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and we are willing to share with you the gain. And to make this sale of still more importance we will sell 25 Ladies' all Wool Suits with Silk Lined Jackets, some braid trimmed; all are well made, for $5.95 There will also be several styles of Shirt Waists marked at special prices. Our window Saturday morning will give you some idea of the prices. All alterations made free of charge.

The Specialty Cloak and Suit Store,

A. M. STEVENS, 2 STATE ST.

SUNDAY BASE BALL.

It Furnished a Theme for Sermons in Several Churches Yesterday.

IT'S A SABBATH DESECRATION.

Rev. A. C. Watkins Presented the Arguments on Both Sides and Then Drew His Conclusions. Rev. H. R. Bender Strongly Supported His Well Known Position in Favor of Law and Order, While Rev. H. C. Moyer Applied Himself Solely to the Law in the Case, Which He Holds Prohibits Sunday Games of All Kinds.

"Why We Should Have Sunday Baseball" was the subject of Rev. A. C. Watkins' sermon at the Second Baptist church last night. It was not a sermon in favor of the Sunday game, as might have been expected, but a presentation of the arguments of both sides of the question in a brief manner. The sermon, although short, was entirely devoted to the baseball question.

Mr. Watkins said the subject had been announced as it was, not for the desire to multiply words, not for the desire to have more said about a subject in regard to which a great deal has already been said. All feel that there is a need of a spirit of fairness, we all feel that there is need of a spirit of fairness to all sides of a certain question. If a certain thing is right the reasons should be shown; and if a certain thing is wrong the reasons for it should also be shown. This was the reason for the subject as announced. Mr. Watkins said it was not for him to express an opinion. The people of the city of Auburn do not care for opinions. There were only two men in the city, Mr. Watkins said, whose opinions would count for anything. Those two men were Rev. William Mulheron and Rev. John J. Hickey, of the two Catholic churches of the city, and he hoped that both of these men would use every influence in opposing the Sunday game.

Mr. Watkins then quoted from some of the petitions which had been sent in to President Farrell asking for games on Sunday. The first argument advanced was that the workingmen of the city should be given recreation. Mr. Watkins quoted from the petition adopted by the Barbers' union which stated that they believed that Sunday was a day of recreation and rest from labor. The Butchers' union resolution and some of the other petitions sent in were quoted from. The petition signed by citizens was read last. This petition, the speaker said, brought out a point which did not appear in the others—that the workingmen were entitled to one afternoon in the week when they did not have to answer the bell, but this petition did not designate Sunday as the day.

Mr. Watkins said that the workingmen in the hot, close shops, with foul air, are deserving of much sympathy. The shop bells ring with tedious regularity, the wages are small and vacations are few. Mr. Watkins thought that the church was in sympathy with the men who earned their bread in the shops. But while hundreds are petitioning for Sunday games there are thousands who are petitioning the shops for work, for their starving families. Mr. Watkins then mentioned the Saturday half-holiday. He said that the workingmen might and should be granted a half holiday but should that day be Sunday? Mr. Watkins said it seemed to him that this matter has more to do with the work-employing bodies than with the church and it is to them that the petitions should be sent for a Saturday half holiday.

Mr. Watkins said it was pertinent to note that there was one organization which did not ask for a Sunday ball game,—that was the motormen and conductors on the electric cars.

Mr. Watkins then spoke of the "quiet Sunday game" which Justice Thomson, of Syracuse, mentioned in his decision. The speaker said that a game of ball without enthusiasm and noise would be no game.

The second argument advanced by the favorers of Sunday games is that it is better to go to a ball game on Sunday than to visit saloons and other places of this nature. He said this would be the same as saying that it would be better to cut off a man's hands and feet than to cut off his head.

Another argument advanced is that to prevent Sunday ball games and other innocent amusements is to make the day a religious institution and to curtail personal privileges. There is a great cry for personal liberty, a cry for freedom to swear, drink, carouse, ride on street cars, mob etc.

These were the three arguments, so far as the speaker was able to learn, advanced for the Sunday games.

The speaker then presented some of the arguments against the game on the Sabbath. The first one was that God designated Sunday as one day of the seven to keep holy. It is a day sacred to holy things.

The second argument admitted that the workingmen needed rest but let their trips be quiet ones, into the country of woods and streams and trees, but let these trips be quiet and calm and the workingman will return to his home and to his shop the next day refreshed in mind and body.

The third argument stated that there was already enough of Sunday desecration. The racket on the street corners on Sunday is not heard on other days of the week. "We see trains of three cars going to the lake and it seems to me that that is sufficient desecration," said the speaker.

The fourth argument presented was that there was already enough of the spirit of anarchy. There is too much disobedience of the law. Let us recognize the majesty of the law. So long as we make a law and there is an interpretation of it in this sense let us remain in obedience to and harmony with it. Let us uphold the majesty of the law and especially in this beautiful city of Auburn which has among its most sacred and cherished memories the name of the sainted Seward.

"No man ever fell shorter of the mark," said Mr. Watkins, "or made a greater mistake than did John P. Hennessy, president of the Central Labor union, when he said in an interview with a reporter: 'The religion of Christ is entirely foreign to the position they have taken, which is the old pharasaical one of standing on a pedestal and crying out to the house tops, I am better than thou.'"

Mr. Watkins closed his sermon by saying that he believed the future destiny of the country were largely dependent on the way in which the workingmen of the country observed the Sabbath.

OBSERVE THE SABBATH.

Rev. H. R. Bender's Plea for a Quiet and Christian-like Sunday

The congregation of the First M. E. church was deeply interested in a sermon on "Law and the Sabbath," yesterday morning, by the pastor, Rev. H. R. Bender, D. D. Strangers were more deeply interested, because Dr. Bender is chairman of the Law and Order committee of the city. The text was Lev. 19:30: "Ye shall keep my Sabbaths and reverence my Sanctuary."

The following is only an outline of the sermon. The object of the Mosiac Sabbath was: (1) Rest from labor with a view to the refreshment of man's whole nature; the recovery of the body from fatigue, the mind from weariness, and the animal spirits from the depressions of monotonous toil. (2) "That ye may know that I am the Lord." In addition to this, the text introduces the Sabbath as a divinely appointed agent to prevent the desecration of the Sabbath in the construction of the tabernacle, and to stem the tides of immorality and vice that threatened the people of Israel from foreign nations. The weekly return of a holy day, a holy convocation, to a holy sanctuary in a holy service was relied upon as the safeguard against the moral and spiritual degeneration of a whole nation. Christ came not to destroy the law, but to fulfill it. He declared that the Pharisees had made it of no effect through their traditions. Therefore in His practice and His teaching, he restored the Sabbath to its true position and use. First, Christ closed his carpenter shop on the Sabbath, not once or twice, but so often as to be known as his "custom." Second, Christ resorted to the synagogue on the Sabbath so often as to become with him a "custom." Third, Christ taught, "The Sabbath was made for man, and not man for the Sabbath;" for man's physical good, in that not less than five of his recorded miracles took place on the Sabbath day; and for man's spiritual good in that he was especially busy in proclaiming the gospel on this day. The apostolic church carried this divine import of the Sabbath into the first day of the week. In 321 A. D. Constantine issued his famous statute, by which he compelled both magistrates and the people to close their workshops and to rest during that day. In 663 A. D., Ina, king of West Saxony, forbade servile work on Sunday. In 876 A. D., Alfred issued a law prohibiting work, traffic and legal proceedings on Sunday. In 958 A. D., Edgar added to the prohibitions of the Sunday law, heathenish songs and sports, and made the Sunday begin on Saturday at 3 p. m. and extend to Monday, daylight. The English law of the eleventh century prohibited hunting, and the fourteenth century law added the prohibition of lawn tennis and other games. So that with the development of a Christian civilization there has been the development of the Christian Sabbath. Our Puritan fathers constituted one of the fruits of this development.—With all the modifications that have come to the Puritan Sunday, the American Sunday upon our statute books still appears as a day of physical rest, a day for religious worship and a day for deeds of mercy and charity.

The physician wants the Sabbath as a day of physical rest. He knows that in the six days' work there is such a waste of physical and mental and nervous vitality as to demand the seventh day for the recuperation of these wasted energies. The church wants the Sabbath for worship, and spiritual development. Philanthropists want the day for works of mercy and charity. But railroad companies, saloon keepers, owners of play grounds and baseball teams want to destroy it as a day of rest, and make it for themselves a day of work, for the extra amount of money there is in it. Workmen are pull off on Saturday evening, and these companies desire the first pull on the purses of the workingmen on Sunday. The workingmen want the day reduced from a holy day to a holiday. They are after recreation. "I am sorry to be told that the workingmen of this city are under the impression that the pastors of the city are not in sympathy with them in their desire for recreation; that the pastors only care for the religious observance of Sunday, without any regard for the workingman's physical welfare. This is an error, and let me remind these workingmen that they are being misled by the other party. History repeats itself. On the continent of Europe the destruction of the sanctity of the Sabbath began by this same plea for recreation on behalf of the workingmen. For working men not a holy day, but a holiday was demanded, until they got it. At first theatres, operas, beer gardens, Railroad companies, etc., gathered the harvest of money there was in it. Then builders, tradesmen, and owners of factories gave the workmen the choice of work on Sunday, or a discharge. The result is that 'In Russia,' according to Mr. Crafts, '57 per cent. of the factories, and 77 per cent. of the establishments of trade, and transportation run seven days in the week.' The same condition of things largely prevail in Germany, France and Spain. The results are seen not only in a harder life for the workingmen, but also in a degeneration of society physically and morally." The speaker gave statistics to bear out his assertions.

The relief to the workingmen that the speaker proposed was the Saturday afternoon holiday. He commended the late action of the workmen of the woolen mill and expressed his hope that the employes of other establishments would follow their examples. One thing that embarrasses the Committee of Law and Order is their conviction that the young men who compose the base ball teams are really cat's paws in the hands of other parties. "It seems hard to drag up these young men before the law, when other parties, who lie hidden, are receiving the profits of their business. Our duty is to strengthen the moral courage of these young men, and to save them to themselves, and to the better society of the community. When I first came to Auburn I was told that this was 'The Lord's land' and I believe it is true. Then, we ought to have here the Lord's day, and the Lord's house, and the Lord's people, both now and forever."

THE LAW IN THE CASE.

Rev. H. C. Moyer's Discussion of One Phase of the Sunday Ball Question.

The following is an abstract of a sermon preached yesterday at the Wall street M. E. church by the pastor, Rev. H. C. Moyer. His subject was: "The Law of Sunday," and his text, Isaiah, lviii:13, 14:

First, a brief discussion of the teachings of the Bible concerning the question, and reference to the severe penalties and punishments inflicted on nations and individuals because of non-observance, and resultant good because of obedience to the law. The test of experience in later years. Non-observance of this and other laws preceded the reign of terror in France, and the American Sabbath in the early years of American history had much to do with laying the basis of the world's highest and best civilization.

"Let us consider the Sunday law of the State of New York. In Section 265 particular acts are specified which are prohibited, as follows: 'All shooting, hunting, fishing, playing, horse racing, gaming or other public sport, exercises, or shows upon the first day of the week, and all noise disturbing the peace of the day are prohibited.' The law is very plainly worded, and certain things are forbidden just as clearly as, in other portions of the code, theft and murder are forbidden. Let a large proportion of the people violate one part of the penal code and it is a long step towards the violation of the entire code, and a great stride towards anarchy and the reign of terror.

"The Court of Appeals of the State of New York rendered decision on a very mild case of fishing and gave judgment against a man for fishing, in a quiet manner, on Clark's pond in Orange county, New York. The court further volunteered an opinion on Sunday-baseball playing and stated: 'In reaching this conclusion we are not embarrassed by the decision in the case of People vs. Dennin (35 Hun. 327) because we do not think that the case was correctly decided.' This decision overthrows the decisions of the police-justices favorable to baseball playing, and it is now highly probable that not a respectable judge in the State will risk his reputation with a decision in opposition to the Sunday law.

"There are two classes of Sabbath breakers. 1, from pure cussedness, and, 2, because of the money there is in it. The last class is to be dreaded. So far as ball playing is concerned, back of the young men to whom ball playing is hard work, are the stockholders who want to realize a large dividend, the car lines who are anxious to carry 5,000 or more people, the hotels and saloons and peanut stands which are anxious to furnish dinners and drinks and refreshments,—all such are especially interested in a game of ball on Sunday. On Sunday! So the working man can see the game, and spend his money, which will thereafter jingle in other purses!

"The working man, how is he interested? What a factor he has been in all revolutions? We are told that a large proportion of the working men of Auburn are petitioning for Sunday baseball. It is a known fact that quite a number have signed such petitions. We suspect the petition was inspired not by some honest, hard working man but by some shark who has a money interest in the game. But let us look at the question.

"The foolishness and wickedness of petitioning against explicit law. Foolishness is indicated in petitioning for baseball on Sunday when the law expressly says it must not be done. Which will stand in court, the petition or the law? Wickedness is indicated in that to secrete stolen goods is a crime as well as to steal them; to assist in a murder is a crime as well as to murder, and why may not to petition for a violation of law be a crime as well as to violate the law? Considering motive, however, the signing of the petition was foolish rather than wicked.

"A hard working man myself, I am constitutionally the friend of the working man and come naturally into sympathy with him, and therefore venture the following suggestions: From my standpoint of observation, I see a class of men who are continually plotting to get the working man's hard earned money as soon as possible. He is the medium of distribution between the money chest of the corporation and the various channels of business or dissipation. The above mentioned class watches for him as a spider for a fly. And sometimes they go about it in the same deceptive way. Pretending to secure him, even at the cost of law, pleasure, rest and recreation, they aim to scoop him of his money and leave him penniless as soon as possible.

"Let the working man understand that the Sunday law is his friend; that it is a wall of protection between the greed of gain and his hard earned cash, and that in petitioning for violation of law, he cuts away the limb on which he stands."

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Is made a necessity by the impure condition of the blood after winter's hearty foods, and breathing vitiated air in home, office, schoolroom or shop. When weak, thin or impure, the blood cannot nourish the body as it should. The demand for cleansing and invigorating is grandly met by Hood's Sarsaparilla, which gives the blood just the quality and vitality needed to maintain health, properly digest food, build up and steady the nerves and overcome that tired feeling. It is the ideal Spring Medicine. Get only

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ROBERT R. GARDNER.

Death of a Well Known and Highly Respected Citizen and G. A. R. Man.

Robert R. Gardner, one of the band of heroes who survived the Civil war after long and honorable service, died at his home in Grant avenue just before the dawning Memorial day. He was a well known and widely respected citizen of Auburn and his death will be sincerely regretted by a large number of friends. It was not unexpected. Mr. Gardner had been ill for the past four months of a complication of diseases. During that period he had been confined to his bed now and again and a number of times his life was despaired of. His last illness endured for but four days. At 2 o'clock yesterday morning he died.

Robert R. Gardner was born in Hudson, N. Y., and had reached his 58th year. He came to this city 27 years ago and had since resided here. He was a genial, whole hearted man who made firm friends where he was known. His first venture in this city was in the hardware business in a store on State street. Later he was appointed deputy collector of internal revenue for the twenty-fourth district and held that position for 16 successive years, having served faithfully and well. Then he opened the well known grocery store at the corner of North and Genesee streets and continued in that business for seven years.

Mr. Gardner was sergeant of the 159th regiment, New York Volunteers, Company A. In '78 he was inspector of the Tenth brigade, National Guard. He was very well known as a G. A. R. man. His career during the war was an eminently honorable and faithful one and at its close he was prominently identified with the veteran organization. He was a foremost member of Crocker post, G. A. R., of this city, and numbered every member in the post a friend. He was a moving spirit in it and his loss will be one that will be felt and most sincerely regretted. Regretful comments were heard during yesterday, when the veterans had met to do honor to their dead comrades in arms, when it became known that Comrade Gardner had died in the early morning.

Mr. Gardner leaves surviving him a wife, two children, Mrs. W. E. Vanderbuilt, of the City of Mexico, and Carrol K., three brothers, Peter J., of Greenport, N. Y., Henry J., of Hudson, N. Y., and a twin brother, James of Stottsville, N. Y., and three sisters, Kate, of Livingston, N. Y., Mrs. J. H. Patrie, of Livingston, and Mrs. P. J. Gardner, of Hudson, N. Y. There were with him at the time of his death his faithful wife, Carrol K. and a niece, Mrs C. T. Greer, of Moravia. The funeral will be held from the house tomorrow afternoon at 3 o'clock.

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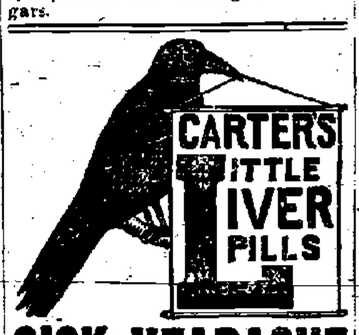

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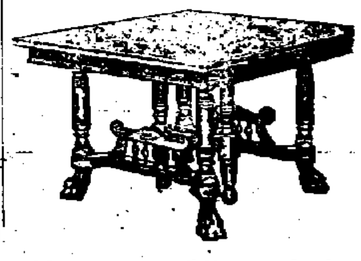

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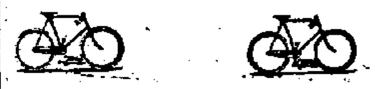

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