THE DAILY RECORD-UNION.

MONDAY.....JULY 31, 1882

ADVERTISEMENT MENTION.

Farewell to California.
A card from John Oschwald.
First Regiment Armory—Notice from Secretary.
Wanted—A stout boy to drive a delivery wagon.
To let—A third story.
James McCleery for County Assessor.
Wanted—A girl at the Mississippi Kitchen.
Wanted—$10,000 and a business man.
For rent—Eighty acres of land. See Strobel.
Flowers fade and die—Try Florida Water.
Ancient Order of Foresters to-night.
Sacramento Council, No 1, R. and S., to-night.
Notice to parents—Select school.
Third Ward Republicans meet Thursday evening.

Business Advertisements.

Mechanics' Store—Tourists' goods.
J. J. Spieker, drugs.

LOCAL INTELLIGENCE.

SACRAMENTO COUNTY DISTRICT LODGE, I. O. G. T.

The annual session of the Sacramento County District Lodge of Good Templars convened in this city on Saturday last, James Ferguson, of Galt, District Deputy, presiding.

The Committee on Credentials reported twenty-eight delegates.

The Committee on Resolutions, Rev. H. H. Rice, Chairman, reported the following, which, after discussion, were unanimously adopted:

Resolved, That we hail with great joy the advent of the temperance question into the political life of California, and look forward to the ensuing campaign as a season for Good Templars to put forth more earnest efforts than ever before in the cause to which they are pledged.

Resolved, That we adopt and heartily indorse the following sentiments of a distinguished Democrat, Judge O. D. Shattuck, of Sonoma, in regard to the present Sunday law: "That the law is not sumptuary, is not unconstitutional, nor unjust, nor oppressive, nor fanatical, nor unwise, but, on the contrary, that it is the reverse of all this—a wise, conservative and just law, which if properly enforced will be found among our laws most efficient in promoting the peace, prosperity and happiness of the whole people, and that it should not be repealed. There will be no difficulty in enforcing a constitutional conservative law when the people more fully understand its objects and its advantages. That no class of people are materially injured by the observance of the Sunday law except the saloon-keepers, and they have no right to complain of the law to close up and give peace on election days and Sundays."

Resolved, That we advise all Good Templars in this district to demand of the Republican party a clear, outspoken plank in favor of maintaining and executing the present Sunday law in its essential features.

Resolved, That if the approaching Republican Convention betrays the interests of the people and panders to the liquor trade after the manner of the Democratic Convention, we advise Good Templars to take strong ground in favor of the present Sunday law in its essential features, we advise Good Templars, and all temperance people, and all good citizens to leave their former political affiliations and vote with the independent party which, in that case, will certainly be organized.

The following officers were elected for the ensuing year: Rev. H. H. Rice, of No. 2, District Deputy; Miss Emily L. Campbell, No. 203, W. V. T.; J. T. Amos, No. 184, W. S.; I. F. Harvey, No. 203, W. F. S.; Miss M. A. Truax, No. 51, W. T.; W. E. McKinney, No. 51, W. M.; Miss Lu. Harvey, No. 203, W. I. G.; Joseph Fugitt, No. 203, W. O. G.

On motion the installation of officers was postponed until the next quarterly session.

It was voted to hold the next session in Sacramento on Saturday, October 28th, at 10 o'clock A. M. Also, that a public meeting, under the auspices of the District Lodge, be held on Friday evening, October 27th.

The Secretary was instructed to apply to the G. W. C. T. on behalf of the District Lodge, for a lecture of a series for meetings at Florin.

During the noon recess, the delegates from outside the city, as guests of the two city Lodges, together with a large number from those Lodges, partook of a fine banquet at Fisher's restaurant.

INCORPORATED.—Articles of incorporation have been filed with the Secretary of State of the Omnibus Railroad and Cable Company of San Francisco. Directors—P. J. McGlynn, T. W. Johnston, W. D. O'Sullivan, G. Lowenberg, G. W. Beaver, R. H. Lloyd, E. W. McCarthy. Capital stock, $1,000,000, divided into 10,000 shares. Power is taken to operate the road by animals, wire cables and stationary engines, or by locomotives. The following are the routes of the road and its branches: First—Commencing at the intersection of Howard and East streets, and along Howard to the point where Howard would cross Army street, if both streets were extended so as to intersect. Second—Commencing on Townsend and Fourth streets, along Townsend to Third, to Market, to Montgomery, to Washington, to Stockton, to Union, to Montgomery avenue, to Powell, to Jefferson and the water-front. Also, from the corner of Pacific and Stockton to Montgomery avenue, to Jackson, to Sansome, to Market, to Second, to Townsend; and likewise along Brannan from Third to First. Third—Commencing at Fell and Stanyan, along Fell to Market, and thence along Market to and across East street. The combined length of the roads is set down at eight miles.... Also, of the Mason's Bar Gravel Mining Company, to operate in Trinity county. Principal place of business, San Francisco. Directors—G. F. Lawton, John O. Earl, J. C. L. Wadsworth, David A. Jennings, Joseph Powning. Capital stock, $1,250,000, divided into 25,000 shares.... Also, of the Green Mountain Gold Mining Company of California. Principal place of business, New York city. Directors—H. C. Bidwell, R. L. Ogden, Henry J. Rogers, Clement H. Wilcox, Lewis D. Courtwright, Joseph H. Tucker, Thomas Manning. Capital stock, $1,250,000, divided into 125,000 shares.

SATURDAY'S FIRE.—About 10 o'clock Saturday night an alarm of fire was sounded from box 43, which is located at No. 2's engine house, Tenth street, between I and J. It was soon discovered that the premises occupied by N. Beamsen as a furniture and crockery store, No. 829 J street, was on fire on the inside. It is a one-story brick building, with basement. The fire department responded with their usual promptness. The front and rear entrances of the premises were closed with iron doors, and it was with considerably difficulty that they were finally opened. The proprietor of the store lives at Twenty-second and I streets, and was at home in his bed when the alarm of fire was given. The firemen worked nobly in the face of dense smoke. They stood at their posts manfully, and in less than half an hour had the fire under subjugation, and kept it from spreading to adjoining buildings. The building in which the fire originated belongs to John Oschwald. It is damaged about $1,000, and is covered with insurance, John T. Carey agent. Beamsen's loss is about $3,000; insured with Davis & Smith, agents, for $1,400. Chittendan & Co.'s stock in the adjoining building suffered considerable from smoke. It is also fully covered with insurance. The police under Chief Karcher were on hand, and did excellent work, as they always do on such occasions.

BILLIARD TOURNAMENT.—The ninth game of the billiard tournament was played Saturday evening between Johnson and Chapman, the former scoring 200 points in 40 innings to the latter's 188. Johnson's average, 5; Chapman's average, 4 7-10. The tenth game was between Robbins and Stroup, the former scoring 400 points in 26 innings to the latter's 48 points. Robbins' average, 15 5-13; Stroup's average, 1 6-13. The following is the general result of the tournament: Number of games won—Amsden, 4; Robbins, 3; Johnson, 2; Chapman, 1; Stroup, 0. Number of games lost—Amsden, 0; Robbins, 1; Johnson, 2; Chapman, 3; Stroup, 4. Number of points scored in tournament—Amsden, 1,600; Robbins, 1,353; Johnson, 617; Chapman, 689; Stroup, 413. General average—Amsden, 11 13 67; Robbins, 12 55 109; Johnson, 5; Chapman, 4; Stroup, 3. Best average in single game—Amsden, 17 9 23; Robbins, 18 2 11; Johnson, 5 5 7; Chapman, 4½; Stroup, 3½. Largest run—Amsden, 123; Robbins, 98; Johnson, 21; Chapman, 35; Stroup, 19. Amount of prize—Amsden, $50; Robbins, $35; Johnson, $20.

COMMERCIAL.—The following vessels have arrived at Sacramento since last report: Steamer Varuna, from the upper Sacramento, with barge load of grain in transit; steamer San Joaquin, No. 2, from San Francisco, with general merchandise and barge of lumber for Sacramento Lumber Company; steamer Neponset, from the upper Sacramento, with general produce; steamer C. M. Small, en route from San Francisco to Marysville; schooner Annie Donahue, from San Francisco, with cargo of posts for Sacramento Lumber Company. Departed—Steamer Varuna, for the upper river; steamer San Joaquin, No. 2, for San Francisco, with merchandise and barge of grain; schooner Annie Donahue, for San Francisco, light.

MERCHANDISE REPORT.—The following for Sacramento firms passed Ogden on the 26th: For Huntington, Hopkins & Co., 1 box wire nails, 1 box hardware; H. A. Weaver, 2 bundles paper; A. A. Van Voorhies, 1 case whips; C. H. Gilman, 17 cases boots and shoes; N. K. Arnold & Co., 55 bars and 6 bundles iron; W. A. & C. S. Houghton, 2 cases ruled paper; W. D. Comstock, 9 boxes chairs; Standard Oil Company, 900 cases oil; Henry Fisher, 1 barrel cocoanut; W. F. Peterson, 6 barrels, 6 boxes and 20 pails candy; S. H. Davis, 1 case files; Central Pacific Railroad, 100 barrels oil, 1 box car seats; E. P. Rowe, 1 barrel whisky; J. Cox, 5 boxes rivets; James G. Davis, 2 rolls carpet, 9 boxes chairs.

PLACERVILLE ACADEMY.—This thoroughly equipped and flourishing institution will open for its next term August 23, 1882, for both ladies and gentlemen. Address G. P. Tindall, Principal.

A GREAT ATTRACTION at Hale's clearance sale. The 50-inch, all-wool beige, in several colors, at 42½ cents per yard.

LADIES' plain standing linen collars, 5 cents each, at Hale's great clearance sale.

THE DAY OF REST.

THE SABBATH IN OUR CIVIL SYSTEM—SHALL WE KEEP IT?

Able Discourse on the Day of Rest, by Rev. I. E. Dwinell, D. D., Delivered Last Evening.

There was a very large attendance at the Congregational Church last evening to listen to a discourse by Rev. I. E. Dwinell, D. D., on the Sabbath in our civil system. The speaker took for his text Isaiah xvii., 27: "But if ye will not harken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." He then spoke as follows:

This is a warning against making the Sabbath a day of commerce and travel and secular work. The Prophet had just uttered the richest of promises if they would adapt their civil life to the sacredness of the Sabbath. But the promises and the warnings were alike ineffectual, and the Jews at length fell away in their civil life from all that the sacred observance of the Sabbath symbolized and guaranteed. In consequence Jerusalem had the threatening here pronounced by Jeremiah literally fulfilled, under Titus, in the year 70, when having taken the city, he ordered the whole, both of the temple and the city to be burned and demolished, "except the west wall of the upper city, and Herod's three great towers at the northwest corner, which were left standing as memorials of the massive nature of the fortifications." (Smith's Dic. Bib. Jerusalem, 1, p. 1014.) The Jews, indeed, at this time, cherished the Sabbath as a superstition, not as a day for the true service of God; and it is a remarkable fact that this sinful perversion of the day was an occasion that aided in their overthrow. Titus, knowing that they would not fight in the offensive on their Sabbath, took advantage of that day to construct his enginery and prepare his advanced positions, so that he could make the assaults the following day the more fatal. Kitto relates that the first assault was made Sunday, April 23d; the lower part of the city taken, Sunday, May 6th; the temple burnt, Sunday, August 5th; the upper city taken and destroyed, Sunday, September 2d. (Hist. Palest. II., p. 736, in Gil's Sabbath, p. 376.) So, according to the prediction, a fire was kindled in the gates of the sacred city, and it devoured the palaces of Jerusalem, and it could not be quenched. Such is the divine testimony in prophecy and history against allowing the civil life of a people to drift away from the principles and virtues indicated by the preservation among them of the Sabbath as a sacred day. Here is a lesson for us and our times—a lesson for all times.

On the basis of this truth I ask your attention to the duty of maintaining in our civil system, for such as wish to use it in that way, not to force its sanctity on any, the Sabbath as a sacred day. I shall present the subject in a series of propositions. I want you to consider them candidly and honestly, as Christian men and lovers of your country. I shall assume, as capable of abundant proof and not needing to delay us now to marshal it, that the Christian Sabbath is the true inheritor and outcome of the claims, institutions and sacredness of the command: "Remember the Sabbath day, to keep it holy." I shall assume that the law of God is over us and the breath of the Almighty about us for the enforcement of this duty. While I appeal to you as citizens, I state nothing of the divine movements of the subject, while I plead with you on the level of our civil system.

First—My first proposition is: Our civil system sprang up around the Sabbath as a sacred day. Historically this was its origin: The first settlers of New England brought it with them from the Puritans of the mother country. The whole civil life of the colonists revolved around the Sabbath as a sacred day. Some of their regulations were severe, some of their notions were extreme, some of their practices ridiculous; but all this only shows the prominence which the sacredness of the day held in their whole civil economy. So all the criticisms of cavaliers, the ridicule of the Broad Churchmen, the denunciation of the Free thinkers, which we have heard and read on this subject, are in evidence now of the thorough commitment of New England, the womb of the Republic, to this idea. Other colonies adopted the same spirit in greater or less degree, and made their civil life fashion itself around a sacred day. Out of such a condition of society, with one day in seven distinctively set apart for the higher uses of heart and mind and the service of God, and rest from secular work—this the Sabbath as legislating heart of the whole civil system, sending its vital currents through all the days of the week, all the tissues of society—came our civil system. It was born of a sabbatic mother, wrapped in sabbatic swaddling clothes, rocked in a sabbatic cradle. No one can doubt this who has read history, except such persons as can not be instructed by reading history. I will, therefore, hasten to my

Second Proposition—Our Constitution and laws recognize our civil system as having a Sabbath existing in it among the people superior to anything they, the Constitution and laws, have put into it. They recognize its existence among them as a sacred day. The Constitution and laws did not put it in; it was there before, having a higher origin, and existing on independent grounds. They found it, and fashioned themselves about it, as a fundamental quality and a foregone element of our civil system. They saw it, they came up to it; they touched it at points; they opened, and encompassed and protected it; but it had a higher character and a more enduring and vital presence among the people than anything they ever imparted. There are many other things in our civil system, which the Constitution and laws did not put in, but found. There are our Anglo-Saxon instincts and blood. These race-traits are independent of legislation and human compacts. The codes assume them and adjust themselves to them, as the stuff out of which the State is made; and to consider that, because the laws touch these characteristics at certain points, and regulate some of their actions, they are the creatures of the laws, is a great historical, civil and moral absurdity. There are, also, the elements of character resulting from our Protestant training. All our people, of whatever religious name, have been more or less fired by the genius of the Protestant spirit—the right to think, with the knowledge of rights; the love of liberty, with the willingness to assume responsibilities; the feeling of the brotherhood of man, with the demand for free government. Our enactments have not made these characteristics. They have found them, and conformed to them. They intercept them and regulate them, here and there, as one may make a breakwater against the sea in a small bay, or levee out the tide for a short distance; but beyond, and in spite of it all, is the mighty preexisting sea. No one won'd think that this regulation of our Protestant training has made it. There are, to give another illustration, our homes. The State comes up to them, looks in, puts up a defense or two, passes around and passes on; but it leaves in them a moral government, an educational system, and training, which play of the affections, which traces its origin from Heaven, and which no human statutes could invent. Marriage itself, the twining of two hearts in true self-forgetting love under the sanctions of religion and as a covenant with God, is a mystery that antedates all contrivances of man. The home was found by the commonwealth, and was gladly welcomed and sheltered in it as having a higher origin and superior claims. No one who thinks would think there is nothing in our homes but what the commonwealth has legislated in, and that it owes them no more respect than what is due that which it has legislated in.

In like manner the State found the Sabbath as a sacred day existing among the people. It did not legislate it into being. It had no occasion to, any more than it had occasion to legislate into being our Anglo-Saxon traits, or our Protestant training, or our homes. It greeted it. It took it by the hand. It gave it a legal welcome. And it originated those who had long cherished it as a vital and controlling factor in their civil system, still holding it in our present civil system. Who, therefore, can suppose that there is nothing in the Sabbath, no sacredness, no divine claims, as it exists among us, but what the Constitution and laws have put in? Who can imagine it as a civil factor emptied of all force, except as a creature of law? Who can think it brought down to the level of human statutes? What is it that has conceded its higher origin, its pre existence, its divine contents, as held and cherished by the people? What is it that has reversed the fact that it was something found and welcomed and protected by the State, which now makes it the creature of the State? Certainly some mighty charmer has been at work with history, logic and morals, if this were possible.

Third proposition—The State, in fact, in this country, has dealt with the Sabbath in a two-fold way—as a rest-day for all, and a sacred day for those who wish to use it in that way.

Legislation throughout the land has recognized it as having an existence among the people in this double capacity, and has protected it in each, though in different degrees. It has sheltered it both as a civil and as a religious day, though much more positively and emphatically as a civil day. It has done this as a police and sanitary measure, on the ground that all the people need a rest day and the public good requires it, and that no one's conscience is violated by its enforcement. But at the same time it has not been indifferent to the maintenance of the Sabbath as a religious day for those who hold it to be such. It cherishes it for them, not to force its sacredness on others, in the character in which it has come down to us from the past. No State in the country has attempted to strip out and eliminate from our civil system the sacred day, that, with a large part of the best citizens, is among the choicest of the traditions and inheritances from the fathers. On the contrary, all the States, with the exception of Louisiana—which was dominated in this respect by French influence—have passed positive statutes looking to the preservation of Sunday as a sacred day for such as desire it. Our laws say clearly: "Many of the people hold the Sabbath to be a holy day, and we protect them in it. We find the day in that character in the political system; let it stand." Of course, in the separation of Church and State, which exists in this country, legislation nowhere attempts to impose the day as a religious day on any person. It confines itself to the negative office of making room for the sacredness of the day for those who wish to use it in that way.

California has not been backward to follow the example of the other States by thus including, with the safeguards and protection of law, the sacred day in her civil system for those who desire it. This is shown by the enactments forbidding barbarous and noisy amusements on that day, or the disturbance of worshipers. Section 299 of the Penal Code is as follows: "Every person who on the Christian Sabbath gets up, exhibits, opens or maintains, or aids in getting up, exhibiting, opening or maintaining, any bull, bear, cock or prize fight, horse-race, circus, gambling house or saloon, or any barbarous and noisy amusement, or who keeps, conducts or exhibits any theater, melodeon, dance cellar, or other place of musical, theatrical or operatic performance, spectacle or representation, where any wines, liquors or intoxicating drinks are bought, sold, used, drank or given away, or who purchases any ticket of admission, or directly or indirectly pays any admission fee to or for the purpose of witnessing or attending such place of amusement, spectacle, performance or representation, is guilty of misdemeanor." And Section 302: "Every person who willfully disturbs or disquiets any assembly of people met for religious worship"—whether on Sundays or other days—"by noise, profane discourse, rude or indecent behavior, or by any unnecessary noise, either within the place where such meeting is held, or so near it as to disturb the order and solemnity of the meeting, is guilty of a misdemeanor."

Thus California recognizes by law the unwritten moral Constitution in this particular of our civil system, one of the vital civil traditions, the heritage from our ancestors in New England and Old England, viz: the moral difference of the days, and the duty of protecting worshipers and those who hold the Sabbath to be sacred. We have, therefore, in our civil system, here on the Pacific coast, and have had from the first, the Sabbath both as rest day and a sacred day, a civil day and a religious day, and both protected by law—the one enjoined upon all, the other secured in its sacredness for such as wish to make a sacred use of it.

Fourth proposition—If the State should now repudiate the Sabbath as a sacred day in our civil system, and henceforth hold it as only a rest day, it would be a serious and radical new departure. This would be to antagonize the State in its legislation with one of the great vital elements of the civil system, which the State has not put in, which has had a higher origin and exists on independent authority. A rest day is very good. Let us have it, and let us have it for all. But let us not forget that we have already among us in the Sabbath, as it is cherished and honored by a large part of the citizens, something unconscionably grander; that this is grown into their very being from the time they were tossed on their mothers' knees; is a part of the moral atmosphere and life of our civil economy, and never hitherto, in this free country, has had the protecting hand of the law withdrawn from it, much less the rude hand of the law laid upon it to destroy it. As a sacred day, as well as a rest day, it is interwoven with the warp and woof of the whole moral fabric of the State, in the associations, convictions and lives of thousands on thousands of the people; and let the State beware how it attempts to extirpate it in this capacity, and substitute a rest day. An inconceivable host will arise to vindicate the Constitution of our civil system under the Constitution, the higher law under the laws, the heritage and traditions brought down from centuries of struggle in the past before these individual States were dreamed of.

Suppose the State should attempt to reduce the homes within its borders to a more civil condition, to take out of them, as an air-pump withdraws the air out of a vessel, stroke after stroke—legislation after legislation, all the elements, activities, and blessedness that have come down into them from a higher source, and have been accumulating and becoming more beautiful during the centuries, depriving them of their privacies, sanctities, purities, and throwing them open to public inspection and control in all the details of domestic life. Would not this assault on the home Constitution under the Constitution, hereditary and traditional home laws under the laws, which have come down to us from other ages, fire all the patriotic hearts in the land to a common resistance? How is the principle different if the State attempts to vacate by exhausting legislation, Act after Act, the sanctity of the Sabbath as it exists in our civil system, and reduce it to the level of a secular holiday, stripped of divine authority, exhausted, limp, worthless; no longer an inspirer of virtue—a breeder of corruption?

No, no. The State has more in its charge in these unwritten values, these divine moments that have drifted down into our civil life, these priceless victories and transmissions of the past which are now made one into the heart and brain and blood, and born of multitudes of people, than it with its dull, civil eyes, accustomed minds to secular things, imagines. Let it stop cautiously before it leads off in any such novel experiment.

Fifth proposition—If the State should go farther, and blot out the distinction of the days before the law, it would be a revolutionary procedure.

This carries the sacred day and the rest day both, and this upturns the structure of our civil system in the enginery and methods of its moral training from the foundations. This wars against the law of God, which pronounces the day a rest day and a holiday; against the moral nature of man, which requires its periodical days inviting to higher thought a sacred employment; against the physical nature, which must have its weekly periods of rest to withstand the strain of care and labor; against the genius of the republic, which sprang into existence under the inspiration and helps of the Sabbath; against the perpetuity of our institutions, which need all the quickening that can drift into them from the day spent by thousands in the moral toning of the people; against the great army of Christian workers who are spending their means, energies and lives with combined and intensified effort on that day to make others and themselves better; against the welfare and happiness of the citizens generally, who are stimulated to good largely by influences which first start on their social round of beneficence from man to man, on and on, endless, on the Sabbath. It wars thus against God, humanity, the republic, freedom; but the poor man is the greatest sufferer in his secular interests. In the end it compels him to grind, grind in the mill of labor, with no weekly respite of days. Capital pinches him to the minimum, and he has no help for it. Sunday is emphatically the poor man's day. If the State takes this away from him it hustles him down to the grave. If he helps the State to do it, he hastens suicide.

Sunday laws, providing a rest day and more or less clearly enshrining a sacred day, have marked every age of Christendom. We find them under Constantine, Charlemagne, Alfred the Great, Henry VI., Edward VI., Elizabeth, Charles II.; in the colonies of Massachusetts, Connecticut, Virginia, Georgia and South Carolina, and in every State of the Union, even Louisiana making the Sabbath a rest day. Now for a State to undertake by statute to blot out this day in both its historic characters, interwoven with all the sympathies and habits of the people, so infiltrated into the usages and convictions of the English-speaking communities as to be regarded by our best Judges as part of the common law—a vital interest in public life, business and private welfare, and try to revolutionize the fundamental methods of society on this subject, is to verge on the wild experiment of the French Revolutists. A State must remember that there are some things in it which the State has not made; some things in it which it must recognize; certain pre-existing vitalities, certain foreordained elements of its unwritten constitution, which it must legislate around and protect, and no more think of striking down than the mountains, or the sun, or the throne of God. The Sabbath as a double rest day and sacred day is one of these.

In view of the truth of these propositions, what is the duty of good people? I shall speak now, not in the interest of party, but of society, Christianity, the law of God, to which my office and my convictions alike consecrate me. I know the peril to which I subject myself with those who slink these things in the interest of party; but I must speak, or be false to those higher objects of which Christ has made me a guardian.

1. In the first place, all good citizens should rally for the protection of the Sabbath in the double character in which it comes down to us. No present party gain can compensate for the loss of this, no matter if by this means, and this alone, it could sweep the State and sweep the country in this and coming elections, for a party gain is a superficial, temporary, often equivocal advantage; and this is a revolution, imperiling everything of value in the leading moral methods and forces of our civilization. It is not a question between party and party, but between country and no country, preservation and destruction. All party issues vanish before supreme facts.

2. Again, they should insist on having men to vote for, and voting for men who will be true to the genius of our civil system on this question. They cannot afford to run risks. That would be like putting a man in command at the front whose loyalty is doubtful.

3. They should see through and puncture all the sophistries by which the enemies of the Sabbath try to get an advantage. It is said, what is the use of having a Sunday law if it is not enforced? We have had one for years. This year an effort was made, generally through the State, to enforce it, and rarely could a conviction be secured. The law was clear, the evidence complete; and jury after jury, of persons who had held respectable positions came in with a verdict of not guilty! What is the use of having such a law on the statute books? Repeal it. It is worthless. No, no; not so. Nine citizens out of ten, probably, now keep the law because it is law. Repeal it, and perhaps six of the nine, having no religious scruples on the subject and being influenced by the inter-connection of industries and the example of others, would open their places of business, inflicting a great business loss and inconvenience on the other three, whose convictions would not permit them to do it. The present law, unenforced as it is, when it comes into the slipperiness of the Courts, is yet a salutary law. It controls the good, law-abiding citizens, and prevents society from putting on steam, hoisting the gates, throwing open the ware-rooms, and dragging itself, weary and exhausted from its six days toil, into the din and clatter and drudgery of mammon again on the Sabbath. It only fails in punishing the law-breaker. And this is not the only law whom the guilty often escape. Will you repeal the law against murder because murderers escape; against extortion, because extortioners escape; against fraud, because those who have committed fraud, escape? It is said, "Law is for law-breakers." Only in part, and in small part; it is for the training and guidance of the law-abiding; much more—law is educational and preventive, as well as permitive. I remember the same thing was said about the repeal of the law prohibiting the opening of places of amusement on Sundays in Governor Haight's administration. A class of people regularly violated that law in the cities. It is useless, it was said; repeal it. It was done. The result was a great increase in Sabbath desecration in that direction, by parties that would never have thought of doing it if it had been against the law. Be not deceived by any such assertions in this case.

Neither be led astray by the pretense that the Sunday laws as they now exist interfere with the natural rights of any one. They impose no religious obligation. They leave every one free to practice his own religion, or no religion. They lay no burdens on any man's conscience. They are aimed simply at the greatest public good. They are thoroughly republican and democratic.

To you, fellow-citizens of California, is intrusted the custody of the spirit and genius of our institutions as well as the adjustment of superficial legislation. You have the care of the unwritten things of our civilization, the deep springs and sources of our civil system. Carry them safely. Move among them gently, as one who travels on sacred ground with the angels looking on and God as judge. And raise the voice of warning, shake the hand of caution and remonstrance to restrain those who would rush in blindly and make havoc among them; and finally settle the matter, once for all, by reaching out in the fingers that symbol of ultimate sovereignty in a republic, which falls as softly as down but as effectively as a discharge of artillery, and drop it for the preservation of the Sabbath.

HUSSARS' PICNIC.—The Hussars' picnic at East Park Grove yesterday was a success in every way. Music was furnished by the Hussar band, and all those who desired to trip the light fantastic toe had ample opportunity. The principal feature was the prize-shooting. The prizes were awarded as follows, and the shooting was better than usual: 1, Sergeant J. Miller, company gold medal and pair of pants presented by H. McCann; 2, Corporal J. Wiezel, silver medal by Captain F. Ruthstaller; 3, H. Guthrie, pair of pants by E. G. Ebert; 4, Sergeant G. Neale, gold-quartz studs by A. Ross; 5, Jos. Fritz, silver card bouquet-receiver by H. Wachhorst; 6, M. Graf, box of French claret by F. Ebner; 7, C. Christianson, cane by M. Graf; 8, M. Miller, brussels rug by Locke & Lavenson; 9, Bollar, silver medal by Lieutenant Schmacher; 10, E. Roder, silver pickle dish by J. Conrad; 11, F. A. Casselli, half dozen white shirts by J. Trarbach; 12, C. Meyer, a china tea set by Sergeant Miller; 13, E. Haglestein, a silver butter dish by Mechanics' Store; 14, F. Ebner, a revolver by C. Zeitler; 15, F. Heilbron, box of cigars by A. Ackerman; 16, C. H. Wetzel, silver pickle dish by Ackerman & Co.; 17, Sergeant H. Schwartz, a buggy whip by J. T. Stoll; 18, S. H. Altpeter, $5, cash, by Major Heilbron; 19, Lieutenant Schuler, a hat by D. H. Quinn; 20, August Heilbron, a barrel of flour by George Schroth; 21, Captain Rhustaller, box of wine by Weinrich & Co.; 22, J. L. Schuler, $5, cash, by C. Sellinger; 23, Lieutenant Huelsman, box of wine by Bartels & Gregory; 24, F. Martz, a cake by Washington Bakery; 25, B. Steinauer, a fishing pole by H. Eckhardt; 26, Sergeant J. Damott, a saber by F. Heilbron; 27, J. Grover, a leather medal by the company. Hussars' race—First, E. Roeder; second, R. Grossi. Band's running race—First, C. Zimmercher; second, T. Sweitzer. Girl's race—Rosa Kung. Married ladies' race—Mrs. Miller.

OPEN AIR CONCERT.—The Hussar band will play at the Plaza this evening. Heretofore they have played Tuesday evenings, but owing to another engagement for to-morrow night they will play at the Plaza this evening. The following choice selections will be rendered: March, "Medley;" polka, "Medesta;" thema and variations for clarionet, by E. S. Grant; waltz, "The Witches;" selection, "Genevive de Brabant;" schottische, "Golden Slippers;" galop, "Home Run;" "Home Again."

SELECT SCHOOL.—Miss Fannie I. Smith will teach a select school in the basement of the Presbyterian Church, at the corner of Sixth and L streets, during the vacation of the public schools. Attention given to the primary, intermediate and grammar branches. The charges are moderate.

THIRD WARD REPUBLICAN CAUCUS.—All Republican electors of the Third Ward are requested to meet at the Court-house Thursday evening, August 31, at 8 o'clock, to agree upon delegates to represent the ward in the Republican County Convention.

THERE is no denying that Hale Bros. & Co. sell a large part of their stock at less than San Francisco wholesale prices. The question naturally arises: How do they live? Simply because our cash is as good as the jobbers, and we use the quantity to enable us to purchase direct from manufacturers.

A MIGHTY SWEEP is being made at Hale's great clearance sale. Remember, $25,000 worth of summer goods are being slaughtered.

NEW INDUCEMENTS offered each day at Hale's great clearance sale.

A NUISANCE COMPLAINED OF.

A large number of ladies and gentlemen from the eastern portion of the city appeared before the Board of Health at the office of Dr. Hatch Saturday evening. The meeting had been called by the Board to investigate certain charges preferred by Miss Helen Weir, and those assembled were there to testify in the case. The following is a copy of the charges:

To the Board of Health—Gentlemen: I have long been thinking of making an appeal to you on behalf of the citizens of that part of the city in which my school is situated. There are two causes which combine to render the whole neighborhood around Twenty-seventh and J streets not only intensely unpleasant, but extremely unhealthy. It is not a matter of opinion, but simply a fact, which demands investigation at the hands of the officers whose duty it is to look after the public welfare of our city. The stench originating from a tan-yard on Twenty-seventh street, between J and K, just above the school-house, actually causes nausea among the pupils, and very often I am compelled to close the front doors and windows in that direction when the wind comes from that quarter. Then the condition of the slough, one block distant, caused by the brewery, which is emptied into it, is something very loathesome. The stench from that cause, without the evil on the other side, is sickening at times. The citizens have come to me from time to time during the last eight years, during which time I have been Principal of the school there, begging me to make this appeal to your honorable Board, which I have neglected to do, but can no longer postpone, from the fact that the evil from the brewery has become so much increased lately. Hoping and praying that your attention may be seriously drawn to an earnest investigation of the [illegible] evils which surround us in this part of our [illegible]iful, and flourishing city, I remain, very respectfully,

HELEN WEIR.

SACRAMENTO, July 5, 1882.

To the Honorable Board of Health: We, the undersigned, indorse Miss Weir's statement in regard to the sanitary condition of our neighborhood. It is our most earnest wish that by the speedy action of your honorable Board we may be relieved of the evils under which we are at present living. Very respectfully,

T. C. Churchman, Twenty-fourth and J; G. K. Grant, Sr., Mrs. S. Blair, Mrs. E. Johnson, Mrs. Bennett, F. Comstock, Mrs. Row, G. M. Slyter, A. R. Rickey, Joseph Rickey, George Mudlox, Michael Donil, W. M. Wilber, George D. Clark, N. C. Clark, A. V. Clark, Charles Orr, Paul Van Haten, C. N. Foote, Eliza Ranlette, Mrs. Moore, James T. Stracher, Mrs. Stracher, Christina Linberg, L. Wait, W. H. H. Hatch, Mrs. F. G. Hunt, Mrs. H. E. Parker, Sarah Demming, Wm. Demming, H. F. Bundock, Thirtieth and N; J. F. Bundock, E. R. Clark, 2050 K; J. P. Bergman, Thirtieth street; J. C. Berry, Mrs. Johnson, Twenty-seventh and N; A. H. Flint, Wm. Wilcox, P. Isaacs, Mrs. P. Derman, J. C. Bollenbacher, John Smith, J. E. Curl, Mrs. M. J. Smith, D. A. Faulkner, Thos. Gouldin, M. E. Lengenj, R. Warall, Simon Sterm'er, N. Halligan, J. W. Brady, D. H. Gulliod, P. Haley, Martin Hook, A. P. Williams, William Walter, A. H. Foster, N. Eldred.

Add. C. Hinkson appeared on behalf of the petitioners, and suggested that sworn testimony be taken in the case. George E. Bates said he appeared on behalf of those opposed to the petition. He thought the Board could be more enlightened by a personal examination of the premises complained of. He recommended that no testimony be taken, but that the Board as a body inspect the hide and tallow house. The Board themselves are each better able to judge of sanitary matters and matters pertaining to the health of a community than any one of the witnesses who are subpenaed to give testimony in the case. The President stated that as there were so many present, and so much interest was being manifested in this case, the Board would listen to what the witnesses had to say. Fourteen witnesses testified on behalf of the prosecution, the substance of their testimony being that children going to school on J street, between Twenty-seventh and Twenty-eighth, had suffered from the effluvia arising from the hide house and tallow factory. It caused them to become sick at the stomach, vomiting ensued, they would be too sick to eat their lunch, and were incapacitated from a proper prosecution of their studies. People in the immediate neighborhood of the loud smelling place during certain hours of the day had to keep their doors and windows closed, much to their discomfort. The odors, especially in the morning, were sickening and almost unbearable for quite a distance. The odors were said to be much worse when they were cooking tallow than at other times. The drying of the hides also, it was stated by several witnesses, produced anything but agreeable odors. The testimony throughout was corroborative, and went to show that the cooking of tallow, sometimes out of putrid flesh, was not only very offensive to the people residing in the neighborhood and the large number of children who attend school there, but that the same was known in several instances to be the real cause of sickness. Mr. Hammond, representing the firm owning the property, and other witnesses testified as to the cleanliness of the establishment and to the manner in which the establishment for years had been conducted. Most of the witnesses were men who are employed now, or had been some time in the past, in and around the hide house. They said they never had been made sick by it, and did not think the manner in which the business was conducted would make any one sick or that their work was at all unhealthy. The hides were properly cleaned at the proper time, salted, washed with an arsenic solution, and were scarcely offensive. The flesh used for manufacturing tallow was bought from the butchers daily, rendered in the morning, and the refuse removed in the afternoon. They denied that they used any putrid flesh in the making of tallow. The complaint made against the odor arising from sheep pelts was not on account of any putrid flesh on the pelt, but merely a peculiar sheep smell, which stays with the pelt until the same is washed. Counsel on both sides addressed the Board briefly. The Board took the matter under advisement, and adjourned to meet at 8 P. M. to-day.

A BEAUTIFUL MEDAL.—County School Superintendent Bishop has presented to each school in the county having ten or more pupils in the first and second grade a beautiful badge and silver medal. The medal consists of a silver shield about one-and-a-half inches in length, milled on the edges, with a heraldic zone across the middle left plane, for the engraved inscription of the name of the recipient. The shield is suspended by tri-colored ribbons from a silver star on a blue ribbon, with silver lace fringe. The medal has not been given for the best scholarship merely, although that debarred no one, but for the most meritorious boy or girl; one the freest from all bad habits; one that was the most industrious to work; one that was the nearest what a girl or boy should be in every respect. This was decided in every instance by a vote of the school by ballot, and upon inquiry it has been found upon the authority of teachers and others, that in every instance it was bestowed upon the right one. There has been considerable delay caused by not being able to get them engraved. The following is a list of those who have won the medal, an honor of which they may well be proud: American River District, Annie Magsay; Sylvan District, Emma C. Lewis; Richland District, Lillie Calloway; Capital District, David Maher; Florin District, George Wilson; Pleasant Grove District, Albert Windleman; Michigan Bar District, Eva Joseph; Enterprise District, Annie Lea; Kenney District, Mary Cox; Washington District, Annie Brown; Davis District, John M. Putney; Victory District, Eddie Lowry; Point Pleasant District, Neil Thompson; Isleton District, Hart Smith; Elk Grove District, Christopher Elliott; Georgianna District, John M. Smith; Rhoads District, Laura Buswick; Freeport District, Mary Beach; Granite District, Ida Fischer; Galt District, Hattie Wright; Lee District, Theodore Sanders; Carroll District, Annie Cree; Excelsior District, Edith Tibbets; Sutter District, David Megowan; Laguna District, Silas Canady; Columbume District, Sutie Keenan; Elder Creek District, Agatha Lowe; Walnut Grove District, Clara Sharp.

DEATH ON AN ESTIMABLE LADY.—Last evening about 6 o'clock, the wife of C. M. Prodger, formerly Carrie M. Wadsworth, daughter of E. Wadsworth, died at her late residence, corner of Fifteenth and J