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and Sun-Telegram

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SUNDAY BASEBALL.

It appears that there is a strong possibility that the baseball bill introduced by Mr. Brolley will pass by the margin of a few votes. It is to be hoped that the measure will go through and be signed by Gov. Marshall.

There will no doubt be opposition by those who deal with ideals and theories instead of the real facts of human life. Those who think that the ordinary man can subsist on work all the week and no relaxation on Sunday are usually those who relax all the week and work all the Sabbath. For such people Sunday baseball has no appeal. These men do not take into account the crowds of people on the streets on Sunday who are simply loafing around for want of something to do. There is no place for them to go unless it is to a harmless game of baseball. It would doubtless be better if human nature were so constituted in this day and generation so that the average man could sit down and enjoy reading Schopenhauer; discourses on Pragmatism and Truth by Royce, or Varieties of Religious Experience by William James, but such moral and philosophical discussions do not seem to please.

The Sunday baseball is not for the privileged few, but for the many who are without privileges. Blue laws may have been all very well several hundred years ago in colonial days, but even the most rigorous reformers of today would find it a hard matter to keep out of jail if he were suddenly transported to the realms of Massachusetts in the times of the Puritans. It is not that we are less moral. It is inconceivable that there has been no progress. It is that in this generation that we have come to see that the more comfortable and happy mankind is in the better the moral status is apt to be.

A great percentage of the crime and vice in this country is due to the fact that there is not enough to keep men occupied.

Sunday baseball under the Brolley going—provided the people want to go to church. That Sunday playing is a breach of Sunday observance is a matter of opinion only.

The bill is a good one and it will bring many afternoons of pleasure to the ordinary citizens who are not overburdened with time on the week days in which to enjoy themselves.

RICHMOND: A SHOW TOWN.

Richmond has had a dozen good shows following in close succession. These shows are for the most part the same as those which come to towns much larger. It is a significant fact that these shows have all been well attended, although they came in rapid succession. It is only fair to point out that the old cry that Richmond is a dead town and not a show town is untrue to present conditions.

It undoubtedly is true that Richmond will not support poor companies and moth eaten shows, but that is to its credit. In reality it speaks well for the town's discrimination. The moment the city of Richmond patronizes everything without regard to what it is with the appetite of an ostrich swallowing nails, pebbles and other dunces without regard to what they are—we shall not have good attractions.

It is quite important that good things shall be appreciated both by attendance and applause as that bad things shall be discouraged. The public's demand creates its own supply.

There is no doubt that Richmond is a good show town when there are good attractions.

FORUM OF THE PEOPLE

The election on the local option law in Wayne county Feb. 5 was a revelation and a surprise to many people. It was generally expected, even by some of the whisky advocates that the result would be in favor of the law, or the discontinuance of the saloons in the whole county.

When the returns were given not only the people of Wayne county but of the whole state were astounded that the "wets" had won by a majority of 750.

When the vote was analyzed however, it showed that every township outside of Wayne township or Richmond had voted "dry" by a majority

of nearly 1,100. This places the responsibility wholly upon Richmond.

That the city of Richmond should cast a majority of 1,800 in favor of the saloons is the darkest page upon its entire history and should make every true patriot of his home city's best interests for honor and sobriety, hang his head in shame and sorrow. The election reveals a number of things never shown before. First, it places Richmond in the attitude of being opposed to the rest of the state upon one of the most vital questions that could come before it. This is sad, because it concerns every home in the land. It cannot by any possible construction be held alone by the local interests of Richmond. It necessarily involves the interests of the whole county. Second, it proves that the republican party in Wayne county can never again make any claim to being the temperance party.

The shame of the election increases when we remember how earnestly temperance men have labored to bring the question before the people in a non-partisan way and when they succeeded in doing so as in the recent election, to have it defeated by a republican city by nearly 1,800 votes, and in a county which is overwhelmingly republican on all political issues.

Hardly a city of equal size in the state of Indiana or elsewhere, has borne so high a reputation for fine churches, excellent schools and its business stability and honor. It has appeared to be the general belief and expectation both in and outside the county that the election would favor the discontinuance of the saloons. But, alas, how surprising the mistake.

The whole state where the reputation of Wayne county was known is dumbfounded that the wets won at all, and especially by so large a majority. They had not properly estimated the power and influence of beer and whiskey in the city of Richmond.

Many theories are being advanced in explanation of the cause of such a humiliating result. More than one thing may have had an influence. Possibly the immaculate character given to the local saloonkeepers by some of the newspapers and a few prominent citizens may have had a slight influence. (I should hate to believe that it had such.) One could imagine from their description of them, budding wings and halos of righteousness about their heads. It has caused much sarcastic comment over the state and some has asked if the saloons in Richmond opened with prayer and closed with the long meterology.

But right thinking people who have carefully analyzed the vote, have little hesitation in believing that by far the strongest factor was the action and voting of the business men of Richmond. There is no other explanation for so large a majority, if the vote was an honest one.

Everyone who has a personal knowledge of the business men of Richmond must admit that a very large proportion of them are men of high character; many are members of religious denominations and not a few very active in church, Sabbath school and philanthropic work.

In a strict analysis of whether the saloon was a good thing in building up the moral character and business honor and integrity of the city was concerned, they would vote by an immense majority, No.

The argument that the absence of the saloons would increase taxation is so fallacious on the face of so many proofs that it does not increase them, is hardly worth repeating to any one who has studied the facts. To say that "blind tigers" would multiply and be worse than the saloons is an imputation against every court of justice, grand jury, officer of the law, and law abiding citizen.

What then was the chief factor? It was this, the business men of Richmond were afraid that it would lessen their profits in trade. It became a question of dollars and cents and not morals. Their pocket books were more sensitive than their consciences. They made a compromise with hell and voted for the saloon. They arrayed themselves on the side of and in favor of the brewers and distillers.

The whole situation is little less than an insult to the temperance people of Wayne county. It proves that the business interest of Richmond has greater fear of losing the patronage of the "wets" than of the "drys." If this is to be a fight for dollars instead of morals, why not the temperance people organize and meet it on the same grounds? "Fight fire with fire."

Every township outside of Wayne voted "dry" then why not buy every thing possible in the home towns, dry goods, groceries, hardware, boots and shoes and everything that can be purchased at home. If necessary to buy in Richmond go to those who voted for temperance, for there were a few who stood true in the fight for righteousness and good government.

What a spectacle! When bankers say, "we can't afford to do without the saloons," when merchants and others, who are church members Christians (so-called) workers in Sabbath school, leaving their places of business and working for the wets on election day.

Professors in college and teachers in public schools and even ministers of the gospel (in name) standing and exerting their influence on the side of the saloon.

It seems hardly possible that so many voters who personally are temperate, even teetotalers and believe that from a moral standpoint the saloon is an accursed thing, should do such violence to their inner convictions as to make it a question of policy and dollars. Like Judas, sell themselves for thirty pieces of silver or Esau for a mess of pottage.

Very caustic editorials have appeared in Richmond papers against the prospective candidacy of Dr. W. W. Zimmerman for mayor. I have no personal knowledge of his previous administration, but if he gave the saloons a "free hand" and held the "lid" loosely, why not elect him for another term? It would be perfectly consistent. By the recent election the people of Richmond have declared in a very positive way that the saloon

is a good thing. If not a good thing why did you vote for it. Then if the saloon is a good thing an increased sale of whisky and beer would be a good thing. An enlarged business should increase the prosperity of every city.

If Dr. Zimmerman is not satisfactory why wouldn't that expert political "tumbler and flip-flop" Walter Ratliff make a good mayor. In the light of the recent election he would be a very consistent official for mayor of the city.

But the situation is too serious to be flippant and let us believe or hope at least that Wayne county may yet be redeemed and saved from the curse of intoxicating liquors.

When Daniel Webster compromised himself on the slavery question, the poet Whittier wrote a poem entitled "Ichabod," which describes the departed glory of the great statesman. Some of the same verses with slight changes might fitly apply to Richmond at the present time.

"So fallen! So lost! the light withdrawn
Which once she wore!
The glory from her past has gone
Forevermore.

Revile her not—The Tempter hath
A snare for all;
And pitying tears—not scorn and wrath
Befits her fall.

"O dumb be passion's stormy rage
When she who might
Have lighted up and led her age
Falls back in night.

There pay the reverence of old days.
To her dead fame;
Walk backward, with averted gaze,
And hide her shame."

NEW GARDEN.

TURKISH and VIRGINIAN LEAVES ARE VARIETIES of the Same Plant.

How many people even among the most confirmed smokers know what is the difference between Turkish and Virginia tobacco?

The smoker, of course, can tell you which is which at the first whiff, but if you ask him what the original distinction is between the two he will tell you that one comes from Turkey and the other from the States.

It is wrong. You could grow Turkish and Virginian tobacco in the same field, for they are merely two different varieties of the same plant. Turkish is the leaf of Nicotiana rustica, while Virginia is Nicotiana angustifolia. Of course the two are often blended by tobaccoconnoisseurs.

Again, what constitutes the difference between "strong" and "mild" tobacco? It is simple enough. The strong product is so manufactured that it burns slowly, the result being that the contained nicotine is distilled in an unaltered state. Mild tobacco are those which burn well, and thus their contained nicotine is consumed or decomposed, with the result that a less narcotic smoke is formed.

We often hear cheap cigars spoken of as "cabbage leaves," and doubtless many people believe that these are actually adulterated with other substances than tobacco. Often in such a weed the outside wrapper is noticed to be patched with pale green, and this fact is held proof of the cabbage leaf label. The piece of greenish leaf is real tobacco which has been plucked unripe or not properly cured. It is only to be found in thin, poor leaf.—London Express.

USE OF FRENCH WORDS.

A Practice That Does Not Help the English Language.

Why do people persist in using French words when there are good English words to serve the purpose? It is a habit that is growing daily. For instance, at dinner parties give you "menu" instead of "bill of fare," though the items are such English dishes as boiled cod, roast beef and apple tart. One is accommodated with a serviette instead of a napkin, an English word, but originally of French origin, as is the Scotch word napery, used for household linen. When you enter a shop you are served with corsets instead of stays, costumes by a costumier instead of dresses by a dressmaker. "Blouses" take the place of shirts or waists, and hose are offered for stockings. The former word is, however, English. At the theater we have programmes instead of playbills and matinees in place of afternoon performances. Toques are adjusted with as much ease as hats, and we eat in a restaurant as cheerfully as in a dining room. There are, of course, untranslatable words which must be used, but our good old English language is rapidly becoming a hotch-potch of foreign words, while telegraphy is doing its best to oust all the crisp and racy Saxon speech. Whenever possible let us determine to use an English instead of a French word, both in literature and conversation.

Salvation Army—Meeting will be held at 5 p. m. Saturday and at 3 and 8 p. m. Sunday, conducted by Capt. and Mrs. Marshall Lewis, assisted by Lieut. Conway. We give to all a hearty welcome to all these meetings.

First English Lutheran Church—Corner Main and Fourteenth street. R. J. Wade, pastor.

Second English Lutheran Church—Corner Main and South A streets. Samuel W. Traum, pastor.

Third English Lutheran Church—Corner Main and South A streets. S. A. McDonald, pastor.

Fourth English Lutheran Church—Corner Main and South A streets. E. G. Howard, pastor.

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