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SCRANTON, JUNE 4, 1894,

REPUBLICAN STATE TICKET.

DANIEL H. HASTINGS.

WALTER LYON, OF ALLEGHENY. AMOS II. MYLIN, OF LANCASTER. For Secretary of Remail Affairs: JAMES W. LATTA OF PRILADELPHIA. CALUSHA A. GROW, OF SUSQUEHANNA.

Election Time, Nov. 6

GEORGE T. HUFF,

The Sunday Problem, Once More. Among the various opinions quoted in an adjoining column with reference to the local movement for the better observance of existing Sunday laws there are several that, however good or however bad in the abstract, are to it is evidenced today. some extent irrelevant. We allude to the readable discussion of the proper moral observance of the first day of the week, commonly called Sunday. The moral aspects of that day concern each and all of us, individually and collectively, as Christians or non-Christians; but just at this time, so far as relates to this particular work of the enforcers of a valid law, it is somewhat apart from the main issue. The only subject with which the antherities, the business men and the general citizenship of Scranton have to deal, immediately, is embodied in the in-terrogation, "Shall the present Sunday law be obeyed or defied?" That, in brief, is the "question before the

When such a query is pressed home The movement was the practical culmination of religious and civic instruc- jurors are drawn. tion covering more than a century of American history, representing all deduce from this lamentable instance classes and sects and faiths, and finding expression in that dictum of rethan two years ago an effort to have that statute repealed by the legislature of Pennsylvania was decisively voted down. Hence for the present the Sunday law of 1794 had become the Sun day law of today and as a law, until changed, claimed the obedience of every good citizen.

THE TRIBUNE is not sure that that law, even though freshened by a recent of human wisdom that some of its advocates say it is. But we are convinced of one thing, decisively, and it is that while the law stands, it should be obeyed. Our government in no particular is perfect; and no law made by it can be said to be beyond improvement. Yet the good citizen does not arrogate to himself the right to select for himself the laws that he shall obey and then stand forth before his fellow citizens upon a platform of defiance for the laws that he personally does not sanction. When committees from the good time for the good citizens who have set themselves right and to have entered cordially into the campaign of reason and concilatory argument. Then there would have been no Dony, with his unpopular methods, no farcical arrests and no placards promulgating intended further violations of the law of the commonwealth.

It is perhaps not yet too late for the that so long as a law remains valid, by the obedience of every true citizen, whether he likes the law or not. The man who defies the law against theft is contemned as a thief, an outlaw. It does perhaps unconscious violence to the self-respect of certain honest, intelligence and ordinarily liberal business men of Scranton to have the impression go forth, at their own desire, that they are law breakers from choice; and that if a law does not please them, they will publicly defy it. We say we do not believe there are many men in of anonymous writing on public matters. Scranton who would maintain such an of every kind. It is the fault of good citicalmly and dispassionately, without reference to persons or personalties, and with the same shrewd, inclaive good sense that they evince in most other relations of life. Yet, because of certain possibly erroneous moves by one man, we have the peculiar spectacle presented of a number of men who in other affairs are the peers of any citimen, assuming a position contrary to the fundamental teachings of our government; and insisting virtually that they, as individuals, propose hereafter self too much afraid to acknowledge to decide what laws they shall keep and what they shall break-a condition of things which, if it were permitted to become general, would soon throw law out of the window and precipitate literal chaos.

sats of Scranton and the entire com- | being a gentleman, as well.

The Scranton Tribune munity. The moral force which is beone or two misguided men, however excellent they may be as individuals, to defeat its purposes. It rides serenely on to victory alike over the over zealous extremes called Donyism and the fretted opposition that placards its challenges in shop windows. It is not bigoted, not narrow, not puritanical, It will listen to reason and most every honest man more than half way. Like ENTERED AT THE POSTOFFICE AT SCRANTON, PA., AS SECOND-CLASS MAIL MATTER. Christ, it wants to lead, not to drag nor force men. But it is not easily frightened and it certainly is not easily beaten. If law means anything it means seemly obedience. And the very essence of law observance is jesporded when men essay to choose for themselves what statutes it pleases them not to violate at will.

In his latest wail, Henry Watterson complains that the Democratic outlook does not brighten. "The confusion at Washington," he asserts, "is epidemic. The party is bewildered. Chagrin among the rank and file, passing from amazement to dismay, has culminated in disgust. The party that weathered so many headlands was surely not born to die, but now it would seem that nothing less than and complete reorganization will rescue it from complete disruption." The quickest method of reorganization would be to kill it off and let the carcass rot. Some good might germinate in such a fertilization; but it would have to be entirely different from Democracy as

False Deductions.

Now that the Monroe county grand ary has expressed its inability to discover tangible evidence connecting any known citizen with the lynching of the negro Puryear, it will doubtless be said that the inhabitants of Stroudsburg have decided that the effort to run down this deplorable breach of law and order shall go no further. We are confident, however, that such an assertion would do them a gross injustice. The qualifications of good citizenship are the same in Monroe county that they are in any other. The obligation to respect and obey the law is as strong in its application to that community as it is in its application to any other community, anywhere. The best interests to the conscientious citizen he imme- of that community are to be promoted distely ascertains the real facts in the along lines of order and decorum just case. It is a fact, we believe, that the as maerringly as are the interests of movement to secure a better observance any other locality or group of citizens. of Sunday in Scranton was planned, It would be a wanton libel, we have no not wholly by Rev. F. A. Dony, nor by doubt, to infer that because a grand any particular person or persons in in- jury proposes to shirk its responsibility timate fellowship with him. We say and officially bear witness to its own this in order to reassure those who obstinacy and dereliction, that kind of might have thought it the expression grand jury service is generally apsolely of a narrow or personal idea, proved by the reputable citizenship from whose neighborhood such grand Hasty and unreflective persons may

of jury anefficiency that lynching is condoned under aggravated circumpublicanism which says that the will stances, by the concensus of opinion in of the majority shall be obeyed as the Monroe county. But do they pause to law of the land. The will of the ma- calculate what such a deduction imjurity with reference to Sunday ob- plies? Do they realize fully that the servance had been expressed in the sanctioning of lawlessness in one inwords of an unrepealed statute. Less stance, however prevoking may have that case, is logically nothing else than an invitation to lawlessness at all times? If the regular courts of Monroe county be not adequate to the proper administration of justice in a case of exceptional heinousness, involving cold-blooded assassination growing out of unrelieved avarice, which is the proposition affirmed in effect, if not in words, by the lawless slayers of the re-indorsement, is the high expression negro Puryear, who of these engaged in that fitful episode will dare afterward trust minor cases to its adjudication? That which is inadequate to momentous responsibilities is surely not to be trusted in connection with subsidiary ones; and we reach by re lentless logic the unhappy conclusion of sweeping distrust of the law, from which lawlessness in all forms is a natural and indeed an inevitable out-

We are moved to be thus elaborate in this particular direction by reason of sundry intimations that even the various churches waited politely upon good citizens of Stroudsburg were sehe various business men of this city cretly glad when Puryear was lynched; who had been, through common neg- and have not since had time to alter lect, violating the Sunday law, and that emotion. From such a belief as courteously asked them to join hands this we deliberately recoil. It amounts in a general movement which should to a wholesale indictment of the inhabhave for its purpose the better observ- itents of a reputable and prosperous ance of that law, it would have been a neighborhood, as anarchists and revolutionists, in the tenor. if not in the had unwittingly violated the law to effect, of their opinions. We have reason to know that such is not the truth; that it is, indeed, so far from the truth as to be a deliberate slander, brutal, cruel and wholly undeserved. Respect for the law, confidence in the law's agents and supreme allegiance to the wise foundations of our present social system are cardinal and immutable sentiments in Monroe. These sentit ments may not have found proper repvoice of reason to make clear the fact resentation in the grand jury; but they exist and they are bound yet to the consent of the majority, it requires | become dominant, even in jury rooms.

WE LIKE the tone of this paragraph n the esteemed Carbondale Leader: Newspaper conductors have always ound it difficult to convince writers for their columns of the good effect of signing such contributions with their proper names. The name of a reputable citizen names. The name of a reputable citizen to a communication on a public subject, involving the safety of the community, is always in order, and no good man should for a moment heaitate to subscribe himself. This course fearlessly pursued will sooner crystalize a sound public opinion than can be possibly called out by columns of samymous writing, on unbile pattern. attitude if they could be induced to Zeus that the columns of all newspapers do not contain more communications look at the logic of their situation, signed in this way, and it is to be hoped that the time is not far distant when good men will see the effect of making their needs and their wishes known in this way. There is nothing so creditable as a communication in a newspaper on a proper public subject, signed by the full name of the writer.

So far as THE TRIBUNE is concerned it will not print anything that a correspondent is ashamed to stand sponser for. It is an injustice to a newspaper to expect it to stand the brunt of the opinions of a contributor who is himthem publicly.

What is needed in some places is a sentiment that will not regard the breaking of students' noses and the promiscuous hurling of beer bottles as necessary punctuation marks in the We are confident, it can be said in progress of higher education. A colsonclusion, that this tangle will yet legian ought not to be discredited at anravel satisfactorily to the best inter- school because he refuses to give up

cussing a question of such vast importance to the welfare of a great nation like ours, we must have some starting point, some standard of what is right and what is wrong. If it is left to the mere caprice of men's opinions we may talk or write until doomsday and he none the wiser for the discussion. We be none the wiser for the discussion, take the Bible as our standard of morals, a book that like the Hebrew children or the bush that Moses saw has passed through fire and smoke, but has come out of the struggle without the smell of fire on its covers. Outside of this the opinion of James is worth about as much as that of John. In the possession of our judges and lawyers there are books we call statutes, and those statutes contain laws that must be obeyed for the good of society no mat-ter whether it is stealing sheep or keeping the Sabbath day holy. Our laws are based upon the teachings of Christianity. We therefore regard this as a Christian nation. It was founded upon that theory by the pilgrims, and if it is not why do we commit the folly of dating all our documents in the transfer of real es-tate, etc., from the birth of the man of tate, etc., from the birth of the man of Nanareth? this question being settled by the testimony of the pilgrim fathers, who founded the nation, by the almost universal consent of our people, and by the churches and steeples, infilmaries, hospitals and homes for the friendless from Maine to New Ofleans.

With this long exordium we are prepared to have a friendly talk with Mr. Van Benthuysen upon this momentous question to the citizens of the United States. We would not like to take personal liberty in its broadest sense as our guiding star. It was tried once in France and in less than ten years three millions of human beings were butchered through the influence of a people who despised the the influence of a people who despised the Christian Sabbath, turned the churches into theatres, and a proclamation was issued by the government that the immortality of the soul and the resurrection of the body were only preached by fanalics for the torment of the living. Perhaps the personal liberty men of Scranton think that their brethren who are fighting with that their breturen who are fighting with tongue and pen, and yet good naturedly, for the sanctity of the Sabbath are fanatics. So let it be. Our friend Van Bkindly says that if the tenchers of Christianity would follow more in the footsteps of their Master they would probably have more followers. I believe it. But I suppose His countrymen called Him a religious fanatic, and the wise men of Greece called the great Apostle Paul who was head and shoulders above any or all of them a "babbler," Act xvii 18, and friend V. has the impudence to call J. D. a religious zealot. We thank him for the opprobrium and would to God there were millions more not such as I am, but such millions more not such as I am, but such as the Master and his early followers were. been the particular circumstances of I We may have different ways of thinking ou religious subjects; still, we are brothers, for we have one common Father who makes His sun to shine upon the svil and upon the good; but I am sorry that Mr. V. had not studied Webster and the New Testament a little more before he rushed into print.

> He has misquoted Webster by stating within quotation marks that Webster's definition of religious liberty is the privilege of worshipping the Supreme Being according to conscience. Conscience is a poor guide for Paul said he had lived in all good conscience and art had been described by the conscience of the conscience good conscience and yet he was a murderer. The poor blind heathens are worshiping The poor blind heathens are worshiping dumbidols today according to consciencegods of their own making. There is no such definition in Webster. We have his unabridged and have looked it over carefully. Then again he quotes Webster as defining civil liberty—"A restraint of natural liberty, liberty not necessary or expedient for the public good is tyranny or oppression." Webster does not use such nauchty words. Then again his memory oppression." Webster does not use such naughty words. Then again, his memory was at fault when he referred to Christ as teaching that all days were alike according to men's notions, whether they would keep them sacred, or not. The quotation is from from the control of the con would keep them sacred, or not. The quotation is from Rom xiv-5, and was uttered by Paul, but has no reference whatever to the Christian Sabbath. The Jews regarded their festival and fast days as sacred as their Sabbath, and imposed this duty of keeping those days holy upon the Gentiles after they were converted to Christianity, but the Gentiles did not think it necessary to keep holy the Jewish feetival and fast days, and hence the arfestival and fast days, and hence the ar-gument of the apostles. We make these criticisms to show the weakness or the fallacy of the arguments produced in favor of violating the Sabbath by Buying or sellor violating the Sanbath by buying or selling, or doing ordinary work thereon. And yet, ob, what a blunder to quote John Davy as being in favor of lynch law because he quoted a passage from Numbers xv, 32-56, a law enacted by the God of Abraham, of Isaac and of Jacob, and reads as follows: "And white the children of Israel wore in the wilderness that found. As follows: "And white the children of Israel wore in the wilderness they found a man that had gathered sticks on the Sab-bath day, and they that found him (thus presumptously trampling the laws of the Almighty under his feet) brought him to Almighty under his feet) brought him to Moses and Aaron and unto all the congregation, and the Lord said unto Moses: "The man shall surely be put to death: all the congregation shall stone him with stones without the camp, and he died as the Lord commanded Moses." The Jewish law had already made the profanation of the Sabbath a capital crime, as in Ez, xxx-14-15; 're shall keep my Sabbath, for it is boly. Every one that defleth it shall surely be put to death, for whosoever deeth any work thereon shall be cut off from among his people. Six days may work be done, his people. Six days may work be done, but on the seventh is the Sabbath of rest, holy to the Lord. Whoseover doeth any work on the Sabbath day shall surely be put to death." And in Nebemian x 31: "If put to death." And in Nehemiah x 31: "If the people of Canaan bought any kind of goods or victuals to sell to the Jews they would not buy it of them on the Sabbath day." Our friend, Van Benthuysen, had better appeal to the higher court and get these laws repealed. He says the Sabbath law of 1794 is superannuated. If it is it is as clear as though it was written yester-day, and we think a man is wicked to violate a law of the land, because it does not suit his taste. Such a spirit would uproot the foundations of society.

Very respectfully, John DAVY. Scranton, Pa., June 1.

A somewhat different opinion is thus outlined in a letter written for publication by G. A. Slote:

by G. A. Slote:
EDITOR OF THE TRIBUNE.

Dear Sir—Neither the Babylonians nor any other Gentile nation were ever commanded by God to keep the Sabbath day holy. I can find no other people than this people, the Jows, that were ever commanded to keep it holy. The first time that I can find in the scriptures any hint whatever of the Sabbath being bound upon man is at Mount Sinai, where Moses gave the children of Israel the law. In Exodus, xxvi, 23, we find the first command that was ever given to man to keep

mand that was ever given to man to keep the Sabbath day holy. In the twenty-ninth verse of the same chapter He says: "See for that the Lord hath given you the Sabbath (speaking strictly to the children of Israel, not to all mankind), therefore He giveth you on the

SUNDAY

Observance.

In view of the widespread interest shown in the local discussion of the Sunday problem. The Tribune today presents a compendium of opinions some of which have been sent to it in the form of letters for publication, and others being excerpts from exchanges. This journal assumes no responsibility for these opinions, but gives them solely as a matter of news. The first letter is Rev. John Davy's reply to the letter recently addressed to him by Mr. Van Benthuysen of this city. It is as follows:

Editor of The Tribune:

Dear Sir; In Junnus' letters against the abuses of certain members of the British parliament we have a beautiful specimen of the style and manner in which discussions of any great and important questions should be carried on in the pulpit, in the forum or by the press, and 'we do not think there are any two questions before the American public today of more importance than the liquor traffic and the American subtiant today in the letter of the traffic and tendence than the liquor traffic and tendence has taken the American senate so many weeks to discuss and settle—and it is not settled yet—is a mere bugaboo compared with obeying God's commands. The one is a question of dollars and cents, the other of man's immortal destiny. In discussion is a question of dollars and cents, the other of man's immortal destiny. In discussion of a great mation like ours, we must have some starting point. I hear men trying to make it out a holy day appointed of God and that it is weeked to do this or that on this special day it is all moonshine and bosh and no one can prove it otherwise from the scrip-

> In the course of an editorial sustaining the Dony movement in this city the Car-bondale Herald says: "The latest effort to ondaie Heraid says: "The latest effort to avoid the enforcement of the Sunday laws in Scranton is to confess the violation and pay the fine, receiving half the fine for making the information. This is a sharp trick and in the end it will not pay. While the law may be evaded by a technicality, and we are not sure that it can be, the moral sense of the community will make it a costly experiment. The decent lawit a costly experiment. The decent law-abiding citizens will not patronize the man who makes himself a criminal. This country has no sympathy with anarchy, and the man who violates one law because and the man who violates one law because it does not suit his convenience will violate another. This nation needs to be taught a higher regard for law. The Sabbath is a divine institution and its sanctity has been decreed by American law. We need one day in seven for rest and to allow humanizing influences of religion to take hold appared. He who talks aven. to take hold uponeus. He who toils seven days in a week becomes too much like a beast of burden. No man has so much at stake in this matter as the toiler. He will find when it is too late that if the Ameri-can Sabbath be destroyed it will be an in-crease of toil with no increase of wages. In nearly every branch of labor we can now make more than we can consume. If we increase our production one-sixth, and that is what Sabbath destruction means, how shall we increase our consumption in the

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Yours respectfully, G, A. SLOTE.

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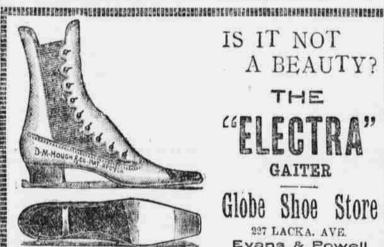
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