DIVINES RAISE VOICES AGAINST THE GAMBLERS

Eloquently Plead for Defeat of Proposed Poolselling Law.

Pastors in More Than a Score of Churches Denounce Ordinance as Iniquitous and a Menace.

In more than a score of churches in this city the pastors yesterday raised their voices against the proposed poolselling law, for the adoption of which the sporting fraternity hopes to receive the sanction of the people at the coming election.

The congregations were in most cases larger than usual in the churches where it was known this subject would be dwelt upon and the thousands of auditors left the sacred edifices deeply impressed by the earnest appeals of the divines.

Dr. S. D. Hutsinpiller, pastor of the Central Methodist Episcopal Church, said, in part:

The proposed poolroom ordinance, stripped of all mystery, means the right of way for gamblers and gambling in this city. Nothing short of this is the sequel to this proposition. It is with this expectation that the gamblers generally will support the ordinance and their allies in vice seek its consummation. Good lawyers openly assert this, and the common man not a fool can read it between the lines.

If we want to encourage this burning Sahara of feverish vice in which many a boy shall throw down his hopes of manhood and perish—then vote for this ordinance proposed. If we want to reduce the number of such parasites and stay the devastation of manhood, then vote against it. In a nutshell, it is this: Shall we support gamblers and gambling at public expense and seek by our own choice, or shall we not do so? I think it better economy to support such beneficiaries at the county house. For good company's sake also vote against this proposition.

I have one more argument, simple, plain, practical: For the sake of business interests, do not support this proposition for gambling. From Aristotle to Wheeler and Jordan, educators and statesmen alike, as well as our own Merchants' Association, have taught that whatever is posited in chance and not in belief in intelligent law weakens the State, deteriorates citizenship and wastes business interests. From "craps" to "Wall street," whatever proposes living without labor and business by chance is dangerous to commerce, mercantile and labor interests. On the ground of business economy and prosperity vote against the uncertainty and chances of gambling.

Rev. John A. B. Wilson, pastor of the Howard-street Methodist Episcopal Church, spoke as follows:

We are living in strange times. The most of us remember a time when sure-thing gamblers were content to do business in violation of law so long as the law was not enforced against them; and certainly there is no danger of any real enforcement against them here. But this is not enough. We are confronted with a demand to put poolroom robberies on a par with the sale of groceries and dry goods and just as respectable so far as the law can make it so in spite of the two or three crimes a week which they occasion.

I am opposed to the proposed ordinance because it is an advertisement of our infamy as below the other cities of America. Because it increases the facilities of crime which are already too convenient; because it gives the sanction of law to that which is almost everywhere put under its ban, because San Francisco, the beautiful, on this most wonderful day, in this wonderful climate, with its unparalleled commercial advantages, is being ruined by the freedom of its unlawful dissipations. People are afraid of us and with reason.

It is time for the lawabiding and God-fearing elements, yes, and those who have a particle of civic pride, to help turn the tide and make fight for a cleaner San Francisco. Knowing that they can get whatever they want, I appeal to the civic pride of the gamblers themselves. If there is a drop of patriotic blood uncorrupted by selfishness and greed for money you don't earn, stop this thing.

At the California-street Methodist Episcopal Church, at Broderick and California streets, yesterday morning, the Rev. A. C. Bane delivered the following remarks prior to his sermon:

This ordinance is a barefaced endeavor to legalize gambling, to give to the industry of poolselling the dignity of law. We hear that as a sop to induce them to countenance this pernicious thing to flourish in their midst the people of San Francisco are offered $1000 in licenses. One thousand dollars for how many souls? It is blood money. It is the price which they on their side offer in the traffic of souls.

This ordinance is instigated by the worst element in the community. Already the petition which these people got up has been proved to be fraudulent.

The adopting of such an iniquitous ordinance could have but one result. The poolrooms flourishing under the protection of the law would ply their evil traffic in our midst. They would become, as they have been in the past, dens of iniquity in which to ruin our young manhood. Poolselling is legalized robbery. I call on all here present to aid the Law and Order League in its reform work with all their strength and with all their heart.

At St. Paul's Episcopal Church, at California and Fillmore streets, yesterday morning, the Rev. W. M. Reilly preached eloquently against a poolroom ordinance before a large congregation. He said, in part:

I wish to call your particular attention to a pitfall which is perparing for our feet. I refer to the attempt which is being made to introduce and pass an ordinance licensing poolselling in this city. If such an ordinance were to come into force the result is terrible to contemplate. An avenue to wrongdoing would at once be opened down which our youth would find an easy descent to sin and evil-doing.

On our public highways and streets the doors of these traps would evermore stand open for the unwary. Children as they passed by could see betting being carried on; could hear talk of prize fights and horse races. The moral result to these children would be of a terrible character.

But gambling does not stand as a single sin. It stands for nearly every other sin. It certainly leads, as the press gives daily accounts of evil-doing, chargeable to it. A young man gambles. Spurred on by hope of gain, he spends all the money (his by right) that he can scrape together. Sometimes he loses; sometimes and less frequently he wins. In the long run he loses. Then he takes his employer's money. Not perhaps in a bad spirit, not in a spirit of thieving, but fully intending to pay back with interest, lured on by the demon of chance. He finds too late that he cannot. Then comes suicide, dishonorable flight, or sometimes murder. This is what poolselling results in. Let us unite to fight it.

Rev. George C. Adams discoursed on the evils of the poolrooms last evening at the First Congregational Church, corner of Post and Mason streets. He took his text from Samuel xviii. He dwelt on the agonizing sorrow of David over the waywardness of Absolom and said that many a father of this day had cause to grieve also and to ask, "Is the young man safe?" He continued:

It is said that there will be gambling, ordinance or not. Yet we need not help it along. We don't need to place open doors of temptation. What is this ordinance? Simply a license for gambling. It grants certain privileges and advantages over law abiding citizens. It repeals everything in the gambling line. Horse racing bets, wagers on contests between men; in fact, anything of the gamblers' craft is legitimatized by it. It increases the places that tempt young men. The employers are always on the alert, and many young men will lose positions because of such an ordinance and must needs join the unemployed, and finally the vicious characters of the community.

The Rev. N. Beard of Grace Methodist Episcopal Church said to his congregation:

The gambling mania is certainly one of the greatest dangers to which the young men of our day is subject. I do not expect the time soon to come when there will not be a class of men intent on getting money without an equivalent, or making their living by sport instead of by labor, but I do demur to the proposition that this class shall govern our municipality, and by their example mold to their liking the generation in which we live.

I do not remember to have met with a measure for the propagation of gambling more unblushing and nefarious than this proposed ordinance. I can not believe that any reputable citizen, and especially any business man, can support it if it is once fairly understood.

The Rev. F. C. Sanford of St. John's Episcopal Church spoke of human legislation as differing from divine in not being final or ideal. It registered public sentiment and was governed by expediency. Human legislation was intended to serve the best interests of the community. He then referred to the proposed ordinance for licensing poolselling as not voicing public sentiment, being rather an attempt on the part of the baser element in the city to obtain the advantage over the majority and as dangerous to the welfare of the community. It was the duty of every Christian citizen to vote no, and not only to vote, but to use his influence in every legitimate way to defeat this nefarious attempt to make San Francisco a center of unrestrained gambling.

In Trinity Episcopal Church Rev. Frederick W. Clampett preached upon righteousness as an essential factor of true prosperity, both as applied to the individual and the community. In dealing with the latter thought he spoke with deliberation and emphasis in regard to the proposed gambling ordinance for the city and county of San Francisco. He said:

It is my duty as the pastor of Trinity Church to speak unfalteringly and boldly upon the side of righteousness. We live in a city in which there is the marked spirit of material prosperity. Those who know it best and have lived here longest prophesy a brilliant future. But this progress has its conditions. If the floodgates of sin are opened by the so-called legalizing of this gambling ordinance the step of progress will be checked by a higher law and divine which tells us that righteousness exalteth a nation and that the lack of the same will lead to debasement and humiliation.

The crime and sin of gambling is one of the curses of our age. Men all over the land are being wrecked in body and soul through its agency, and the very thought that such a monstrous sin should be legalized is a shock to civilization, not to speak of religion. There are many representative men of this city now listening to me, and I plead with them that they will bring the total weight of their influence to bear against the possibility of staining the city with the crime of legalizing gambling.

"The Evil of Gambling" was the theme of Rev. H. H. Bell, pastor of the First United Presbyterian Church, last evening. He said in substance:

The history of gambling runs back over the centuries. Its history is one not of blessing, but of woe; not of truth, but of falsehood; not of honesty, but of dishonesty; not of better manhood and womanhood, but of ruined manhood and womanhood; not of wealth, but of poverty; not of virtue, but of vice; not of business prosperity, but of business failure; not of life, but of death and death, too, in its most horrible forms.

It is even proposed to submit to the voters of our fair city at the coming election the proposition whether we shall have the suffrage sanction of the citizens of the city to licensing gambling on a wide open scale. For that is what the passing of this infamous ordinance on poolrooms means. It is couched in the guise of "business." What sort of business? The business of ruining homes, of destroying manhood and womanhood, of making embezzlers, thieves, thugs, gamblers and felons of the worst sort. It strikes at the business interests of San Francisco. It strikes at the homes of San Francisco. It strikes at the best elements in our new charter. It strikes at every interest dear to every honorable, every loyal, large-hearted, every ethically and morally inclined citizen of the proud city with its magnificent future.

Therefore, let every right minded citizen with his ballot on election day strike it down. Let him who loves the home and the family, who loves honesty and common decency, who loves truth and righteousness, who loves God and man, who believes in purity and virtue, and who loves this city—let him on election day help dig a grave for that ordinance and bury it so deep that never again shall it or anything of the sort dare present itself in this city.

RELIGION IS SOLID BASIS OF MORALITY

Father Dempsey Preaches on the Education of Children in Christain Faith.

The Triduum in honor of St. John Baptist de la Salle was observed yesterday by high mass at St. Mary's Cathedral at 11 o'clock. The Christian Brothers from the vicinity attended the service in a body and were seated in the sanctuary. The high altar was beautifully decorated with white flowers and large clusters of candles heightened the beauty of the scene.

Rev. Father Dempsey preached the sermon. His discourse was on Christian education. He said in part:

The life, words, works of St. John Baptist de la Salle give us an ideal of the best methods with which to accomplish a true and complete education of youth. Education is not merely giving information. It is training, bringing out, developing not only the mental but also the moral and religious faculties of the child. Mere mental development is not sufficient. It will not give man conscience, will not form character nor regulate conduct. This world does not need shrewd, clever, learned men so much as good men. Man wants higher faith, hopes, desires, aims in life far more than information.

The moral character must be developed if we wish virtue in the future generation. The moral cannot be developed without the religious. Religion is the only solid basis of morality. The teacher is also an important factor in the education of youth. He should be a living example of the virtues he desires to implant in the child. These two principles have given life and success to the great work of the founder of the Christian Brothers.

At the vesper service in the evening the sermon was preached by Very Rev. Father Prendergast.

TO DIE GOOD DEATH ONE MUST LIVE GOOD LIFE

Forceful Sermon on Preparation for the End by the Rev. Peter C. Yorke.

The Rev. Peter C. Yorke preached at St. Peter's Church last night on the best means of preparing for death. The discourse, which abounded with much that touched the hearts of his hearers, was in part as follows:

There seems some strange fatality about death. It would seem as if death indeed loves as the poet says, a whining mark. The father in the midst of his family, the first-born, the pride of some home, or some good and great man. The sands of life are forever running down.

There is no escape. No matter what our state, what our knowledge, it must come. Only of one thing about it are we certain, and that is that none shall know the day or the hour. "I shall come as a thief in the night." If we knew that on a certain day at a certain hour we could go and meet fate, death would lose its sting.

Those who are entering life, those going down life's hill, all must go out of the common gateway of death.

Jesus is perhaps walking on the street now. Some day, some night, he shall come to our door. He shall come himself and the first warning we shall have will be when he stands at our bedside.

After all, the object of life is to prepare for a good death. There is no better way than to live a good life. One of the ways by which we can begin to lead a good life is to constantly keep in mind the end toward which we are all too rapidly hastening.

Old People's Memorial Service.

Impressive services were held at the Old People's Home at Pine and Pierce streets yesterday afternoon in memory of Mr. and Mrs. Charles Crocker and Mrs. Metha Nelson, the founders of the home. After the rendition of a hymn, "Rock of Ages," by the choir of the Calvary Presbyterian Church the Rev. S. H. Willey, D. D., offered a prayer. An address by the Rev. William Rader, D. D., followed. The speaker told of the noble work of the founders, and asked his hearers to appreciate what had been done for them. The chaplain of the institution, the Rev. Charles McKelvey, told in a brief way of the work accomplished in the past year, and the services closed with a hymn by the choir and congregation.

SORROWING MASONS LAY DEAD BROTHER TO REST

Funeral of the Late Captain Henry T. Emery Held From Their Temple.

Masons of all degrees gathered around the bier of Captain Henry T. Emery yesterday to pay the last tribute of fraternal respect to a dead brother; and with them were hundreds of others, bound to the dead by ties of friendship and kinship, who thronged the hall in Masonic Temple and lengthened the train that followed the remains of the old seaman to his grave. It was an impressive ceremony, impressive more from its simplicity than from any words that were said; more from the following than from any eulogy over the coffin.

The pall bearers were representative of all the degrees and orders the dead man had affiliated with. There were George B. Hanna and George B. Crooks from Oriental Lodge, F. and A. M.; Theodore Binge and W. F. Chipman from California Chapter; H. Ingwersen and Ira D. Thompson from the Odd Fellows; G. W. Childs and A. C. Rulofson from Golden Gate Commandery, Knights Templar; Henry A. Cline and William C. Hacke from the Grand Consistory. The hearse was escorted by the commandery in uniform and the consistory in uniform, besides the members of the Lodge of Perfection and Oriental Lodge. The interment was in Masonic Cemetery.

Wilshire on the Trusts.

H. Gaylord Wilshire of Los Angeles will speak to-night at Odd Fellows' Hall, corner of Market and Seventh streets, on the subject of "Trusts." He will dissect the Democratic position on the trust problem. Mr. Wilshire is a well-known and wealthy business man of Los Angeles and has the reputation of being an able debater and a fluent speaker.

OLD FRIENDS HOLD CLOSING CLAMBAKE

A Large Crowd of Jolly People Enjoy Feast at Buena Vista Park.

About 500 Old Friends and their families partook of an old fashioned clambake yesterday afternoon in Buena Vista Park, Sausalito. The clams were baked in the ground by L. G. Schord, the proprietor of the park, with James Banks as head cook, assisted by Melville Hermann and J. E. Slinkey, the president and secretary of the society.

I. H. Hink and Dr. J. S. Knowlton acted as distributors to the guests assembled. Charles Kaufman took charge of the dancing floor and Colonel Thomas P. Robinson provided partners for all who wanted to dance.

The music was furnished by Professor H. J. Seegelken and everybody had a good time. The fat men's race was won by Thomas Sawyer, ex-president of the society, with Judge T. A. Hornblower a good second.

During the banquet speeches were made by I. B. Quinlan, Dr. F. F. Lord, ex-Senator W. D. Grady, Dawson Mayor, Ed Conolley, J. S. Creed, C. E. Carlson, Judge Blandin and others.

The "winding-up" clambake of the year of the Old Friends was pronounced a grand success.

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CELEBRATION OF FATHER MATHEW DAY PROVES A SPLENDID TEMPERANCE EVENT

Bishop Montgomery of Los Angeles Inspires Vast Audience With His Eloquence and Urges the Cadets Never to Let Their Zeal Flag.

John J. Barrett Delivers Address in Eulogy of Great Total Abstinence Apostle, and Songs Are Sung.

IN ELOQUENT DISCOURSE BISHOP MONTGOMERY IMPRESSES EVILS OF INTEMPERANCE UPON GREAT THRONG GATHERED AT PAVILION TO HONOR THE MEMORY OF FATHER MATHEW.

THE greatest demonstration in the cause of temperance ever held in this city was that in honor of Father Mathew day, which was celebrated in the Mechanics' Pavilion yesterday under the auspices of the League of the Cross. Bishop Montgomery journeyed expressly from Los Angeles to deliver the oration to the cadets, and his address was so eloquent and his arguments so logical that he is certainly entitled to the designation "The Father Mathew of the West," which was bestowed upon him by the Very Rev. J. J. Prendergast, who introduced him to the vast audience. Between six and seven thousand people were present at the Pavilion when a little after 2 o'clock the First Regiment, League of the Cross Cadets, headed by the Third Artillery band, marched into the hall and took seats on the main floor, directly in front of the platform. Shortly afterward the Bishop, escorted by a large number of the prominent Catholic clergy, ascended the stage. The moment the genial face of the Bishop was recognized he was greeted by a whirlwind of applause from the boys.

The celebration commenced with the "Veni Creator," followed by a prayer and a response by the Rev. Father P. O'Ryan, chaplain of the regiment. John J. Barrett was then introduced and made a short address. He said in part:

"It is the practice at the close of a century to view its work, and the names of those who have accomplished great things are chiseled in lasting records. We are in the final hours of one of the centuries, and one of those whom we will ever reverence in our memories is Father Mathew. He aroused England, Ireland and Scotland to a sense of their duty. He practically introduced the idea of total abstinence from drink and aroused the alarm against liquor when the whole world was a weak subject to its vice. The just historian will inscribe Father Mathew's name in the temple of fame."

At the close of Mr. Barrett's address Thomas Green of the Tivoli sang a tenor solo by Tosti. His selection was warmly appreciated and the applause was so deafening that before he was allowed to leave the stage he had to respond to three encores. The audience then sang "The Star-Spangled Banner," accompanied by the regimental band. An ode, specially written for the occasion by Herman Scheffauer and set to music by H. J. Stewart, was sung by S. J. Sandy, the chorus being rendered by the cadets.

The Bishop was then introduced by the Very Rev. J. J. Prendergast. Bishop Montgomery said:

Mr. President, Ladies and Gentlemen and my Dear Boys: We have come here to-day to commemorate the apostle of temperance and I will speak of him later. But as I was sitting on this stage there was a deep impression made on my mind that I cannot help expressing. It is that looking at your bright faces I feel the same as you do that there is power in your order. Some things there are that people never agree on, but there is no one in this hall or in the whole world that can argue that when young men bind themselves together to lead sober and clean lives that there can be any wrong in it. There can be no two opinions on that. Therefore there is a vitality in your work by your knowing that you are doing right. This priest, Father Mathew, labored in Cork alone, and yet we "rise up and call him blessed." He was born in 1790, so we are a little late to celebrate the centennial of his birthday. He died in December, 1856. His great work only extended over eighteen years, yet in that short space of time he induced over 8,000,000 persons to take the pledge. His movement first started in Ireland, eventually extended to England, Scotland and America. All of these countries he visited to spread the good work. When death caused him to lay down his task it was taken up by those he had impressed and won over to his cause.

There is one word used to-day more than any other and that is the word "environment." Do you know what it means? It is used to express the world we live in—our surroundings. I believe that our lives are more influenced by our environments than by any other source. Young men should be brought up in temperance, so that when they become 21 and their characters are molded, they can resist liquor. I do not mean that when you are 21 that you should break your pledge; that is not necessary at all. In fact, I am sure that your chaplain, Father O'Ryan, would not work and labor so hard in the cause if he thought that when you came to your majority you would discard temperance. He will want you to go on as good citizens and sober men. It is no use to talk about temptations. You are right in your conscience, right in your common sense, so carry out your pledges.

There are two ways of keeping a man from getting drunk. One is to shut him up in jail. The other way is to bring him up a model man. Legislation has something to do with all things of life, and it should have something to do with drink. That is a question that we are divided on; some people think that law should prohibit the manufacture and the sale of liquor. The majority are not favorable to the movement, and so we cannot expect to reach a compromise.

English speaking people are intelligent enough to listen to reason, but why are they so stubborn on this great question that concerns themselves? Every one should be a policeman of his own principles—he should be guardian of the laws governing himself. I wonder if there are any old members of the League here to-day that have dropped out of the organization and that have not been equal to the task of keeping the pledge? Perhaps you know some who have violated their pledge. I want to know if you think that they are money in pocket by doing so. Have they the more respect of their friends? You know very well that they have not risen in your esteem.

This treating habit is a bad habit, and those who indulge in it are slaves to public opinion. Why cannot a man treat his friends to good plain water, and if he must give them something else the ingenuity of man has devised so many palatable non-alcoholic drinks that I don't see why they can't drink them. In November you are all no doubt going to vote, and at the same time you are going to say "Down with the trusts." Are you aware that the liquor trust is the strongest of them all? It has the wealth back of it and will never be defeated in its work until we all organize and fight it by organized strength.

Among the clergy who attended the Bishop on the platform were Fathers Yorke, Brady, Hickey, Cullen, Quinn, Prendergast and O'Ryan.

CIRCUMLOCUTION OFFICE ANGERS MISSION PEOPLE

Want a Street Lamp Moved, but Board of Works Is Dilatory.

Red Tape and Promises Seem to Be Used to Make Life in the Warm Belt Dangerous.

"'Out of some quaint and curious volume of forgotten lore' the Board of Public Works seems to have drawn the inspiration for its being," said F. R. Bronson yesterday. "Ever since that body was organized the people of the further end of Howard street have been endeavoring to secure a slight favor which it would not cost the city $10 to grant, yet they are as far from accomplishing their end as they day they started."

At the corner of Twenty-sixth and Howard streets an electric light is located in such a position that its rays do not afford light for the people on Howard street. When the new Board of Supervisors took office a petition was sent to that body asking that the light be placed at the intersection of the two streets instead of down at one side on Twenty-sixth street. This was referred to the Gas and Water Inspector and after several months a recommendation was made that the Board of Public Works take action in the premises.

"When the matter reached the circumlocution office," said Bronson, "there the matter was allowed to slumber. The various residents of this district saw a number of the Supervisors, visited the Board of Public Works and spent more time in endeavoring to secure the change of location of the light than the cost of the change would be if measured by their earning capacity.

"A letter was addressed to Supervisor Hotaling in September, who promised to see that the change should be made. This was placed in the hands of Secretary Park of the Board of Public Works, who likewise gave his promise. Commissioner Maguire's services were enlisted and more promises made, yet the light stays in its original position. If I had paid for the removal of the lamp at my own expense I am sure I would have been financially far ahead."

The proposition presented to the Board of Public Works in this instance was the removal of an arc lamp from a point on Twenty-sixth street, west of Howard, to the intersection of the two streets. The neighborhood is very dark at night and now that the winter season is approaching residents are anxious that an equitable distribution of light may be made on both streets in order to do away with the dark shadows now cast and foil footpads.

"If it takes so long to get a lamp moved," said Bronson, "how long will it take under the present regime to have some important work done by the Board of Public Works?"

As yet no one has been found to answer Bronson's question.

Took Ninety-Three Grains of Chloral.

W. J. Kirkwood, whose residence is at 1422 Larkin street, took ninety-three grains of chloral Saturday night with suicidal intent. His condition was discovered yesterday morning and he was taken to the Receiving Hospital. He has been pronounced out of danger, but the physicians are wondering why he lived, as forty grains of chloral is supposed to be a fatal dose.

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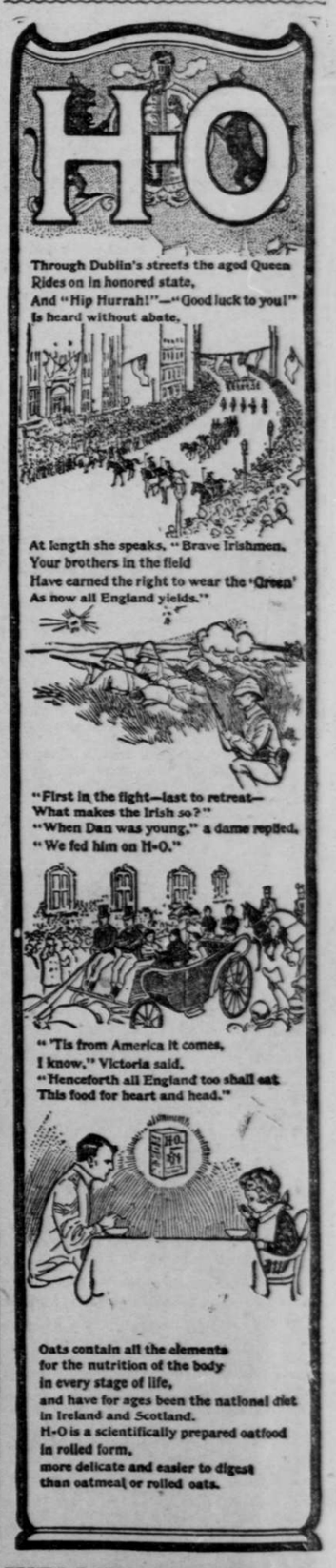

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