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CAPITAL AND LABOR

THOU SHALT LOVE THY NEIGHBOR AS THYSELF."

TALMAGE ON MINERS' STRIKE

Tells a Very Vivid Story of How John Burns, M.P., Downed an Anarchist, in London-During the Great Dock Strikes -Friendly Advice to the Men on Both Sides of the Modern Struggle.

Entered According to Act of Parliament of Can-ada, in the year 1932 by William Baily, of To-ronto, at the Dep't of Agriculture, Ottawa.

Chicago, Sept. 14.-Friendly counsel to both parties in the unhappy lalor struggle in the mining regions is offered by Rev. Franc De Witt Talmage in his sermon on the text Luke x, 27, "Thou shalt love thy neighbor as thyself."

A startling telegram was lying upon my desk as I sat down to write this sermon. It was direct informations, sent to one of the Chicago newspapers, and it read: "Fifty thousand employes of Pittsburg's mills and factories face loss of work through a famine in fuel as a result of the prolonged miners' strike. Coal and coke stacks are nearly exhausted. It is asserted that some of the largest plants will be forced to close in a few days."

Terrible is the suffering which is being caused in the little towns and villages where the Pennsylvania miners live. A lady who just left the village of Shickshinny, which is situated in the heart of the coal region, told me that there the men and the women and the children were practically starving. Even the dogs, gaunt and haggard, were running through streets like famished wolves. More serious to the national welfare is it

to think that the hundreds of thousands and even millions of men, women and children all over the east are being indirectly affected on account of this miners' strike in addition to those who directly earn their daily wages in the mines. The troubles between capital and

labor en account of the strike are no worse here than in foreign lands. John Buins, the labor leader and a member of the present British Parliament, told me that during the fameus London dock strike a few years ago the men under his leadership were so pressed by hunger that at times they became almost uncontrollable. It was only by the most level headed leadership that anar hy and riot were averted. One day he saw a large crowd of strikers assembled together. There were murmurings and curses uttered upon every side. He heard an anarchist in a nearby wagon pleading with the strikers to end their hunger by the torch and the Then John murderer's weapon. Burns, the labor leader, cried out in a loud voice "Stand back, men Stand back and let me pass!" The men stood back. John Burns passed through the open lines until he came to the wagon and climbed up. Then he turned and said: "Men, you know am your friend. You ! now my wife nd children and myself are suffering ardship, just as you are. But, men you will hold out a little longer in his strike you will surely win-not, owever, in the way my anarchistic friend wants you to hold out. He says for you to use the anarchist's torch and the murderer's dagger; he ays to use that means which will surely tie the hangman's noose around your neck and turn the artileryman's guns upon your homes. Is e willing to do what he wants us to With that John Burns took a daily newspaper out of his pocket, twisted it up as a torch, struck a match and lighted it. Then he turned to the anarchist and said, "Now friend, take that torch and burn yon-der building if you dare." The man's became as white as death. "Then." said John Burns, "I lifted my fist and knocked him down as a outcher might fell an ox. With my foot I thrust him out of the wagon as though he were a mad dog, froth-

Capital has sinned and helped to cause the present social agitation behorers' interest its own interest. The present social conditions prevailing between capital and labor could not have existed fifty or a hundred years ago. In olden times the employer associated with his employes. small factory towns of England nearly always had the manufacturer's homestead within a stone's throw of the men and women who worked in his factory. The result was that if a workman had sickness in his family he could go to his employer and get financial help. If he was in trouble and d.d not know what to do, he could go to his employer, and get advice. If he was an hone, t, energetic employe, he could always feel that his employer's eye was upon him, and that he would be deservedly rewarded. And if he did wrong, the workman also knew that his employer's eye was upon him and that he would suffer accordingly. The result was that the manufacturer's mansion and the mechanic's cottage were in close touch that the owners looked upon each others as brothers and members of a large family, in which the employer was the elder

ing at the mouth, trying to bite my

brother, or head of the house. But though the relations in olden times between the employer and the employe may have been very friendly and fraternal, I do not believe that the heart of the capitalist to-day is naturally any less kind and loving and helpful than that of his predecessor. I believe that most of the trou-ble between the employer and the employe is directly attributable not, as many suppose, to the capitalist's hardness of heart, but to the infinite rarely if ever comes in direct touch

with his employe. By the time the capitalist's money, which he gives for labor, reaches the employe the money as well as all the sweets that ought naturally to come as a result of that labor is scattered

right and left. The superintendent who can run the mill or foundry at the lowest cost gets the biggest sal-The big officers of the trusts get their millions. The little men, who do the hard work, receive pittances which are hardly enough to allow them to ele out a bare physical existence. The capitalist ought to see that the money he pays for labor reaches the men who work and that it is not lost on the way to their pockets.

Men and women of the capitalistic class, these labor agitations and troubles will never he settled until you are willing to share your prosperity with those who are working for you so faithfully to make a liv-The labor troubles will never be settled until a man willing to work can earn enough money not only to care for his children while he alive, but to fit them for becoming self supporting after he is dead.

Hunger is demoralizing; it is maddening when it is witnessed driving its fangs into those a man loves. Howsoever honest a man may be, his principles are in danger of failing if his wife and children through no fault of his are starving. I heard of one case that must be typical of the impulses of many who are controlling them with difficulty. It occurred a few years ago, when the silver mines of the west were closed down. A man walked into the village store and drew a pistol. Then he flung a bag of flour across his shoulder as he pointed his revolver at the men, saying: When I could find work, I was always willing to work, and then I

paid my bills. But now I cannot nd work, and my babies are starving. I am going to get them something to eat. I am going to take this flour home. If any man tries to stop me, I will put a hole through his heart." That may be anarchy but that will be the anarchy this country will have to face if the time ever comes when the laboring classes cannot earn enough to buy their daily bread. The world does not owe a lazy, good for nothing loafer any lodgings better than the poorhouse or the county jail when he is alive or any burial place better than -a grave in the potter's field when he is lead, but the world does owe every honest, faithful man who is willing to work, the opportunity to work, and, furthermore, capital does owe this to its employes-when the good times come and capital prospers then wages should be increased and labor

should prosper also. "Now," answers some capitalist, you are advocating a lot of high sounding nonsense. You are practically saying that every capitalist should pecome a philanthropist. He should turn his business into a co-operative concern and let his employes share as much as possible in his wealth. That does not go in business. Religion and business, like oil and water, do not Business is not run upon the principle of the Golden Rule, but upthe law of supply and demand. We hire where we can hire the cheapest, so we can manufacture the cheap-We sell where we can sell the dearest. We make all the money we can. Then, if we want to be philanthropists and not business men, we give away as much as we please.

My capitalistic friend, your statenents are wrong. The gospel and capitalist who practices the Golden Rule in business and lets his emusiness do financially mix well. The loyes share in his prosperity 'win out" every time. What was the history of George W. Childs? There never was a man who received. happier financial results from practicng the Golden Rule than did he When Mr. Childs, a young man, took bold of the Philadelphia Ledger, it was a financial failure. All employes of that concern were placed upon the lowest possible wages. The trusted men were deserting at every possible hance and finding other places. What did George W. Childs do? He gathered his new employes about him and practically said: "Men, I cannot pay you much in the beginning, but I promise you one thing—as I prosper you shall prosper. when any of you become disabled advancing years from work will pension you for life, so that you can live in ease and support your children. If you will be true to me, I will be true to you. We shall go up together or go down together. I will consider the Ledger staff a

big family, and as far as possible I shall find my future head men from those who are now working in the Did the Golden Rule mean a failure to George W. Childs' life? As soon as the new employes heard the ringing words of their chief they went to work with a will. The subscription list of the Philadelphia Ledger doubled and trebled and quadrupled. Why? Because when George W. Childs prospered the employes knew 'that they would prosper also. Because of their own prosperity as well as of his they worked as they never worked before Those employes made thousands of dollars for themselves. They made millions upon millions of dollars for Mr. Childs. The magnificent results from practicing the Golden Rule in the Philadelphia Ledger can be duplicated in every other big business corporation in any part of the world. But the trouble with most capital-

ists of the present day is that they refuse to do as Mr. Childs did. They shirk their individ al responsibility, As your moneys are collected into a great trust or corporation and you only hold a few shares you say you are not responsible for what whole concern may do. You are like the members of an execution squad who have been detailed to shoot a spy caught within the military lines. You say no one individual is responsible for the execution, because twenty-five bullets instead of one strike the doomed man's heart, but every capitalist who has his money invested in a corporation where starvation salaries are being paid to its employes is responsible for the damage that his money helps to do. He is responsible if child labor be engaged in his factory. He is responsible if men and women, on account of his indifference, go to their men-tal and physical and perhaps spirit-ual doom. He is his brother's keeper

in so far as that he is bound to

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that the man whose toil adds to his

wealth has fair wages.

But the laboring classes as well as capitalists have sinned and helped to cause the present social dpheaval. The employe is not any more a saint than his employer. They both at times seem to be tarred with the same black stick. Yet the average laboring man pretends to think that all the cause for the present social upheaval is to be laid at the rich man's door and not at his own. In his own blind egotism he seems to be almost as contented with himself and his actions as was the old Quaker, grumbling against the peculiarities of the human race, when he said to his wife, "All the world is queer except me and thee. Mary, and thou art a little queer.'

Do the laboring classes always make their employer's interest their own interests? Oh, no. There are thousands of them who show little, any sense of moral responsibility. When engaging their services to a man, they do not for one instant stop to think of the financial risk he is running, of the seven years of financial depression which may come to him when he may have to run his works at a practical dead loss, as when the seven years in the land of came to Joseph Egypt. They do not seem to realize that when they shirk their work they are stealing their employer's money, for time in the business world means money. And some on the slightest provocation will leave their employers in the lurch as quickly as a bird would wing her way to the woods if the cage door should be inadvert-

ently left open. My laboring friend, if you cannot each the high Christian standard of oving your employer as you would love vourself, you are simply heading toward the social economic wilderness. The greatest inspiration for future national prosperity is not to be found in the gold bricks which are stored away in the vaults of our national banks; it is in the mutual trust which the capitalistic and laporing classes ought to have in each other. If the average business firm could not trust its customers, or was in such condition that the wholesale business houses could not trust it, that average business house would be wrecked within thirty days. The amount of money which is in circulation' to-day is as nothing when compared to the billions upon billions of dollars' worth of business done in America every year. I was once told by a keen, shrewd business man that at least 98 per cent. of all business is done upon trust-upon the promise to pay or to do. Now, if the capitalist cannot trust

How are You? Do you suffer from constipa-Does your liver need regulating? Is your digestion troublesome? Do you suffer from headache? If so, you should take every day. This harmless tonic and system cleanser will regulate every organ and will remove all theunpleasantfeatures that attend the unpleasant features that attend a sluggish liver. Your health and spirits will be so improved that your friends will scarcely know you. Pleasant to take—surely beneficial, but be sure that you get the genuine "Abbey's."

time a walking delegate might come into his establishment and command his men to cease work on account of some unreasonable demand, what does he do? Why, he naturally and wisely soliloquizes: "I cannot trust the labor market. If I should invest my money in a plant, my men may go out on strike. Then I will be left high and dry with my property upon my hands, like a horse kept in the stable 'eating his head off.' I will not risk my \$150,000. I will buy Government bonds or real estate first mortgages and take life easy." What is the result? Why this rich man builds no factory, as he would have done, and masons, carpenters, gas fitters and the plumbers lose the contracts they would have had upon that building, and a great number of men and women who might have worked there go without steady employment. Then the commercial travelers and the merchants who would have been able to sell goods of that factory cannot sell them because the goods are not made, and the people who might have worked in those factories have earned no money with which to buy. Such evils are often a direct result of the capitalist refusing to build that one factory because of his distrust of labor. It is a wrong distrust and arises from blunders and lack of sympathy on both sides. All these evils accrue from the fact that neither the capitalist nor the laboring man will practice the Golden Rule and love his neighbor as himself.

Rich men, are you ready to have the words of my text translated and brought home to your hearts? Are you ready to cease lifting up the golden chalice of selfish sin? Are you ready to be changed so that your lives may become a blessing, those of Peter Cooper and William E. Dodge and Baron Hirsch and Montefiore? If you are, then you will look upon your money as a gift from God for the helping of mankind. Capitalists, are you ready to do that? Workers, are you ready to feel that you can never be true to your employers and give to them the best service unless you do all in your power to develop your physical, mental and spiritual lives? Are you ready to say, "I will work and be true to my earthly employer because I am ready to work and be true to my Heavenly King." If you are both equally ready to surrender your lives to the influence of the Golden Rule, then the words of my text will have accomplished their mission upon earth. Then the dark, wide, yawning, fathomless gulf between the employers and employes shall be bridged over by the straight beam of the cross. Then this land shall see its greatest era of temporal and spirtual prosperity. Then the milennium shall be ushered in. Then the capitalist and the laborer shall clasp hands as

Christian brothers. An electrical power factory, first one in South Australia, has been established by women. It is on the co-operative plan, and its managers and shareholders are all women. The guarantee for its success is that those at the head of it are largely already practical and successful business women.

Black Flag Doomed.

The Black Flag is doomed. Home Secretary has intimated that he has approved the drafting of a rule substituting a notice posted on the prison gates for the hoisting of the black flag on the jail the moment after the fatal "drop" has taken

TOWN HAD OFFSETS.

So His Claim For Damages Brought In Only \$119.34.

"I had been knocking about a Kansas town in the evening," said a drummer with a limp, "and in heading for my hotel I walked plump into an open sewer which had no red light of warn

"I had a bad fall and broke my hip, and I wasn't yet out of the sewer when I made up my mind to sue for \$20,000 damages. I was taken to the hospital, and next day the city attorney called on me to know what I was going to do. "'I am going to sue the town, of course,' I replied.

"'But what for?' he a seed. "'For personal damages. There should have been a railing or a light, but there was neither, and my injury will lay me up for weeks.'

"'But don't you know what you escaped by falling into the sewer?' he

"Then let me tell you that the roof of the hotel fell in last night and killed three men, and if you had been in your bed you would have been crushed to pulp. You really owe this town something instead of talking about dam-

"When able to get out," continued the drummer, "I found that public opinion was against me and the people ready to stand a suit, and by advice of a lawyer I settled the case for \$125. "I didn't even get all that. In tum

bling into the sewer I broke two planks and brought on a cavein, and the damages were assessed at \$5.66 and taken out of the money."

Resourcefulness of Chinese Cooks. If there is one sphere of European domestic life in which more than another, says a traveler, the Chinaman finds scope for the exercise of his own peculiar ingenuity, without doubt it is in the regions dedicated to the pursuit of the culinary art. Here he will allow no obstacle to daunt him, no unforeseen contingency to eatch him unawares. Should you, having ordered two chops for the dinner of yourself and your wife, suddenly, all unthinking, bring in a friend to share your humble meal, you will find the cook out of two chops has miraculously created a third -created it so skillfully out of odds and ends of meat deftly strung together that only the practiced eye may dis-

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