

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N.B., AUGUST 19, 1899

LABOR AND CAPITAL.

FIRST IS THE HAND, SECOND IS THE EYE, AND EACH NEEDS THE OTHER.

TALMAGE IS FOR CO-OPERATION

Revealing Brassy's Statement That "Co-Operation is the One and Only Relief for Laboring Populations," the Washington Divine Tells How He Would Inaugurate the System in His Own Country.

Washington, Aug. 18.—Rev. Dr. Talmage this morning preached from the text, I. Corinthians xii, 21, "The eye cannot say unto the hand, I have no need of thee." He said:

Fifty thousand workmen in Chicago ceased work in one day, Brooklyn stunned by the attempt to build its rail-road cars, Cleveland in the throes of a labor agitation and restlessness among soldiers 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 man, who, by 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 of society 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 throw Shadrach into the furnace get 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 despise the hand, I have no need of thee." I despise the 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 truth 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 they find that 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 another class of society will eventually come in and time will do the rest. Capitalism and labor are not antagonistic. 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 gloves, you would see the broken finger nail, the scar of an old blister, the stiffened finger joint. The great publishers of the world are for the most part were bookbinders or typesetters on small pay. The great carriage manufacturers for the most part were wagon makers in wheelwright shops.

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 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 railroad? No. Their nerve, their muscle, their brains, their hands, their 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 motion the 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 co-operative 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 818 co-operative associations. They have 240,000 members. They have a capital of \$15,000,000, or what corresponds to our dollars, and they do a business annually of \$63,000,000. Thomas Brassy, one of the foremost men in the British Parliament, on the subject says: "Co-operation is the one and 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 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. "But," says some one, "why talk of surplus being put by laborers into co-operative associations, when the vast multitude of toilers of this country are struggling for their daily bread and have no surplus?" I reply: Put into my hand the money sent 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 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 spending 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 toll, who had made the same kind of expenditure, do the same thing, and that should be added up and put into a co-operative association. And then take all that money expended for rum and dress 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 new 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 that is, when there are vast monopolies—a thousand monopolies concentrating the wealth of the people into the hands 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 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 citizens 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 life and flag and drive people and from their factories, then they are nihilistic, then they are communistic, then they are barbaric, then they are cursed. If a man wants to stop work, let him stop work, but he cannot stop me from work.

But now suppose that all the laboring classes banded together for beneficent purposes in co-operative association under whatever name they put their means to work. 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 would there be in this country and they would have in Great Britain!

Do you not realize the fact that men work better without stimulants? 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 a drug, it is a poison, it is a curse. It is a man in the harvest field, while I was naturally weaker than the other men. I could hold out longer than any of them. They took stimulants and I took none.

Everybody knows they cannot endure great fatigue—men who indulge in stimulants. All our young men understand that. When they are preparing for a regatta or the ball club or the athletic wrestling, they abstain from strong drink. Now, suppose all the money that is wasted were gathered together and put into co-operative institutions—oh, we would have a very different state of things from what we have now.

I remark again: The laboring classes of this country are to find great relief when they learn, all of them, of the power of Providence. Vast numbers of them put down their expenses, and they put down their expenses, and if the income 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 every where until they get it spent. A case came under my observation where a young man was receiving \$700 a year and earned it by his hard work. His marriage day came. The bride had received \$500 as an inheritance from her grandfather. She put the \$500 in wedding dress. Then the swain hired two rooms on the third story. Then this man, who had most arduous employment, just as much as he could possibly endure, got evening employment so he could earn a few dollars more, and by this extra evening employment almost extinguished his extravagance. Why did he take this extra evening employment? Was it to lay by something for a rainy day? No. Was it to go to the theatre? No. Was it to go to the circus? No. It was for the purpose of getting his wife a \$150 seal-skin sack. I am just giving you a fact I know. The sister of this woman, although she was a very poor girl, was not to be eclipsed, so she went to work day and night and toiled and toiled and toiled almost into the grave until she got a \$150 seal-skin sack. Well, the news was abroad on that street were laboring, hardworking people, and they were not to be outdone in this way, and they all went to work in the same direction and practically said, though not literally, "Though the heavens fall, we must have a seal-skin sack!"

A clergyman in Iowa told me that his church and the entire neighborhood had been ruined by the fact that the people mortgaged their farms in order to go down to the Philadelphia centennial in 1876. First, one family would go, then another family, and finally it was not respectable not to go to the centennial at Philadelphia, and they mortgaged their farms. The church and the neighborhood were ruined in that way. Now, between such fools and pauperism there is only a very short step. In time of peace prepare for adversity. Yet how many there are who drive on the verge of the precipice and at the least touch of accident or sickness over they go. Ah, my friends, it is not right, it is not honest! He that provideth not for his own, and especially those who have a family, is a wicked man. A man has no right to live in luxury and have all comforts and all brightness around him, taking his family with him at that rate—everything bright and beautiful and luxurious, until he stumbles against a tombstone and falls in and they all go to the poorhouse. That is not common honesty. I am no advocate of skinflint saving. I abhor it. But I plead for Christian providence. There

are some people who are disgusted if they see anything like economy such as a man might show in turning down the gas in the parlor when he goes out. There are families actually embarrassed in paying their rent before they have the hall lighted. There are people who apologize if they surprise 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 despicable, but if it means better education for your children, if it means more house help for your wife when she is not strong enough to do much work, if it means that the day of your death shall not be a horror beyond all endurance because it is to throw your family into disruption and abnegation and the poorhouse, then it is magnificent if it is to avoid all that.

Again I remark, great relief is to come for the laboring classes of this country by appreciation on the part of employers that they had better take their employees into their confidence. I can save very easily, looking from my standpoint, what is the matter. Employees, seeing the employer in seeming prosperity, do not know all the straits, all the hardships, all the losses, all the annoyances. They look at him and they think, "Why, he has it easy, and we have it hard. They do not know that at that very moment the employer is at the last point of desperation to meet his engagements."

I remark, again, great relief will come to the laboring classes of this country through the religious reformation of it. Labor is honored and rewarded in proportion to the amount of its contribution. Why is it that our smallest coin in this country is a penny, 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 eighth part of the twentieth 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 us that there is no brother to the left or the right in the establishment—made by the same God, to be in the same duty, and to be saved by the same grace. It does not make the slightest difference how much money you have, you cannot buy your way into the kingdom of heaven. You have the grace of God in your heart you will enter heaven. So you see it is a democratic religion. Saturate our population with this gospel, and labor will be respected, labor will be rewarded, labor will be honored, and there will be Christian in all the behavior of the world. There will be higher titles of spirit set in.

Let me say a word to all capitalists: Do you not own executors. Make investment. You say, "I don't know of these capitalists. I know who walk around among their employees with a supercilious air or do not seem to care for them. They seem to indicate they are the autocrats of the universe, with the sun and moon in their vest pockets. They do not seem to care for the laboring men who are to be touched by the greasy or embezzled hand and have their breadth injured."

Be careful of those who are under your charge are bone of your bone and flesh of your flesh, that Jesus Christ died to redeem them. He died to make them free. Divide up your estates, or portions of them, for the relief of the world before you leave it. Do not die in the world leaving in his will \$40,000,000, yet giving how much for the church of God, how much for the education of human beings, how much for the relief of the 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 was for the church of God? Five hundred thousand? No. One hundred dollars? No. Two cents? No. One cent? No. The 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.

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 men-tion a name, a name of the past as Henry Wilson, the shoemaker; as Andrew Johnson, the tailor; as Abraham Lincoln, the bookman. The living illustrations easily occur to you. This will go on until you will 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 also congratulate you because your work is only praiseworthy and laudatory. You want the grace of Jesus Christ, the Carpenter of Nazareth. He told himself, and he knows how to sympathize with the poor tool. Let his grace in your heart, and you can sing on the scaffolding and the mine plunging the crowbar on shipboard climbing the rat lines. He will make the drops of sweat on your brow glittering pearls for the eternal crown. Are you tired? 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 caloused 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 woman, and finally it will be the beginning of eternal holiday.

Islands Ferning a Sea Dial. The horizon in the world is Hayton Toros, a large promontory extending 3,000 feet above the Aegean Sea. As the sun swings round the shadow of this mountain it touches, one by one, a circle of islands, which act as hour marks.

So it is. It's all very well to talk about the milk of kindness," remarked the cynic, "but I have noticed that even where that fluid is present, it is apt to be soured by ingratitude."

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Excessive Elaboration of the Order of the Day.

The delicate, elaborately trimmed undergarment now in vogue is more tedious than difficult to make, and, provided that a woman is decked with her needle and has ample leisure, she can make a charming outfit at much less cost than it can be obtained readymade, even readymade by machine. Handmade tucks, hemstitching, etc., are much prettier and infinitely more expensive than those made on the sewing machine.

In ornamenting a garment with insertion in the form of squares, lozenges, spirals, vandykes and other decorative shapes, the insertion should be arranged upon the goods in the desired shape and the portholes, then it is magnificent if it is to avoid all that.

I remark, again, great relief will come to the laboring classes of this country through the religious reformation of it. Labor is honored and rewarded in proportion to the amount of its contribution. Why is it that our smallest coin in this country is a penny, 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 eighth part of the twentieth 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 us that there is no brother to the left or the right in the establishment—made by the same God, to be in the same duty, and to be saved by the same grace. It does not make the slightest difference how much money you have, you cannot buy your way into the kingdom of heaven. You have the grace of God in your heart you will enter heaven. So you see it is a democratic religion. Saturate our population with this gospel, and labor will be respected, labor will be rewarded, labor will be honored, and there will be Christian in all the behavior of the world. There will be higher titles of spirit set in.

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NOVELTIES.

Pretty Things For the Fashionable Wardrobe.

A novelty is shown in the shops of a long bos entirely composed of the shaded and crimped silk petals of poppies. These petals, which may properly appear in red, pink or white, are also seen in blue and maize, the taste of the purchaser being consulted in preference to nature.

The old fashioned long, narrow, straight scarf is revived and is being ranked as a novelty, so long has it been out of date. Of crapes or silk, with embroidered and fringed ends, it is a most graceful accessory to a dignified toilet. A delicate and silvery geranium pink and all the violet tones are the millinery shades of the present and early future.

In ornamenting a garment with insertion in the form of squares, lozenges, spirals, vandykes and other decorative shapes, the insertion should be arranged upon the goods in the desired shape and the portholes, then it is magnificent if it is to avoid all that.

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FASHION NOTES.

Dainty Trimmings and Fashionable Accessories.

Little choux of black velvet are immensely employed as a trimming. They are used on the front of the bodice, on the collar, belt or hat, to fasten a fichu or to drape a corsage. The velvet is of the narrowest ribbon width.

Costumes of plique, coult and galles cloth are made almost exclusively in the tailor style. Heavy guipure or embroidery may be used if an elaborate trimming is required, but plain stitching and stitched straps are the usual finish.

The four leaved clover is still a favorite bit of jewelry, whether it is in the form of a brooch, stickpin or pendant, or is a real clover leaf placed under crystal. Narrow scarfs, or more properly speaking, wide bands of white, black or colored gauze or net are a fashionable accompaniment of light summer costumes.

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Be careful of those who are under your charge are bone of your bone and flesh of your flesh, that Jesus Christ died to redeem them. He died to make them free. Divide up your estates, or portions of them, for the relief of the world before you leave it. Do not die in the world leaving in his will \$40,000,000, yet giving how much for the church of God, how much for the education of human beings, how much for the relief of the 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 was for the church of God? Five hundred thousand? No. One hundred dollars? No. Two cents? No. One cent? No. The 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.

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I also congratulate you because your work is only praiseworthy and laudatory. You want the grace of Jesus Christ, the Carpenter of Nazareth. He told himself, and he knows how to sympathize with the poor tool. Let his grace in your heart, and you can sing on the scaffolding and the mine plunging the crowbar on shipboard climbing the rat lines. He will make the drops of sweat on your brow glittering pearls for the eternal crown. Are you tired? 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 caloused 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 woman, and finally it will be the beginning of eternal holiday.

Islands Ferning a Sea Dial. The horizon in the world is Hayton Toros, a large promontory extending 3,000 feet above the Aegean Sea. As the sun swings round the shadow of this mountain it touches, one by one, a circle of islands, which act as hour marks.

So it is. It's all very well to talk about the milk of kindness," remarked the cynic, "but I have noticed that even where that fluid is present, it is apt to be soured by ingratitude."

Two Cents to Conscience Fund. Two cents was sent to the conscience fund by a contributor who says the Government was innocently defrauded out of that amount the day before.

