THE SUNDAY QUESTION.

Treated From the Standpoint of a Unitarian Minister.

Rev. T. J. Horner's Elaborate Sermon on the Subject at Pythian Hall Yesterday.

In his sermon yesterday before the Unitarian Society Rev. T. J. Horner chose for his text: "Remember the Sabbath day to keep it holy." [Exodus xx., 8.] "The Sabbath was made for man, and not man for the Sabbath." [Mark ii., 27.]

What is Sunday? How did it originate? If observed at all, why and how should it be observed?

These, said the speaker, are questions to which I shall ask your attention this morning, friends, in the hope that you, in common with all good citizens, are interested in having them answered in a rational way. I would not be far wrong in saying that the Sunday question has been one of the prominent questions of the day ever since the Reformation period.

Ever since the Bible was discovered and restored to the world there have been literal interpreters of it who have been clamoring for a Sunday supported by law and enforced as rigidly as the ancient Jewish code. On the other hand there have been those who have been just as determined that no such Sunday shall be established. We have the two parties here in Sacramento to-day. The path of reason lies always between Scylla and Charybdis.

CHANGES IN NEW ENGLAND.

Now it cannot be denied that great changes have come over New England of late years in reference to the observance of Sunday, and many are the influences brought to bear upon old customs by time and the changes which progress naturally bring about.

Only a few years ago the horse-car companies in Boston were compelled to take the bells off their horses to please the fathers who wished to ride to church but didnot wish to hear the jingle of the bells. It made Sunday seem too much like any other day, but now, since the introduction of electricity, the clang of the gong is heard on every street and the glint of the "witches' eye" is seen on Sunday just as on any other day, and the rushing car jars the very foundations of the churches. What would the city fathers of fifty years ago think of the changes if they were to see things as they are to-day?

Another influence helping to change the primitive simplicity of American life is the flood of Old World peoples with Old World notions washing upon our shores every year. Emigrants from continental Europe and from Ireland were never influenced very much by the Puritan spirit of England and Scotland, and so never adopted the habit of observing Sunday in the Puritan way, and, coming to free America, of course think that they should have liberty to keep Sunday their own way.

Wherever there is a large German or French population, whether Catholic or not, and wherever the Catholic population is large of whatever nationality, Sunday is made a holiday.

Sunday services, if observed at all, are observed in the morning, and then the rest of the day is given over to whatever pleasures they think are innocent—judging, of course, from their own standpoint.

The most of us were, no doubt, brought up with views tinged somewhat with Puritanical colors and naturally our feelings are outraged whenever any flagrant outrage of the sanctity of the day is brought to our notice; but, imperceptibly to us, we are all changing with the changing order about us and would surprise ourselves if we could compare our own early views with those we hold to-day.

THE PURITANS.

If we turn the pages of history back to the Puritans themselves we are surprised to find that it was considered sinful to do anything on Sunday that was pleasurable in any way.

To them Sunday began on Saturday and the merriest spirit assumed a subdued air as the work was finished preparatory to the Lord's day. No food could be cooked; no unnecessary noise of any kind was permitted. Everybody went to church as a matter of course and listened to a long sermon on God's awful justice and the doom of those who were not among the elect. Quietly they would return to their homes and brood solemnly over their Bibles for the rest of the day, and talk of the awful presence they felt that they were in.

The day of the Lord! Truly, to the Puritans it was a holy day.

Speaking of the Puritans of Scotland, I find the following in Buckle's History of Civilization: "It was a sin for any Scotch town to hold a market either on Saturday or Monday, because they were near Sunday."

"It was a sin for a woman to wait at a tavern; it was a sin for her to live alone; it was also a sin for her to live with unmarried sisters." "It was a sin to go from one town to another on Sunday, however pressing the business might be." * * * "It was a sin to visit with friends; it was likewise sinful to have your garden watered or your beard shaved."

"No one on Sunday should pay attention to his health or think of his body at all."

"On that day horse exercise was sinful; so was walking in the fields or meadows or in the streets, or enjoying the fine weather by sitting at the door of your house."

"Bathing being pleasant as well as wholesome was a particularly grievous offense, and no man could be allowed to swim on Sunday." "That it was a sin to cleanse one's body might indeed have been taken for granted, seeing that the clergy looked upon all comforts as sinful in themselves merely because they were comforts."

"A Christian must beware of enjoying his dinner; for none but the ungodly relished their food."

Such, though in a milder degree, were the fathers who settled New England and gave to America the idea of the strict observance of the Sunday. They gave the Bible the supreme place of authority, and Moses ruled in their lives much more than the King of England. Yet they never seemed to know that the Mosaic Sabbath and the Christian Sunday were not one and the same day.

The Bible is yet appealed to by strict Sabbatarians, and few people—I might say few of the common run of ministers—care to go to the trouble of looking into the history of the day to see what it really is.

IGNORANCE OF THE HISTORY OF THE DAY.

I heard once of a meeting being held, the object of which was to advance the Sunday observance cause. A good old lady, in serene confidence, rose and read from her Bible: "And God blessed the seventh day and sanctified it, because that in it He had rested from all His labor." (Gen. ii., 3.) Then turning to Levit. xxiii., 3, she read: "Six days shalt work be done, but the seventh is the Sabbath of rest; an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings," and so on through the Old Testament. Feeling, no doubt, that this would settle the matter, she sat down. All was quiet for a moment, and then an old man, more keen-witted than the rest, rose and asked if it was to advance the observance of the seventh day or the first day of the week that they had assembled? The question fell like a wet blanket over the assembly.

The Bible worshipers present had never thought of that: and if you will observe closely you will find it generally true that those who are most zealous for the Bible as final authority on almost all questions, know little more of what it really teaches than this good old lady knew.

Some one in that assembly tried to make out that Jesus had in some way changed the day from the seventh to the first, but no one being able to find a text to prove it, the meeting broke up without accomplishing anything, but exposing the ignorance of those most interested.

TRUTH OF THE MATTER.

Now the truth of the whole matter is that the Christian Sunday is the old Anglo-Saxon "Sunnan dag," or Sun day, i. e., the day on which the ancients worshipped the sun. Sabbath is from the Hebrew (Shabbath), and means "a rest day." With the Hebrews it was the seventh day, because the Mosaic law had so ordered it. To this ancient Jewish custom we owe our one day in seven as a period of rest, but not the first day of the week. While the Jews claim Moses as an authority, the excavations of modern antiquarians in the valley of the Euphrates have sadly injured the reputation of Moses for originality of thought. Nevertheless, he was no doubt the great law-giver of Israel who gave the notion form and started it upon its course through the world.

Moses was educated in Egypt, which, in his day, led the world. Here he no doubt obtained knowledge of the traditions of other peoples besides his own, and freely used such knowledge in framing his system of government. He was by no means the originator of the Sabbath, but to him we owe its preservation, and after him we owe it to the Jewish nation.

THE AKKADS.

Five or six thousand years ago there dwelt in the mountainous regions of Asia a people who were neither of the Semetic race, whence the Hebrews came, nor of the Aryan race, which so many centuries since peopled India and Europe, but of a strange stock, older and more mysterious yet, called the *Turanian*, from which the modern Tartar is supposed to have come.

This hardy race of mountaineers in those far-off days moved westward and southward and downward until they took possession of the Euphrates Valley. Here they established their cities and founded an empire. These people called their original home Akkad, or the highland; and they called themselves Akkadians, a highland men.

Curious as it may seem these highland folk had a literary taste and a literary habit. They not only organized a grammatical language, but they constructed an alphabet and invented writing, a thing which, so far as we know, had not been accomplished at that time by any other people, unless it was the Egyptians.

They made their books with a stylus on clay tablets, which were afterward baked to brick. Some of these have been preserved beneath the ruins of Babylon and other Eastern cities of antiquity, and so have come down to be interpreted by our modern antiquarians. It seems that these people had an organized religion. They had traditions of creation of the deluge and of the Tower of Babel—traditions, indeed, from which our Bible accounts seem to have been taken.

But most surprising of all, they had a habit of observing the seventh day of the week as a day of rest, just as the Hebrews did subsequently, and they called it by the very name which has come down to us through all these ages—"Sabbitu." They described it as a day of rest to the heart, and as a day in which work was unlawful.

In an Akkadian calendar written at least five thousand years ago the idea of the day and the method of keeping it are thus set forth:

"The seventh day—a holy day—a Sabbath for the ruler of great nations."

"His clothes he shall not change."

"New garments he shall not put on."

"Sacrifices he shall not offer."

"In regal fashion he shall not legislate."

"A review of the army he shall not hold."

"Medicine for the sickness of his body he shall not apply."

"During the ensuing night the King may erect his altar, make a sacrifice, and, lifting up his hands, worship in the high places of the Lord."

Here, then, more than five, perhaps six thousand years ago, among the old Turanians, we find a Sabbath well known, long established and fully developed as a day of absolute rest and of religious observance.

Gradually the Arabian Semites invaded the Euphrates Valley, conquered its cities, drove the highlandmen back to their hills, where they seem to have gone the way of all broken nations, back to darkness and oblivion, except, as some say, it may be that the Tartars are their descendants.

Their conquerors, however, preserved traditions of their literature, and, like the Teutons of Northern Europe after conquering Rome, adopted some of the habits and customs of the people they conquered.

It so happened that Abraham, who, according to tradition, was born in Ur of the Chaldees, an ancient Akkadian city, was reared among Sabbath customs that his Semetic forefathers had obtained from the people they had conquered.

Abraham retained these customs and handed them down to his children's children, and when they at last became slaves in Egypt they still clung to them.

Moses, loyal to his own race, preferred these traditions and institutions to those of the Egyptians because they carried the stamp of the authority of the God that Abraham had worshiped.

The books commonly accredited to Moses were compiled long after his day, but, no doubt, in them are preserved many of his laws.

The first of Genesis to the third verse of the second chapter was written as a poem, describing the creation of the world as though God were an Israelite, working day after day until the Sabbath, and then resting, as was their custom.

This poem of creation is of fabulous worth to humanity as a literary production, being the work of a lofty genius, whoever he was.

It moves along like the march of the ages. Beginning with chaos, it moves along from day to day, evolving creation until all is finished, then blessing and rest. It never could have been written had not the institution of the Sabbath been already in existence, unless we concede the miraculous element.

Efforts have been made ever since the Reformation to make Jesus in some way responsible for our *first day*, but so far, nothing can be found in either secular or sacred history that is of any authority whatever. The truth is, Jesus never kept either the seventh day or the first day of the week in the modern sense at all. He said very little about the Sabbath, and what he did say cannot be used in support of Puritanical strictness. He knew that it was a human institution, "made for man, not man for it." He declared that the Pharisees made its observance of more importance than justice and mercy. "Ye tithe mint, anise and cummin," said he, "but neglect the weightier matters of the law."

So Beecher once said: "There are many people in the world who will not black their boots on Sunday who have no compunction about blacking their neighbors characters all the week."

Jesus preached righteousness, not ceremonies, feasts or holy days. All days were alike holy to him.

"My Father worketh even until now," said he, "and I work," when accused of breaking the Jewish Sabbath.

He had no objections to observances as such—indeed, he believed in the temple worship, but he cared more for human needs than for religious ceremonies of any kind. Every soul was a temple of God to him.

The Pharisee was particular about the gifts to the altar, but Jesus said: "First be reconciled to thy brother, then come and offer thy gift."

The manner of Jesus of course influenced his followers, and so we find very little regard paid to the day among them until the second or third century.

The Greeks and Romans had religious festivals on every day of the year. Every day was holy in that it was dedicated to some divinity.

Sunday, or the Hebrew *first day*, was dedicated to the worship of the sun.

Monday was the moon day.

Tuesday was dedicated to Mars, or the God of War.

Wednesday to Mercury, or Wooden of our Saxon ancestors.

Thursday to Jupiter, or Saxon Thor.

Friday to Juno, or the Goddess of Marriage. Our word comes from Fria, the Saxon goddess.

Saturday was given up to Saturn.

So when Jerusalem was destroyed in the year 79 A. D., and Christianity passed over into the Roman world, it soon began to be influenced by the Roman customs.

In Rome each planet had its day and its worshipers, and gradually the Christians settled by custom upon the first day, as that was the one on which the resurrection was supposed to have taken place. They assembled early in the morning, read a service together, ate a common meal and went their various ways. The habit grew until Constantine fixed the day by his regal seal, and so it has come down to us. At first, before Christianity became Roman, both the seventh and first days were observed, but as the Jewish influence faded farther and farther away the seventh was dropped and only the first was observed.

I said the supposed resurrection day because the truth about it is mixed up with traditions so that little beyond supposition is available.

In the Roman world Sunday was the most important day of the week, and hence it was an easy matter to reform it into a Christian holy day, as it was then a custom to baptize every pagan ceremony with a Christian form and thus make it sacred to Christianity.

The Roman saturnalia was made to fix the birthday of Jesus, and from that we get our Christmas.

In the early days Sunday was a happy day—a feast day, and so it has been continued in Catholic countries.

Our strict Puritan Sunday came, as I said, in the beginning from the Reformation period, when the Bible was rediscovered and believed to be infallible; and Sunday having been established instead of Saturday before the Reformation broke out no one gave a thought as to whether it was the real Sabbath or not.

In England and Scotland Sunday became a day of gloomy thoughtfulness instead of a day of joy, and there are those in the world to-day, even in Sacramento, who think it a sin to listen to a concert on Sunday evening.

THE AMERICAN SUNDAY.

Now, having given you as best I can the history of the day, I wish to say most emphatically that I believe in Sunday as our institution; not in the Puritan Sunday nor yet in the continental Sunday of Germany or France, but in the American Sunday of rest and recreation, and what can be more restful than worship—the turning of the soul away from the rush and turmoil of the world to let it drink in the rich dews of grace ever descending from the Heavenly Father, who is, we believe, more ready to give than we to receive his divine life?

I believe that the trend of public sentiment is steadily setting toward a more respectful observance of the day as the years roll on, but not in a slavish regard for its sanctity. Since the Christian world has fixed upon the first day of the week and continues to observe that day, I believe the secular world will adopt it as its day of rest. It will not be observed in the future because the Bible demands it, for that cannot be proved, but, as Jesus said, because it was made for man—that is, in the experience of the world it is found best to rest at least one day in seven.

In the mad rush of our American life we need less excitement instead of more, and hence I believe the tendency will set in towards a peaceful, quiet day, wherein the noise and clatter of the work-a-day world will be hushed, and the rush and turmoil of business will close, the whir of machinery stop and the weary round of the laboring man will be interrupted by a day of family life such as every man needs—more than the majority get. I would not assert that it was every man's duty to go to church on Sunday. If he cannot accept the doctrines or creeds of the churches around him, he had better stay at home, and, gathering his children about him, teach them his own ideas of God and of human duty. No man is absolutely devoid of such ideas. If he can gain strength and comfort from the association of his fellow-men worshiping at one common shrine, he will naturally gravitate to that shrine and unite his aspirations with those who believe as he believes.

But the best of all arguments for keeping Sunday as a Sabbath of rest, is that it confers a great privilege upon humanity. A privilege to wake up and not feel that one has got to get up and pursue the ceaseless round of toil and moil that the week demands. A privilege to rest—to worship—to give the soul an opportunity to lift its voice and praise its Maker for the joy of life.

Violate these privileges and you destroy the most of the inspiration of life.

Now, granting that Sunday is a privilege to any one class of men, no other class has any right to interfere with that privilege, and when it comes to a matter of right or justice, then the law must come in to protect one class against another. Righteousness can never be legislated into a human soul, but one class can be protected in its privileges against another class.

If the majority of the workingmen want Sunday they ought to have it, and it is the duty of the State to protect them in it. If a majority of men in any business want Sunday, the law should protect them by compelling the rest to close on that day in order that justice be done to all. Nothing is lost, financially, when all agree to suspend business on any fixed day, as the needs of the world will be continued on the next just the same; but the gain in rest and recuperation gives life more color, more tone and more soul, and should the best sentiment of a community wish to use Sunday as a day of worship, it has a right to demand protection against those who would turn it into a day of noisy revelry. The way in which each man uses his privilege in this world always proclaims the nature of the man, and the higher the order of development in any community the more respectability will be revealed in the way this Sunday privilege is used. If he turn it into a day of revelry and gluttony, it reveals the fact that he is little above the animal; if he makes it serve the higher interest of the soul, it places him on a plane nearer to the gods.

The Sunday of the future in America it seems to me, will be a day of rest, of worship and of harmless recreation. Those who would make it Puritanical will lose what they ask by asking what is unreasonable.

With the general progress of the great moral movement of the day—the abolition of the liquor traffic, the closing of gambling houses, the general war now being made against social impurity, I think the Sunday will be purified of these public abuses and restored to the simplicity of that of the early Christian centuries. If my prophecy is correct it will become again a day of joy and peace to the soul. If my prophecy is incorrect I have not observed well the signs of the times.

Whatever the end may be, be sure God's will will be done in the end.

Let us not be fanatical, then, friends, but trust that

As round and round we run
Ever the right comes uppermost,
And ever is justice done.

A GOOD WOMAN GONE.

Death Yesterday of Mrs. D. W. Eilers From Heart Failure.

Juliana, wife of Diedrich W. Eilers, died at her home at Tenth and O streets early yesterday morning, after a short illness, from heart failure. By her death the community loses one of its noblest-hearted women, a faithful wife and loving, self-sacrificing mother. Although her life was a quiet, unobtrusive one, Mrs. Eilers was known to a large circle of friends as one of the best and kindest of women. To make happy those about her seemed to be her constant aim, and there are many who will carry to their own graves tender thoughts of her who yesterday closed a long and useful life.

The deceased was a native of Bavaria, and in her 57th year. She had been a resident of Sacramento since 1854, where her husband has been constantly engaged in business. Besides her husband, Mrs. Eilers leaves three grown-up sons and two daughters—Theodore G., Frederick H., Christian H. and Pauline M. Eilers and Mrs. Joseph M. Anderson.

Mrs. Logan's "Home Magazine" and the "Weekly Union."

Both only $1 75 per year. The *Home Magazine* of Washington, D. C., conducted by Mrs. John A. Logan, is the best and most popular low-priced periodical ever printed. The publishers of the WEEKLY UNION will furnish the magazine to its subscribers for a mere nominal sum above the price of subscription to the weekly.

THEOSOPHY.

Abbott Clark of San Francisco Preaches of the Doctrine.

What It Is—What It Involves—Its Central Thought and How Its Benefits Are Attained.

A very interested audience assembled at Pythian Castle last night to listen to a lecture by Abbott Clark, F. T. S., of San Francisco, on "What Is Theosophy?"

The lecturer, who is a graceful and easy speaker, said that theosophy was the science of religion and the religion of science; that it combined all the natural logic and common sense of science, without any of its materialism; with all the moral force and spiritual power of religion, without any of its creeds and superstitions.

Theosophy he claimed to be the broadest and most comprehensive of all systems of thought; it is the synthesis of science, religion and philosophy. Under that name a man will combine all his ideas of nature, the universe or of God. He will not have an unnatural idea of God nor an ungodly idea of nature.

Among the basic principles of theosophy, he stated, was that of universal causation—that the universe was not caused by mere chance or blind matter as the materialists claim; that it was not governed, one portion by God, one portion by nature, and one portion by something else, but that all things, physical and spiritual, were caused and governed by one universal and divine law. One aspect of that law is well known to us as the law of cause and effect, called in Sanskrit "karma." It is the first law of force formulated by Sir Isaac Newton, viz: "Action and reaction are equal and in opposite directions." Karma, he said, means "action." Action causes reaction; "As ye sow so shall ye reap." Jesus said: "As ye mete it shall be measured unto you again," and so there is no escape from the natural consequences of any thought, word or deed. Pure thoughts, gentle speech and deeds of duty naturally produce harmony, peace and progress.

Selfish thoughts, harsh speech and evil deeds produced the misery which mankind endures, and there is no escape from the suffering, except, as Sam Jones would say, "to quit your meanness." Man can attain peace only when he has ceased creating bad Karma long enough for the effects to have worked themselves out and to have been replaced by "nothing but grace and good." This is the scientific basis for all religious injunctions of patience. A Hindu verse says: "There is no cleft in the rocks, there is no depth in the seas, there is no spot on the earth or in the heavens where a man can hide from the consequences of his acts," be they good or evil.

Reincarnation is the process of evolution; it offers a rational answer to the anxious question: "If a man die shall he live again?" The one message, he contended, that theosophy brings to the Western world is the message of brotherhood—a brotherhood which is blasphemed every day in this city, and which is merely a word and an empty phrase in the mouths of most. But we who believe in this universal brotherhood recognize and understand that no progress in the spirit can be made unless there be self-devotion to the general good of humankind. Any idea of progress by the intellect alone, any hope of attainment by means of the mind only, are but as dreams beside the progress that can be won by self-devotion to humanity, and the service that is done to our brothers when we sacrifice our own happiness to their good.

None can rise alone; the degradation of one is the degradation of all. While some are miserable, none can be truly happy. While there are poor to be succored, there ought to be no rich to waste. While there is starvation on one side, there ought to be no idle luxury on the other.

The central word is this word of "Brotherhood." To be rid of selfishness; to win, but to serve; to use your education to help the ignorant; to use your training to help the untrained; to use your voices to make articulate the sufferings of the voiceless; that is the command that theosophy gives to us of the western world and if you would learn its philosophy, you must bear its moral yoke; if you would learn its science, you must accept its ethical teaching, for ethics comes before science, and duty comes before attainment. Accepting the one, the other likewise shall be yours, said the speaker, and then all together. Not apart and individually, all as one vast family bound in bonds of love, we shall climb together that ladder of humanity whose foot is set in the slime of animal life, but whose summit is lost in the eternal light—the ladder on whose rungs our feet are set to-day, but up which we cannot climb save as we bear our brethren with us and use our strength to help their weakness and our powers to make their helplessness strong.

MUSIC AND FIRECRACKERS.

The Chinese Preparing to Wage War on Down-Town Sleepers.

The Chinese are preparing to celebrate their New Year, and yesterday began tuning up their fiddles and brass gongs preparatory to making all the discordant sounds that they are capable of.

They got a permit from the Trustees last week to carry on their heathenish rites and make "music" and explode firecrackers. Chief Rodgers has been notified that the Mongolians are permitted by the Trustees to "practice music" and shoot firecrackers from 6 P. M. to 6 A. M., which would seem to be a mistake, giving them the night to make hideous, instead of the day.

This permit was given to one company only, but doubtless before Wednesday the others will demand the same privileges, and the entire Chinese quarter will rattle and bang is if it were inhabited by demons.

It is prophesied by those most familiar with the ways of the heathen Chinee, that another riot is pending, and that they will take advantage of the racket caused by the explosion of firecrackers and bombs during the New Year's festivities to use firearms and kill off a few of the supernumeraries who are in the way.

SIX TO SIX.

The Stockton and Sacramento Students' Game of Football.

The game of football Saturday afternoon between the Sacramento High School club and an eleven from the Stockton Business College, resulted in a tie, the score being six to six. The grounds at Snowflake Park were wet and muddy, and the game was played under difficulties, but nevertheless the contest was an excellent one and the people who attended were well pleased. The Stockton team was the heaviest of the two, but the High School club appeared to be the better balanced and played together with greater effectiveness. Six points were made in each half of the game. The Stockton team scored first, but there was a long dispute and the High School boys claim that their opponents were not entitled to these points. The referee was the man who had made all of the preparations on the part of the visiting team, and the local players say he made very flagrant errors in counting the number of "downs." They also claim that their opponents would not have scored but for the fact that the referee allowed them four minutes over time.

The second half was refereed by Bentley, an ex-member of the Berkeley University team and he gave entire satisfaction.

The names of the players of the High School team are as follows:

Center rush, E. Birdsall; left guard, R. Merkley; right guard, H. Geisendorfer; left tackle, H. Reed; right tackle, B. Wolf; left end, C. Holt; right end, J. Ely; quarter back, G. Bichards; right half back, E. Flint (Captain); left half back, I. May; full back, B. Adams; substitutes, C. Harrison and F. Ballentine; manager, J. H. Pond.

AMUSEMENTS.

At the lowest estimate, there attended at the Clunie Opera-house and Metropolitan Theater last week, ten performances, not less than 6,000 people, and this in most inclement weather and at one house with but one play running the week through.

At the Clunie Opera-house Saturday afternoon and Saturday night there were two of the largest audiences ever gathered in a theater in this city. "Uncle Tom's Cabin" certainly has a wonderful hold upon the people. It filled the Opera-hous again last night. This evening, at the Clunie, the New York Stock Company will present the romantic and spectacular melodrama, "The Shadows of a Great City." There will be some especially fine scenic effects, prepared for the piece, among which are a sensational revolving prison scene and the Thames boathouse. The play will introduce here a talented young actress, Miss May Nannary, who comes highly indorsed by competent judges. The cast for the play's principal people will be:

Biddy Rowan.....Jennie Calef
Annie Standish }
Helen Standish } .....May Nannary
Mrs. Higgins.....Lizzie Lingham
Tom Cooper.....Mortimer Snow
George Benson.....Claude Hess
Abe Nathan.....Al H. Hallett
Jim Farren.....Andrew Waldron
Mr. Arkwright.....Frank Cleaves

The retail clerks of the city have taken 250 seats for the performance, and with their escorts will number probably 300 persons.

Little Irene, who so charmed large audiences by her personation of Little Eva last week at the Opera-house, has been engaged to appear here again week after next.

Manager Dailey of the New York Stock Company relieved Mr. Waldron Friday night by taking the part of Marks, and proved that he is capable in such roles. But an accident to his right hand just at the close of the play prevented his finishing the week in the character, and Mr. Waldron resumed it.

BRIEF NOTES.

The river yesterday registered 24 feet 6 inches, a fall of several inches.

A dispatch from Oakland says it is reported there that J. H. Henry is interested in a new electric railway enterprise in that city.

The canvas truck-cover stolen from Hall, Luhrs & Co. was found in a box-car on Saturday by Officer Talbot, where tramps had used it.

The premises of Mrs. Jacobs at Twenty-eighth and M streets were entered by thieves and half a dozen chickens stolen on Saturday morning before daylight.

James Garland has arrived at Agricultural Park from San Jose with Ramsdell's string of thoroughbreds, which includes Homer, Rinfax, Oscar and others. Hanger Jones has also brought up from San Francisco three thoroughbreds, recently sent to him from Oregon.

Missing Photographer.

Constable Reed of Truckee was in the city yesterday in search of H. K. Gage, a photographer, who disappeared suddenly from Truckee while suffering from mental troubles.

Gage is thought to have come to Sacramento, but at last accounts he had not been found, and his condition is such as to cause his friends much anxiety.

A Crazy Chinaman.

Fong Ah Sue, who murdered Fong Ah Man in Chinatown some days ago by stabbing him, is yet confined in the City Jail, and is apparently insane.

None of his countrymen manifest any interest in him, and Jailer McManus is convinced that he is not feigning insanity, but that he is undoubtedly crazed.

Prisoners For Folsom.

Sheriff St. Cline of Los Angeles goes to Folsom this morning, having in charge Pompey Smith, under sentence for two years for assault with a deadly weapon.

They Found Some.

A party of duck-shooters went to Swingle's station yesterday, and nearly all of them bagged good strings of ducks, and report having had very good sport.

Pardoned From Prison.

Governor Markham has pardoned John Moore, who was sentenced to San Quentin from Fresno County for ten years for robbery.

In Vienna, it is said, Sarah Bernhardt was compelled to appear before the official judges in all the dresses she was to wear in the plays produced in the Austrian capital.

Children of Mr. and Mrs. M. M. Soller
Altoona, Pa.

Both Had Eczema
In Its Worst Form

After Physicians Failed, Hood's Sarsaparilla Perfectly Cured.

Great mental agony is endured by parents who see their children suffering from diseases caused by impure blood, and for which there seems no cure. This is turned to joy when Hood's Sarsaparilla is resorted to, for it expels the foul humors from the blood, and restores the diseased skin to fresh, healthy brightness. Read the following from grateful parents:

"To C. I. Hood & Co., Lowell, Mass.:

"We think Hood's Sarsaparilla is the most valuable medicine on the market for blood and skin diseases. Our two children suffered terribly with the

Worst Form of Eczema

for two years. We had three physicians in that time, but neither of them succeeded in curing them or even in giving them a little relief. At last we tried Hood's Sarsaparilla and in a month both children were **perfectly cured.** We recommend

Hood's Sarsaparilla

as a standard family medicine, and would not be without it." MR. and MRS. M. M. SOLLER, 1412 2nd Avenue, Altoona, Pa.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

DO YOU WANT
—TO BUY—
Furniture or Carpets?
IF SO CALL ON
JACOX BROS.
(Successors to L. A. Jacox & Co.),
And see the Bargains they can offer you.
CASH PAID FOR SECOND-HAND GOODS.
920 K STREET.

OUR GREAT MONDAY'S LIST FOR THIS WEEK
—IN OUR—
Winter Clearing Sale.

The following lines of small wares are all marked at prices to close the entire lot. You will find among the list many articles that are used about the household each day:

Lamp Wicks, 3c per dozen.
London Mottled Toilet Soap, two cakes for 5c.
Japaned Hand Separable Blade Can Openers, 3c.
10c Bird Cage Hooks for 5c.
Iron Foot Scrapers for door steps, 5c.
Cake Cutters, in assorted shapes, two for 5c.
Thompson's celebrated Violet Ink, in pint bottles, two for 25c.
Chopping Knives, with wooden handles, 5c.
Straight Iron Bits, 8c.
Paper Files, 5c.
Frayn's Improved Spring Balances, extra quality, warranted extra strong, 65c.
An Extra Quality Iron Currycomb, 25c.
Large-size Whisp Broom, 19 inches long, 15c.
Japan Ornamental Trays, 12x9, 5c.
Gilt and Fancy Decorated Japanese Tea Pots, worth $1, to close at 25c each.
75c Three-arm Walnut Hat Racks, brass mounted and extra strong. Closing at 40c.
Small White Parian Marble Vases. Closing price, five for 5c.
Fancy Brass Mounted Inkstands, 10c each.
30c Rustic Picture Frames, with glass, for 15c.
45c Rustic Picture Frames, with glass, for 25c.
Large Wire Egg Boilers for 18c.
Small Glass Individual Salt Cellars, two for 5c.
Wire Vegetable Strainers, with wooden handles, 10c.
Fancy Wall Match Safes, 5c.
Large Vegetable Strainers, 5c.
Wire Tea Strainers, 4c.
Iron Tea or Coffee Pot Stands, 5c.
Washing Soap, 20 bars in a box, 45c per box.
Broom Corn Horse Brushes, 10c.
Metal Pocket Snuff or Tobacco Boxes, 5c.
A lot of Wall Paper, in lots from two to ten rolls, in white and brown, blank, gilt and embossed, 4½c, 6c, 8c and 9c per roll.
Pure Tissue Boudoir Paper, wired loop, four packages for 25c.
Lot of Braided Heavy Rope Door Mats, 27x16 inches, 75c.

SPECIAL BARGAINS.

One bolt of Three-ply All-wool Carpet, yard wide, in medium color, new shades, 88c per yard.
One bolt Five-ply Body Brussels Carpets, in medium shades. Sold for $1 50; will be closed for $1 05.
One piece Wool Yard Wide Garnet Color Hall Carpeting, at 30c, which is about half-price.
One piece Fancy Flowered Drugget, one yard wide, at another cut price, 35c.
One piece 24-inch Heavy Fancy Bordered Stair Carpet, 35c per yard.
One piece Extra-heavy Striped Hemp Stair Carpet, 24 inches wide, with fancy border. Closing at 30c a yard.
Several pieces Short Lengths of Carpet for halls or small rooms. Closed out very cheap.

IN FANCY GOODS DEPARTMENT
Are found the following specials marked to close in our Winter Clearing Sale:

Ladies' Fast Black Hose, guaranteed. Sale price, two pair for 25c.
Ladies' 20c Guaranteed Fast Black Hose. Sale price, 15c per pair.
Ladies' Gray-mixed Ingrain Hose, with maco foot. Sale price, three pair for 25c.
Infants' Solid Color and Black Wool Hose, sizes 4 to 5½. Sale price, three pair for 25c.
Children's Full-finished White Cotton Hose, sizes 6c, 6½c and 7c. Sale price, three pair for 10c. Every pair worth double the price.
Children's Heavy Gray-mixed Cotton Hose, sizes 6 to 8½. Sale price, four pair for 25c.
Ladies' $1 50 Knitted Skirts, in fancy stripes; one of the best bargains on our counters. Sale price, 63c.
Ladies' $1 All-wool Jersey Ribbed Vests, in gray, black and red. We are closing at 50c each.
Ladies' 50c Fancy Jersey Ribbed Finished Vests. Closing price, 25c.
Ladies' 15c Fancy Scalloped Border Handkerchiefs. Sale price, two for 15c.
Ladies' 20c new style Crossbar and Hemstitched Handkerchiefs. Sale price, two for 25c.
Ladies' 12½c Colored Border Hemstitched Handkerchiefs. Sale price, three for 25c.
The latest styles in Violet Colored Net and Tissue Fancy Bordered Veilings, 20c and 25c a yard.
25c Black Net Veiling, with jet nail head dots. Sale price, 15c a yard.
25c Black Chenille Dot Veilings, Sale price, 15c a yard.

We have just had made up for us, received and placed in stock two Men's Shoes. One a Heavy, Fine, Dressy Calf (can be worn as a dress or an everyday shoe); the other is a Heavy, Double Toe, Tap Sole, Grain Congress Gaiter, called the Beals Safety Shoe. Price, $3.

We still have a large variety of Heavy Web Head Halters, which are being closed out with rope and leather ties.

RED HOUSE.

'WELL BRED, SOON WED." GIRLS WHO USE
SAPOLIO
ARE QUICKLY MARRIED. TRY IT IN YOUR NEXT HOUSE CLEANING.

THE WORLD'S FAIR!
The Chicago Inter-Ocean
—AND—
The Weekly Union!
BOTH ONLY $2 A YEAR.

HOUSEKEEPERS! BEST AND CHEAPEST FURNITURE —IS AT— W. D. COMSTOCK'S, N. E. Corner Fifth and K Streets.

JAS. G. DAVIS Furniture and Carpets.
Wall Paper of All Kinds. Send for Price List.
411-413 K Street, Sacramento.

KLUNE & FLOBERG,
WATCHMAKERS AND JEWELERS, 428 J STREET, BETWEEN FOURTH AND Fifth, dealers in WATCHES, JEWELRY and DIAMONDS. REPAIRING in all its branches a specialty, under Mr. Floberg. Agents for ROCKFORD WATCH COMPANY.

H. WACHMORST,
LEADING JEWELER OF SACRAMENTO, AGENT FOR PATEK, PHILIPPE & CO.'S WATCHES—best in the world. SIGN OF THE TOWN CLOCK, 315 J STREET, Sacramento.

MONEY TO LOAN on Watches, Diamonds and Jewelry. Auction every evening. Unredeemed pledges. UNCLE IKE'S COLLATERAL LOAN OFFICE, 302 K St., Sacramento, Cal.

SACRAMENTO LUMBER COMPANY, Dealers in Lumber, Doors, Windows and Blinds.
MAIN OFFICE—Second street, L and M. YARD—Front and R streets, Sacramento.

Undertakers.

J. FRANK CLARK,
UNDERTAKING PARLORS,
1017-1019 Fourth St., Sacramento.
EMBALMING A SPECIALTY. GEORGE H CLARK, Funeral Director and County Coroner. Telephone No. 134.

W. J. KAVANAUGH, Undertaker,
No. 513 J St., bet. Fifth and Sixth.
ALWAYS ON HAND A LARGE ASSORTment of Metallic and Wooden Caskets, Burial Cases, Coffins and Shrouds furnished. Coffin orders will receive prompt attention on short notice and at the lowest rates. Embalming a specialty. Office open day and night. Telephone No. 305.

JOHN MILLER
(Successor to Fritz & Miller),
UNDERTAKING PARLORS,
905 K STREET (ODD FELOWS' TEMple). A complete stock of Underaking Goods always on hand. EMBALMING A SPECIALTY. Telephone No. 186.

Miscellaneous.

LACE CURTAINS.
SPRING TIME HAS ARRIVED, AND house cleaning is under way. Send your Lace Curtains to the
AMERICAN STEAM LAUNDRY,
Nineteenth and I Streets.

FOR LADIES ONLY.
YOU WILL FIND THE PROPHYLACTIC Compound just what you want. The only sure and absolutely safe PREVENTIVE ever discovered by medical science. Reduced from $5 to $3. Every bottle guaranteed. JOS. HAHN & CO., Fifth and J streets, sole agents.

CURE YOURSELF
Physician not needed. I will gladly send (sealed) to sufferers a prompt, permanent cure for LOST VITALITY, VARICOCELE, NERVOUS DEBILITY, EMISSIONS, ETC. Enlargement certain. Address with stamp, C. E. TUPPAR, Sportsmen's Goods, Marshall, Mich.