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OF WORSHIPFUL NUISANCES.

A court and jury in New York declared that Booth-Tucker's Salvation Army methods constituted a nuisance so far as noise-making goes. This has brought forward into press debate again the whole subject of personal liberty.

But there is another fellow who claims the right of individual liberty also. He wants to sleep, or rest, or work, or pray, and Booth-Tucker's racket interferes with him and interrupts him in what he is lawfully about.

How then about the church bell? Is it necessary? Is it not trespass upon the rights of others by those who ring it? Unquestionably. As Mr. Booth-Tucker has the indisputable right to worship with noise and drums, where he does not interfere with the right of another to peace and quiet; so the ringers of church bells to be blameless should cart their bells away where they will not be heard.

The rule is that every man in this country is entitled to the exercise of every and any liberty that does not infringe upon the liberty of some other man. When a church bell bangs out at an hour when sensible people are still in bed, simply to inform one class of worshippers that it is time in the cold dark gray of unborn sunrise to come to prayers, it is just as much a nuisance as Mr. Booth-Tucker's tambourine and drum at half-past ten at night and a good deal more so. Bells are not essentials to liberty of worship. They are reminders of a time when the clock was not, and ignorant people had to be informed of high noon, and sunset, by ringing of great pieces of cast metal.

It is within the individual liberty of the citizen to drink and get drunk on any day in the week. But it is not guaranteed him that he may roar in his drunkenness upon the highway, because he makes a nuisance of himself and trespasses upon the rights of others to have things orderly and decent on the street.

Would we be understood then as classing the street methods of the Salvation Army as unlawful, and would we favor their suppression? Yes and no. The methods are of a character that may often do constitute a nuisance. But so long as one feels that they do not trespass upon his liberty, destroy or interrupt his peace and quiet, and disturb his rest in reasonable rest hours, we would not have the law pushed against the Salvationists as was done in New York City.

of the poetic tradition of its history, and not because of the need for it.

A PROPOSED CELEBRATION AND THE PLACE FOR IT.

The Los Angeles "Herald" editorially suggests that the semi-centennial of the discovery of gold in 1848 ought to be appropriately observed. That event had so important a bearing upon the occupation and settlement of California and indeed upon the world at large, that the date should not pass unobserved.

Properly carried out, such an exhibition and celebration would be worth a great deal to the State. Los Angeles should be the place selected for the celebration of this important event. It might be combined with our next Fiesta and thus form a double attraction.

It is a notable fact that the actual first gold discovery in the State was in Southern California. But the discovery which brought us to the attention of the world was made in January, 1848, at Sutter's fort. It would be proper to commence the celebration of the event by opening the exhibition on the latter date and Los Angeles, by reason of her rare winter climate, is by all means the most suitable place for it, and the city, too, the most likely to make a grand success of it.

We admire the spirit of these people in the south end; their enterprise and push command admiration. But the one place of all others for the main ceremonial and observance should be at Sacramento. And these are the reasons: Sacramento is the Capital of the State. It was from Sutter's fort in this city that Marshal was sent to Coloma, where he made the discovery. It was to this city that he brought his "find." It was John A. Sutter, the founder of this city, who sent Marshal out, and in whose service the discoverer was when he found the nugget in the tail race of the saw mill.

This city was the chief point of interest and the center of all gathering for the immigration that immediately resulted from that discovery. It was from this point that the news of the discovery was first heralded to the world. In the same year this city was founded, being the first really American city in California. The spot where the gold was found in 1848 is but forty-eight miles distant from this place. Of course there should be some observance of the anniversary on the very spot where Marshal made his discovery. There is not the slightest objection to Los Angeles celebrating also, nor should any town or city in the State omit some ceremonial on that occasion, but it should not be tagged upon any Fiesta or be made second to any other celebration nor be postponed from its proper date in January to meet the desires of the Fiesta people.

In this connection it is worth while to call attention to the fact that last year the "Record-Union" presented this very matter of the observance of the semi-centennial of the discovery of gold, and urged that steps be taken with a view to proper observance of the date. Since then the "Record-Union" has again adverted to the subject as well as to the semi-centennial of the founding of this city, which occurs in the same year, and both matters have been the subjects of thought and planning in Sacramento.

BACHELORS AND MARRIAGE. The alarming decline of the birth rate in France has much to do with a recent novel movement there, we are advised. A very numerous signed petition has been presented to the French Chamber of Deputies asking for legislation laying a special tax upon bachelors. David A. Wells recalls that the French revolutionary convention of 1789 and some of the old republics established such a tax. It is represented in the present petition that in Paris alone there are half a million of bachelors, while the married men number but 379,000.

One reason advanced for the proposed tax is that it will tend to increase the declining population of France, and secondly will help make up the deficiency in the national budget, which is increasing steadily. It has been proposed in some of the States of this country, to place a discriminating poll tax on bachelors. We cannot think that such a tax would have any substantial influence in inducing men to marry except it is made so heavy as to be a grievous burden, to be free from which would be positive financial relief. But any such tax as that would probably cause a reaction of public sentiment against it, because of its radically discriminating character.

In Switzerland certain deductions are made from taxes levied where the party taxed shows that he is married and has a family, while the full tax applies to bachelors and the childless. This is less harsh, since it takes the form of a bounty upon the establishment of the home life, so desirable for the stability of a State. In this country a direct tax upon bachelors would not stand the constitutional test. It would require constitutional reformation in most of the States, before it could be laid on. Moreover it is not to be shown that the necessity for any such stimulants to matrimony are here necessary.

all civilized peoples because it means the home, which is another sheet anchor for the State, a warrant of peace stability and industry, in the larger percentage of cases. The childless marriage however, denotes a partial failure of the natural scheme of society. Where this is the result of purpose and design, it may well engage the office of statesmanship to correct so serious a reproach, not to say crime.

The decision of the Supreme Court of the United States against the power of the Interstate Commerce Commission to prescribe railway rates had the effect of quickening and stiffening railway stock prices. The decision, remarks the Albany "Journal," indicates that the courts have not wholly departed from the doctrine that even corporate bodies have some rights guaranteed under the law that created them. That paper thinks that the drift has been against corporations right or wrong, and this because of popular clamor, kindled and egged on in largest part by demagogues and fostered by falsehood and misstatement. The "Journal" says:

This may appear to be wild and extravagant statement, but it certainly illustrates recent tendencies of the time. It became so marked that timid and vacillating newspapers, and those that are ready to subordinate everything to what promises to bring personal gain, fell into line and helped to swell the chorus to intimidate capital. Men in public life, impulsive, impetuous or demagogic, prepared measures designed to be along this movement. It seemed as though capital shortly would be on the run. It was a great day for the fomenters of discontent and all who have been appealing to passion and prejudice, when the United States Supreme Court decided the trans-Missouri case. The frank newspapers of New York were thrown into transports of joy. They declared that the United States Supreme Court was the backbone and the mainstay of the nation. For some reason or other that has never been made clear to a clear-headed public, they regarded the decision as supporting the crazy Populist doctrine they had been preaching.

Professor Ridpath in the "Arena" argues at length to show that there is nothing repugnant in the doctrine of evolution, because of the lowly origin of the race it teaches. Why should it be necessary to argue such a self-evident proposition? Evolution means greater complexity, and its advance higher civilization. What difference then what our spring and beginning, so long as we know that we have been given ourselves as we are. To look back with anything akin to disgust upon that out of which the races of men have grown, is not merely sentimental nervousness, it is absolute silliness. Professor Ridpath rather humorously concludes a section of his essay with these sentences:

All that supersensitively folk who affect a sentimental horror at the lowly origin which the True Evolution assigns to the human family should pause to remember that Plato was once hardly discernible from an infant crocodile; that Julius Caesar once had less intelligence than a puppy; that Napoleon in his babyhood went on all fours like a dog; and that Lincoln for the first years of his life knew less than any child. Remembering this and accepting it, such frightened folk will shudder no longer at the apparition of any scientific truth respecting the ethnic origin of mankind.

For a century we have been bringing sulphur to this country from Sicily. Now it is said there is found sulphur enough in the United States to supply all our needs, with a broad margin to spare. In Louisiana, New Mexico, Utah, Michigan, Wyoming, Nevada and California sulphur is now found, and the indications are that there are mines as rich with the mineral as any in the far-famed Sicily. Under the McKinley law refined sulphur was subject to a tariff rate of \$8. Under the Wilson bill this was reduced to \$4 a ton. It is now proposed to raise the rate to the old figure, \$8. We imported last year from Sicily 146,116 tons of crude sulphur, which comes in free, but as a matter of fact the sharp Sicilian producers really sent in under that guise refined sulphur from 75 to 98 fine. Now the Ex-Prison Commissioner Blair writes in the "North American Review" on prison labor, and takes occasion to say that labor never reformed a convict. That it does, we do not understand any to contend. What penologists do stand for is this proposition, that without employment, without some physical or engaging labor, the mental attitude of the convict cannot reform, if at all, be changed so that reformation will be possible. While it is true that labor will not reform the convict, he is not likely to be reformed in idleness. We rather like Mr. Blair's imprisonment for a law that provides imprisonment for the third-terminer until pardoned. He declares that such a law will do more to reform convicts than all the disciplinary rules of Warden's or boards.

The Humboldt "Standard" indorses the "Record-Union's" way out of the Clark road law jumble, and quotes this journal's advice on that subject with full concurrence, namely that the Supervisors should refuse to fill the alleged vacancies in the new district Road Boards. If any one is aggrieved let him take legal steps to compel the action of the Supervisors, and thus we will have speedy judicial determination of the matter. If no one is aggrieved, if no one applies for a mandatory writ to compel the Supervisors to act, then it will be certain that the people are not pining for the Clark road law system.

Naval officers object to "Lieutenant" Peary being thus designated. They say that he is attached to the navy in only a semi-official way; is, as it were, a clerk in a branch of the service, does not carry a Lieutenant's commission, and is entitled to be spoken of only as "Mr. Peary." We are glad of that. He is going off on another to-morrow Arctic expedition, and it is gratifying to know that an officer of the navy is not mixed with it.

Quick-meal Gasoline and Blue Flame Oil Stoves. S. J. Jackson, 423 J St.

FRANK C. IVES. The Champion Billiardist of the World.

Frank C. Ives, the champion billiardist of the world, is suffering from consumption, and physicians who are attending him claim that he has but a few weeks to live.



Ives was born in Plainfield, Mich., twenty-nine years ago. Before he was 15 years old he could discount any man in his county and beat him at billiards. He has, however, figured prominently in the billiard world for only about six years. He has defeated Slosson, Roberts, Schaefer and all the greatest billiardists of the day. He is known as "The Young Napoleon of Billiards." Before he took to the game professionally he had been a fairly good jockey, handy at pitching and behind the bat, a champion roller skater and a speedy bicyclist.

ORIGINAL TRAFFIC.

In the beginning, sayeth Holy Writ, Dominion o'er the earth and all thereon Was given by God to man; the great sun and moon, The commonwealth, in brightness shone In genial general rays for all mankind; And the world, as common, was the rule; Other than this no charter may he find Who searches tomes or arches' parchments serene— Subscribed by selfish man are base and baseless.

Old Abraham was first—if Genesis May be believed—who fix'd the precedent For human greed, for from his day to this Each man succeeding resident in this Of this old world, calling himself a man, Bow'd low to avarice and indors'd the rule. By which Old Abe took to himself Canaan, While nephew Lot rode off upon his mule. Eastward to Jordan's plains, sans words, or war, or guile.

Ay, Lot took for himself his herds and clan, The plain of Jordan, a fair garden then, While Abraham clung fondly to Canaan And dwell'd with him there with kin and kin. They knew in that old time 'twas wise to part. When pastures were o'erstock'd and herdsmen were Inclined to fight for fodder, so the start Was made, and none to soon, for when The fur Begun to fly it was mere folly to demur.

The Bible is explicit in some places, As in the case of Abe and Lot, It states Quite clearly that there were no native races. In either land, the figs and dates Whereof were sought to appropriation By any one who had the disposition And means to fence a ranch or start a nation. For things in those days were in quick transition From nothing into something—chaos to condition. So, after Abe came Isaac and his boys, The latter in their time had learn'd to trade. And father Ike, above (perhaps) enjoys Reminding Esau of the swap he made. It is to be noted, however, that many For many transfers from that age to this, Till blessings, birthrights and base human clay Are common commerce; or, at least I deem, In our day cause no comment and are not amiss.

And Joseph's brethren made a trifling deal, Which we may yet regard as something. But nevertheless, for many a seal With blood and tears, and deeds more rude And sinful, measur'd by both size and scope. To sell one brother was a trifling thing, While he was tethered with a longer rope. Than many chattels sold by many a kin. Or other potentate, since Joe was in the ring. —CHARLES L. PAIGE.

THE FAMINE IN BURMAH.

How Women and Children Suffer—Charity of the Burmese.

In a famine such as this it is always the women who suffer first—widows with large families and divorced women and all the crew of superfluous femininity which exists even here in Burma. A strong man can always keep himself going. It is the women and the children who come to grief. And yet no one can say that the men are unkind. Consider how a woman with three or four small children joining gang on the work handicaps that gang. She draws herself 2 1/2 a day, and for the three children, say, 1/2—a total of 2 1/4. She and the children cannot live on that, and the rest of the gang must contribute to their support. And that must also do extra work because of it. She cannot do her full task. There are the little ones to be looked after. The baby must be suckled, the eye of the mother must be occasionally on the other two lest they fall into a cutting and get killed. She herself must also do extra work hard. She is a burden to the gang that allows her to enter their numbers. And yet there is never any trouble about it. There are many such women on the work; they are never outcasts from any gang. The burden of their assistance is borne freely and generously by all. And indeed the generosity of these people out of their poverty is something to marvel at. We came one day upon an old woman sitting by one of the huts. The people were all at work, and she was alone, a pathetic sight, stretching her thin chilled hands to the morning sun. And we asked her who she was, and whether she had been entered in the lists for relief. The old creature shook her head. She had been here three days, she told us in her quavering voice. She had no children, no relatives, no one all the way dead long ago. She received no pay from the Government, not she. But people were kind. They gave her a little food here and there out of their pots. She had enough to live on, and all was well. It is a lesson in courage, in charity, in nobility of soul, that comes to one's heart, to watch these people. We know what straits they are in. Their crops gone, broken up, starvation kept off from day to day by hard labor alone. They are deprived of even their little luxury of a smoke. All Burmese smoke their betel white cheroots, which are so very cheap and so very harmless. It is the only stimulant they have, for they neither drink nor do they take opium. Men smoke, and women; boys smoke, and girls, and babies. And in all these big camps, after they come back from work, and the evening meal is eaten, and the people are sitting round chatting, singing and laughing, you will never see the gleam of

the cheroot. They are living on the margin of existence. And yet they are never sulky, never cast down; never despondent. They are, as always, very cheerful, very independent, very long-suffering. Crime among them is almost unknown. In the large camp of 7,000 people, which I know best, there has not been a quarrel or a fight since the camp commenced. They are a wonderful nation. In the villages the private charity is great. It must be remembered that in small communities half the village are usually kin to each other. A man will marry a girl of his own village, who brings him a further circle of relations in addition to his own. And relationship is a sacred tie to the Burmese—far closer than we have any idea of among ourselves. Any man who is slightly better off than others has always a large circle of relations to whom his charity can flow without going afield for it. So it is that although the amount of private charity that is given is great—compared to the means of the people, enormous—yet there is no show for it. There are no ministering lists, no collection boxes, no public distribution of alms. If a man of means can in these hard times manage to keep his relations from ruin and starvation, that is as much as he can do. And on the better off among the community, those who have managed even in the hard year to reap enough or earn enough to have a superfluous, the monks and the monasteries are dependent. In every small village there will be a monastery, however poor, and one monk at least. In large villages there are many. Besides ministering to the religious needs of the people, these monks are the schoolmasters. Every monastery is a school where all the little boys are taught gratuitously. And these monasteries have no endowments. The monks and novices are all of them dependent on the daily charity of the villagers. So far only in one or two cases of villages reduced to the veriest destitution have I heard of a monk having been obliged to go elsewhere because the people could not support him. Even in these cases it has been but a superfluous monk, not the principal one of the monastery. As long as there is a man left in the village with means beyond his daily wants, the monks will be fed and the schools kept up. Even upon the famine camps a little food will be spared to give the monks as they come round in their morning procession. Charity, unostentatious, heartfelt, charity, is one of the greatest virtues in Buddhism—is one of the many beautiful sides of the Burmese character. I have never heard of any one dying of starvation in Burma. Even in the famine of 1856-57, when there was no Government relief, I believe very few people died actually of famine.—Blackwood's Magazine.

An Intelligent Listener.

The Professor of Mechanics at an English college records that he once gave a lecture upon the locomotive, and was particularly struck by the absorption of one juvenile listener. He spoke to this student after the lecture, and asked him, "Well, I suppose you understand all about the locomotive now?" "Yes," was the reply, "all but one thing."

"And what is that?" said the professor kindly. "I can't make out what makes the locomotive move without horses,"—Tit-Bits.

Rambler Bicycles Will Stand the Test.

Three years of rental use should be a sufficient test on a wheel; the Rambler has stood this test and afterward sold for \$30 and \$35. If you are going to buy a high grade wheel you can save \$20 in buying a '97 Rambler. Frank M. Jones, 725 K street. Good Weight. We give good weight whether you buy 10 cents, 50 cents or \$1 worth. Stable & Elworthy, Butchers, 312 K.

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Dr. Tyrrell has removed to the Breun Building, rooms 17, 18 and 19.

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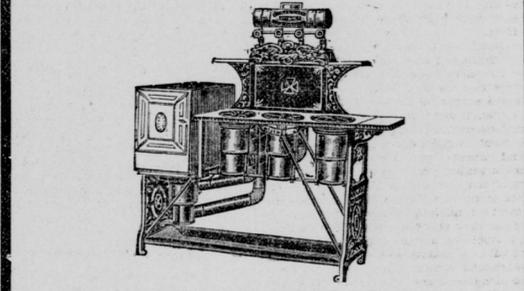
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In the Matter of the Election of Trustees of Reclamation District No. 551. THE PETITION FOR THE FORMATION of said district having heretofore been approved by this board, and the land owners of said district having heretofore adopted and recorded their by-laws. Now, therefore, on application of L. D. Greene, a land owner in said district, it is ordered, that an election be held for the purpose of electing three trustees for said district, on the 12th day of July, 1897, commencing at 10 o'clock a. m., and closing at 4 o'clock p. m. of said day; that notice thereof be published in the Sacramento "Daily Record-Union," a newspaper of general circulation in said county, for one month, and that the County Clerk sign said notice.

And it is further ordered that said election be held at Courtland, county of Sacramento, State of California, in the building known as "Houston's Hall," and that J. H. Olsen be and he is hereby appointed inspector, and Dwight Hollister and John Crofton be and they are hereby appointed judges of said election. Dated June 8, 1897. Attest: WM. B. HAMILTON, [Seal] County Clerk of the County of Sacramento and ex-officio Clerk of the Board of Supervisors of the County of Sacramento.

NOTICE OF STREET WORK. PUBLIC NOTICE IS HEREBY GIVEN that the Board of Trustees of the City of Sacramento, on the 7th day of June, 1897, adopted Resolution No. 289 of its intention, to order the following street work to be done, viz: That the alley between L and M streets, in said city, from the east line of Fifteenth street to the east line of Sixteenth street, be improved by constructing thereon a vitrified ironstone pipe sewer eight (8) inches in diameter, with six (6) inch "Y" branches, and one (1) brick manhole. For further particulars reference is hereby made to said resolution on file in the office of the City Clerk. Sacramento, June 12, 1897. J. C. CROLY, Superintendent of Streets.