugar by the pound. and they have a specific object and in when he can pay cash for coats and hats this day, when there are vast monopolies and shoes rather than pay an additional -a thousand monopolies concentrating amount for the reason that he has to get the wealth of the people into the possesit all charged. sion 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 for the laboring classes of this country there is an unlawful use of a trade union. by appreciation on the part of employers If it means sympathy in time of sickness, that they had better take their employ-If it means finding work for people when ces into their confidence. I can see very they are out of work, if it means the imeasily, looking from my standpoint, what provement of the financial, the moral or is the matter. Employees, seeing the the religious condition of the laboring employer in seeming prosperity, do not

classes, that is all right. Do not artists know all the straits, all the hardships, all oand together in an art union? Do not the losses, all the annoyances. They singers band together in Handel and look at him and they think, "Why, he has Havdn societies? Do not newspaper men it easy, and we have it hard." They do band together in press clubs? Do not ministers of religion band together in employer is at the last point of desperaconferences and associations? There is tion to meet his engagements. not in all the land a city where clergy-I know a gentleman very well who has

men do not come together, many of them over a thousand hands in his employ. I once a week, to talk over affairs. For said to him some years ago when there was great trouble in the labor market, these reasons you should not blame labor guilds. When they are doing their legiti-"How are you getting on with your nate work, they are most admirable, but "Oh," he said, "I have no trouwhen they come around with drum and ble." "Why," I said, "have not you had fife and flag and drive people off from any strikes?" "Oh, no," he said, "I never had any trouble." "What plan do their toil, from their scaffoldings, from their factories, then they are nihilistic. you pursue?" He said: "I will tell you. then they are communistic, then they are All my men know every year just how barbaric, then they are a curse. If a man matters stand. Every little while I call wants to stop work, let him stop work, them together and say: 'Now, boys, last year I made so much; this year I made But now suppose that all the laboring less; so you see I cannot pay you as classes banded together for beneficient much as I did last year. Now, I want purposes in co-operative association unto know what you think I ought to have der whatever name they put their means as a percentage out of this establishment together. Suppose they take the money and what wages I ought to give you. that they waste in rum and tobacco and You know I put all my energy in this business, put all my fortune in it and use it for the elevation of their families, for the education of their children, for risked everything. What do you really their moral, intellectual and religious imthink I ought to have and you ought to provement, what a different state of have?' By the time we come out of that things we would have in this country and 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 Do you not realize the fact that men men would die for me." Now, let all work better without stimulant? You employers be frank with their employees. say, "Will you deny the laboring men Take them into your confidence. Let this help which they get from strong

them know just how matters stand. drink, borne down as they are with many There is an immense amount of common anxieties and exhausting work?" I would sense in the world. It is always safe to deny them nothing that is good for them. appeal to it. I would deny them strong drink, if I had I remark, again, great relief will come the power, because it is damaging to them. My father said: "I became a temto the laboring classes of this country through the religious rectification of it. perance man in early life because Labor is honored and rewarded in profound that in the harvest field, while I portion as a community is Christianized. was naturally weaker than the other Why is it that our smallest coin in this men. I could hold out longer than any of country is a penny, while in China it them. They took stimulant and I took takes a half dozen pieces of coin or a dozen to make one of our pennies in value, Everybody knows they cannot endure great fatigue-men who indulge in stimso the Chinese carry the cash, as they call it, like a string of beads around the alants. All our young men understand that. When they are preparing for the regatta or the ball club or the athletic neck? We never want to pay less than a penny for anything in this country. wrestling, they abstain from strong They must pay that which is worth only the sixth part or the twelfth part of a drink. Now, suppose all this money that penny. Heathenism and iniquity and is wasted were gathered together and infidelity depress everything. The gosput into co-operative institutions-oh, we would have a very different state of I remark again: The laboring classes of this country are to find great relief

pel 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 estabishment-made by the same God, to lie n 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 neaven. 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. Make Investments For Eternity.

man, who had most arduous employ-Let me say a word to all capitalists: ment, just as much as he could possibly Be your own executors. Make investendure, got evening employment so he ments for eternity. Do not be like some could earn a few dollars more, and by of those capitalists I know who walk this extra evening employment almost around among their employees with a extinguished his eyesight. Why did he supercilious air or drive up to the factory take this extra evening employment? in a manner which seems to indicate they are the autocrat of the universe, with the Was it to lay by something for a rainy day? No. Was it to get a life insurance un and moon in their vest pockets, chief so that if he should die his wife would ly anxious when they go among laboring not be a pauper? No. It was for the men not to be touched by the greasy or one purpose of getting his wife a \$150 smirched hand and have their broadcloth sealskin sack. I am just giving you a injured. Be a Christian employer. Refact I know. The sister of this woman, member those who are under your charge although she was a very poor girl, was are bone of your bone and flesh of not to be eclipsed, and so she went to your flesh, that Jesus Christ died for them and that they are immortal. Diwork day and night and toiled and toiled and toiled almost into the grave until vide up your estates, or portions of them, she got a \$150 sealskin sack! Well, the for the relief of the world before you news went abroad all through the street. leave it. Do not go out of the world like Most of the people on that street were that man who died in New York leaving laboring, hardworking people, and they In his will \$40,000,000, yet giving how were not to be outshone in this way, and much for the church of God, how much they all went to work in the same direcfor the alleviation of human suffering He gave some money a little while before tion and practically said, though not lithe died. That was well, but in all this erally, "Though the heavens fall, we will of \$40,000,000 how much? One million? No. Five hundred thousand? No. One hundred dollars? No. Two cents? A clergyman in Iowa told me that his No. One cent? No. These great cities church and the entire neighborhood had groaning in anguish, nations crying out been ruined by the fact that the people for the bread of everlasting life. A man mortgaged their farms in order to go In a will giving \$40,000,000 and not 1 down to the Philadelphia centennial in eent to God! It is a disgrace to our civ-1876. First, one family would go, then ilization. Or, as illustrated in a letter another family, and finally it was not which I have concerning a man who derespectable not to go to the centennial parted this life leaving between \$5,000, at Philadelphia, and they mortgaged 000 and \$8,000,000. Not one dollar was their farms. The church and the neighleft, this writer says, to comfort the aged borhood ruined in that way. Now, beworkmen and workwomen, not \$1 to eltween such fools and pauperism there is evate and instruct the hundreds of pale only a very short step. In time of peace children who stifled their childish growth prepare for war. In time of prosperity in the heat and clamor of his factory. Is prepare for adversity. Yet how many t strange that the curse of the children there are who drive on the verge of the of toil follows such ingratitude? How precipice and at the least touch of acciwell could one of his many millions have dent or sickness over they go. Ah, my been disbursed for the present and the friends, it is not right, it is not honest! future benefit of those whose hands had He that provideth not for his own, and woven literally the fabric of the dead especially those of his own household. man's princely fortune. O capitalists of s worse than an infidel. A man has no the United States, be your own execuright to live in luxury and have all comtors! Be a George Peabody, if need be, forts and all brightness around him, takon a small scale. God has made you a ing his family with him at that ratesteward. Discharge your responsibility. everything bright and beautiful and lux-My word is to all laboring men in this arious, until he stumbles against a tombountry: I congratulate you at your stone and falls in and they all go to the eightening prospects. I congratulate you poorhouse. That is not common honesty. on the fact that you are getting your representatives at Albany, at Harrisburg abhor it. But I plead for Christian and at Washington. I have only to menprovidence. There are some people who tion such a man of the past as Henry are disgusted if they see anything like Wilson, the shoemaker; as Andrew Johneconomy, such as a man might show in son, the tailor; as Abraham Lincoln, the turning down the gas in the parlor when boatman. The living illustrations easily he goes out. There are families actually occur to you. This will go on until you embarrassed if you ring their doorbell will have representatives at all the headquarters, and you will have full justice. before they have the hall lighted. There are people who apologize if you surprise

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 chillren will have to work. Opportunities For Information. I congratulate you also on your oppor tunities of 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 workingman goes along by the show window of some great publishing house, and he sees a book that costs \$5. He says: "I wish I could have that information. I wish I could raise \$5 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 workingmen of America as this day and the day that is coming. I also congratulate you because your work is only prefatory 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 scaffold-

Ing 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 have much to say against savings banks you in the mantle of his love. Who are they before the throne? "Ah," you say, that the vast majority of the homesteads toil!" Yes, they were. You say, "Their toil!" Yes, they were. You say, "Their toil!" 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 workingman and for every Christian working woman will be the be-

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Studies resumed on September 5th, 1899. For particulars, address BRO. ABRAHAM, President.

Baltimore and Ohio Time Table IN EFFECT MAY 14, 1899.

ಕೆವಿಡಿ ಆಸ್ಟ್ ಪ್ರಜ್ಞಾನವಾದ ಬಟ್ಟದ ಪ್ರಜ್ಞಾನಕ್ಕ Daily. †Daily except Sunday. ‡ Sunday only a Stop to let oil passengers.
The Theatre Train leaves Baltimore at 11 10 p. m., daily and arrives at Ellicott City at midnight. Hagerstown, Frederick and Mt. Alry to Baltimore.

川間の日下北京田の代の日本大山田田田 1-1-1-1[©] aaaaaaaa [©] 3131313141[©] 9 04 9 04 9 04 9 05 9 05 10 01 10 01 10 25 Daily. †Daily except Sunday. s Stops of signal or notice to conductor D. B. MARTIN, Manager Passenger Traffic,

TAKING EFFECT JUNE 25, 1899. Trains leave Hillen Station as follows:
*4.30 A. M.—Fast Mail, Main Line, N. and W. R.
R. and the South and ex. Sunday P. V. R. R.,
Chambersburg, Martinsburg and Winchesof Emory Grove, Carlisle and G. & H. R. R. t8.11 A.M.—Main Line, Shippensburg, Frederick, Emmitsburg and N. and W. R. R. to *9 15 A. M.—Pen-Mar Express. (Pen-Mar only.) t10.17 A. M.-Accom. for Union Bridge, York,

WESTERN MARYLAND KAILROAD.

Gettysburg.

112.26 P. M.—Accom. for Emory Grove.

12.25 P. M.—Accom. for Emory Grove.

12.25 P. M.—Accom. for Union Bridge.

13.22 P. M.—Blue Mt'n Ex. (Parlor Car), connection for Fredk., Martinsb'g and Winchester. chester. 3.32 p. m.—Express for York and B. & H. Div \$1.00 p. m.—Accom. for Alesia, †4.01 p. m.—Ex. Main Line Points, also Fred-erick, Emmitsburg and Shippensburg. †5.00 p. m.—Ex. to Glyndon, Accom, beyond

to Union Bridge.

†5.15 r. m.—Accom. for Alesia.

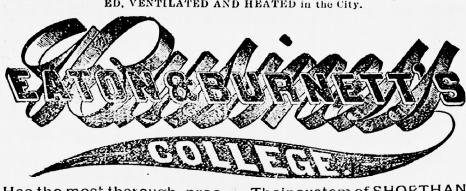
†6.07 r. m.—Accom. for Union Bridge.

*10.55 r. m.—Accom. for Emory Grove.

*Daily. †Daily ox. Sunday. \$Sundays only.

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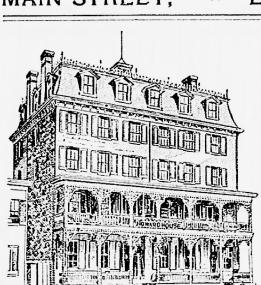
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