OLD CREED FATAL TO HARLEM CHURCH

Calvary Presbyterian to Be Dissolved and Property Sold.

PASTOR SADLY RESIGNS.

Regrets That "Ministers Can No Longer Preach an Inspired Bible."

The pastor of Calvary Presbyterian Church resigned yesterday. The church property at No. 11 West One Hundred and Sixteenth street will be sold and the church will cease to exist. The waning state of Presbyterianism in New York is the ascribed cause.

For seventeen years the Rev. Dr. James Chambers has preached the Gospel there. It was the same positive, literal Gospel that Calvin and Knox and Cromwell taught and fought for.

There was never any compromise in his pulpit. Other churches might talk about "new theology" and be silent on foreordination, and even have a doubt or two about the inspired authorship of some of the sentences in the Fble, but not so Calvary. The old beliefs were the centre about which grew the church to which Dr. Chambers has given the best years of his life.

"It is hardly necessary," he said at the close of his sermon yesterday, "that I should do more at this time, than make known to you, what has doubtless come to your attention in other ways, viz., that at the meeting of the Presbytery of New York on Monday, June 26, I will ask that body to release me from the pastorate of this church.

"The causes which have led to this determination are many and various, and quite well understood. I have not arrived at this resolve without the most deliberate, careful and prayerful consideration extending over many months."

A Sad Benediction.

With the tears running down his cheeks and with voice husky he pronounced the benediction.

But very few of the congregation left the church. They flocked up the pulpit stairs, wrung his hand and threw their arms around his neck.

"You are right, Doctor," they said. "We never heard anything from you but the Word. The Lord moves in mysterious ways, but far better is it to sell the church and give up altogether than to have to listen to words of heresy."

Later the church trustees held a meeting and voted to sell the church and the lot adjoining it. They expect to realize $100,000 from it. The money will be turned over to the Board of Foreign Missions and Calvary Church, orthodox Presbyterian, will have ceased to exist.

At his home, 214 Lenox avenue, a Journal reporter found Dr. Chambers. His whole appearance was that of a man who had struggled for a long time in vain.

Story of Decline.

"I have been the only pastor Calvary Church has ever had," he said. "We began seventeen years ago at One Hundred and Eleventh street and Lexington avenue. Later we moved to Madison avenue, near One Hundred and Thirteenth street, and in 1890 to our present location. The neighborhood has changed. The members now live a long distance from the church. If we continued we should have to move again. I am older than I used to be. I don't feel equal to the task.

"If ministers can no longer preach an inspired Bible—inspired, I mean, in every paragraph—why there is no need of ministers at all. Their authority is gone. They are lecturers and interesting speakers, nothing more.

"I helped to lead the attack which drove Dr. Briggs out of our church. But the controversy over Briggs has shaken our denomination more than anything else that ever happened to it.

"Men have come to think and speak slightingly and disrespectfully of the Bible. They don't see the need of going to church as they used to.

"Now we are confronted with more heresy in the case of Dr. McGiffert. He has been formally asked to quietly leave the church.

"If he does so, I have hope for Presbyterianism, but if he refuses, and we have another heresy trial, I question whether our church can survive the storm.

"I have no plans. I know not what the future has in store for me, but I am sure of one thing, and that is that I am a Presbyterian."

Next Sunday Dr. Chambers will preach his last sermon in Calvary Church.

One of the letters of sympathy which Dr. Chambers has received is from Dr. Atterbury, of the Park Avenue Church. Dr. Atterbury belongs to the radical party in the church, yet his letter shows that his ideas on the outlook for his denomination are also gloomy.

"Presbyterianism in New York," he says, "is passing through sad experiences. Certainly our Presbytery is out of the line of popular approval, whether or not of divine approval."

BOY KILLS HIS SISTER'S HUSBAND IN HER DEFENCE.

Throws a Stone with Deadly Accuracy at the Head of His Brother-in-Law.

Wilkesbarre, Pa., June 18.—Seventeen-year-old Joseph Tomlinson, of Duryea, near here, while protecting his sister from her husband's fists struck the husband with a stone and killed him. The man, Thomas Lambert, was beating his wife when young Tomlinson interfered. His brother-in-law threw him out of the house and kicked him into the street. Then, as he renewed the attack, Tomlinson seized a large stone and hurled it. It struck Lambert behind the right ear and killed him instantly. Tomlinson walked to the office of Justice Motiska and gave himself up.

SHE MADE A SORTIE FOR DIVORCE EVIDENCE.

Jealous Mrs. Weaver Organized an Unusual Expedition and Was Very Successful.

Bridgeport, Conn., June 18.—A jealous wife from White Plains made a successful expedition here to-day in search of evidence for a divorce suit. Her husband is William G. Weaver, a locomotive engineer on the Harlem division of the New York Central Railroad.

Mrs. Weaver followed him to a house on Pembroke street, where a young woman lives with her mother. Having seen him safely in the house, she hurried to the police station and made a complaint. A detective, by pretending to be a messenger with a telegram for Weaver, induced that individual to come to the door.

When he learned he had been tricked the engineer threw a lamp at his visitor. He was overpowered and taken to the police station.

On his way to a cell he passed a room in which his wife was concealed to make sure that the detective had caught the right man.

New Yorker Drowned at Asbury.

Asbury Park, N. J., June 18.—The first bathing fatality of the season on the North Jersey coast occurred this morning. A man named Streeter, a decorative artist from New York, engaged in decorating the interior of the new villa of Millionaire Martin Maloney, of Philadelphia, lost his life while bathing in the surf. His body was recovered about noon to-day.

Tent Campaign for the Old Bible Inaugurated.

Old and Young at the Gospel Tent's Old-Fashioned Revivals for the Old-Time Religion.

Old-Fashioned Revivals Open with an Enthusiasm and Fervor Which Promise a Bountiful Harvest---Evangelist Moody Was Not There, but He Will Come in July to Aid the Work.

By Rev. Leighton Williams.

AT the request of the Journal I am glad to contribute some account of the meetings just commenced in "Glad Tidings" tent.

There has not been very great evangelistic fervor in our city churches of late, and very little concerted and evangelistic effort since the great Moody and Sankey meetings of a score of years ago or more.

The meetings are certain to be well attended. There are many persons who enjoy tent meetings and will go to them when they will not go to services in the churches, and warm, earnest appeals, hearty congregational singing and the opportunity given for personal testimonies make these meetings of very real value not only to many who thus hear or accept the gospel for the first time, but to many who are already Christians, but sluggish and inactive.

The present series of meetings are arranged by a committee of about a dozen gentlemen, among whom are Rev. Dr. R. S. MacArthur, of the Calvary Baptist Church; Rev. D. Asa Blackburn, of the Church of the Strangers; Rev. W. Merle Smith, of the Central Presbyterian Church; Rev. John W. Elliott, president of the New York City C. E. Society; Mr. William Phillips Hall, known as the business man evangelist, and the Rev. S. Hartwell Pratt, who has charge of the meetings.

There is also a committee of managers composed of neighboring clergymen, of which I am one.

Meetings to Be Undenominational.

The meetings are to be evangelistic but undenominational, and are intended to present the living word of God in the power of God's Spirit, without being at all controversial. I think we were all gratified with the result of the first meeting.

It is contemplated to hold a service every week night except Saturday and on Sunday afternoons. The meetings are well arranged with a view to prevent conflict with the services in neighboring churches.

It is too early to predict results, but there seems every reason to expect that the meetings will be in every way beneficial and helpful. People who have to stay in town through the hot weather, as most of us do, are anxious for some occupation for the evening which shall be interesting and pleasurable, and yet no one wants to waste the evening.

There are many persons who would rather spend the evening in such a meeting as this than to pass it in mere amusement, who are seriously minded and will enter sympathetically into such services, whatever their own individual views, and the simple gospel of Jesus Christ presented soberly and sweetly cannot but meet a response in the hearts of many such.

No Attacks on Real Convictions.

It is to be hoped that in these meetings everything will be kindly and gently said, and that there will be no needless attack on the real convictions or the denominational views of any. It would be unfortunate if the speakers should indulge in remarks about the higher criticism of the scripture or enter on any discussion of debated questions.

The purpose of these meetings is to present the way of salvation and pardon and peace to the soul of men through the work of Christ our Saviour, and not to enter on questions regarding the inspiration of the Scriptures or the various theories held about that inspiration.

Everything that brings Christians together is good. Everything that divides them is injurious. We have our Saviour in whom Catholic and Protestant alike believe, and one God and Father in whom Jew and Christian alike believe, and one Spirit in whom all spiritually minded persons of whatever creed or non-creed they may call themselves believe, and one faith in which all those truly and experimentally touched by that Spirit are coming to believe with growing unanimity and clearness of conception, and everything that can be said and is said by the power of that Spirit is drawing all such true believers together.

But every angry or careless or hateful or scornful word that is said against the convictions of another, earnestly and sincerely held, is injurious.

All Genuine Effort Welcomed.

I welcome most heartily all genuine evangelistic effort. I believe that what the Reformers were to the one Church of Christ in the dark ages of superstition and ignorance, such also were Wesley and Whitfield and the revivalists and evangelists of the last century to the cold and lethargic church of their day, and I am glad for every voice raised in the spirit of Wesley and Whitfield in our time also.

But it was not the part of Wesley to oppose the new light which was breaking over men's minds in his time through the word of God and the spirit of God, and it is not the part of any true follower of Wesley or of Wesley's Master to set himself against the new light which is breaking in on the minds of earnest men from the same divine source in our day.

"I am glad to believe that in these meetings there is to be none of that, but that the speakers will speak out of a genuine religious experience the things which they have seen and heard and their own hands have handled of the Word of Life, and hope that their true witness to the workings of the spirit of God in their own hearts will lead many others into the same sweet and holy fellowship.

"Angelique Arnauld, the good Abbess of Port Royal, replied to the sneering question of the Archbishop's messenger as to what order she belonged, 'I am of the order of all the saints, and all the saints are of my order.' That is the order to which we ought all to wish to belong, and, I hope, do wish—a wish which may God grant to be fulfilled to multitudes in our day.

"LEIGHTON WILLIAMS,
"Pastor Amity Baptist Church."

PREACHER PRAISES 'MAN WITH THE HOE'

Chicago Minister Says Markham's Poem Has Titanic Strength.

DEPICTS HUMAN MISERY.

Weapons to Dislodge the Hosts of Intrenched Greed.

Chicago, June 18.—The Rev. William E. Dauforth preached at Washington Park Congregational Church this evening on Edward Markham's poem, "The Man with the Hoe." He said, in part:

"Whether the fault of poetry in our age lies with the age or with the poets is a matter for debate, but it is a fact pertinent to the controversy, that a poet has arisen out of the West with a virile message which the world is not only ready to hear but also to spread from heart to heart.

"We are justified in saying that no poet e stanzas have so written themselves on the soul and sense of our world for many years. A significance bearing upon the thought and sentiment of our period is recognized in the lines. It suggests a sorrow and misery of man deeper than a silly optimism imagines. It serves to recall thoughtless ones to the sober reflection that we may not be so far up the heights with our civilization as we thought when we last looked toward the sky.

"Those little critics who revel in golden arabesques of poesy, who rise to no higher appreciation than that of the tinkle of the dactyl, the jingle of the sonnet and the soft warble of the lyric may assure us that this strong creation is lacking in finish. It is rough as the majestic mountains are rough, standing there in the landscape confronting you till you must admit that they are there. It is carved out of granite rock, not delicately chiselled from Parian marble at a stroke a month, with five years for polishing.

"If we owe this poet no other debt we ought to thank him for rescuing poetry on our shores from dilettanteism, from the tourneys of dress parade, from the tinsel accoutrements of society on pleasure bent. He has forged from poetry men's weapons for the world's battles, to dislodge the hosts of intrenched greed and inhumanity.

"World-kinship between modern and savage, master and serf, black slave and white slave, man of power and man of weakness, heathen and Christian, is a recognition crystallized by implication in 'The Man with the Hoe.'

"Humanity's sorrows imply common responsibility for betterment."

THREW BOILING WATER OVER FELLOW SERVANT.

Albany, N. Y., June 18.—Rose Swenettia, an English girl, scalded almost to death, lies at the Albany Hospital, while pretty Libbie Hogan lies in jail awaiting the result of Rose's injuries.

The two were maids in the kitchen of the Hotel Kenmore. Rose yesterday charged Libbie with the theft of a pair of stockings. Strong denials led to a physical encounter. Libbie dragged herself away from her opponent, and, picking up a bucketful of boiling water, dashed it over Rose's head, arms and breast.

To-day Rose was removed to the hospital, where her condition is said to be serious.

METROPOLITAN EMPLOYES UNITE AND MAKE DEMANDS.

The employes of the Metropolitan Street Railway Company have been quietly organizing and have asked for admission to the Central Federated Union. Simultaneously they have made their organization known to the employers by a request for a more equitable system of payment.

Conductors and motormen, under the schedule submitted to the officials of the company, are to be paid by the hour instead of by the trip, thus doing away with loss to the employes through blockades; the ten-hour day is to be enforced and "trippers" or substitutes are to be guaranteed at least $1.25 per day.

General Master Workman Parsons declared yesterday that he believed the request would be met without the necessity of arbitrary action.

Antiseptic Laxative.

Clean the digestive canal, disinfect it thoroughly, kill and expel disease germs, stimulate the intestines. That's what Cascarets Candy Cathartic do.

IN the depression left by the up-built street grades at the corner of Fifty-sixth street and Broadway, is a tent—the gospel tent "Glad Tidings"—yellow in its newness. All about it is a tall board fence, plastered over with show bills, through this a narrow gateway, and within flimsy steps leading down into the "gospel tent," where, throughout the Summer, men are to preach to all comers the old-fashioned gospel.

It is a deserted corner usually, but as early as 2:30 yesterday afternoon groups of serious-faced men and women gathered there and waited for the opening of the gate.

For the most part they were church-going folk. There was not even a scattering of the rough element which would have had such a short distance to travel from the Godless district just above Hell's Kitchen.

Here and there a man with some religious vagary of his own harrangued whoever would listen. From a funereal wagon drawn to the curb a Second Adventist droned a dismal warning of the imminent judgment. The texts of his sermon were painted all over his vehicle, and as he admonished he pointed with his hickory whipstock at grewsome pictures symbolic of his dire message.

At 3 o'clock the little gate in the fence swung open. The sides of the great tent had been raised and a cool breeze swept through it. Underneath the canvas a rough flooring of new boards had been laid, and new, cheap chairs were ranged in long rows.

Across the front of the palm-decked platform was a broad blue bunting, with a scripture verse which told the whole story of the tent revival, and the doctrine against which it is directed. It read:

"THE SCRIPTURE CANNOT BE BROKEN."—John, 10-35.

Scripture on Pulpit and Banners.

As if to supplement this there shone on the front of the pulpit this: "Preach the Word.—II. Timothy, iv., 2." At the ends of the platform were banners, "The Old Book," and "The Old Faith." These were flanked by others: "The Sower Soweth the Word—Mark, iv., 14." "Thy Word Is True—Psalms, cxix., 160." "Born Again by the Word of God—I. Peter, i., 12." and "The Word of the Lord Endureth Forever—I. Peter, i., 25."

There was no other suggestion of antagonism to the Higher Criticism save the thorough orthodoxy of Rev. H. C. Dixon's sermon, and if of his several hundred hearers any came in hope of hearing plain polemics they came in vain.

It was just the old-fashioned revival meeting—fervent prayers, stirring old-fashioned hymns, ardent exhortations and the passing of the collection plate.

But that it was meant to reach and teach church people and recall them to "The Old Book" and "The Old Faith," the superintendent, Rev. S. Hartwell Pratt, made plain when the first comers who had been waiting in the street were seated.

"I would ask all of you who have come in when of time," he said, "and have taken seats at the front to get up and go to the back of the tent. We opened the gates so that you might come in out of the sun. But the people in several of the churches in the neighborhood, who have been invited for 4:30, will come and have to take back seats."

The early arrivals moved to other sittings, and the chorister, G. A. Birkholz, who led the singing at Mr. Moody's Carnegie Hall meetings, soon had them singing hymns out of the new Sankey book, "All Hail the Power of Jesus' Name," "Onward, Christian Soldiers." And as they sang the voices of newcomers were added to the chorus and the volume of it sounded far up and down Broadway on the still Sabbath air.

At 4:30 George C. Stebbins and Mrs. Stebbins came; after them Rev. R. S. MacArthur, Rev. A. C. Dixon, Rev. Leighton Williams and Rev. D. Asa Blackburn. Places were found for them on the platform, where already the choirs of neighboring churches had been seated.

The service was opened with the first hymn in the book, "Holy, Holy, Holy, Lord God Almighty," and the Rev. Mr. Blackburn, pastor of the Church of the Strangers, read responsively the 123d and 125th Psalms. After a prayer by the Rev. Leighton Williams, Mr. and Mrs. Stebbins sang.

The Rev. John H. Elliott, pastor of the Thirty-fourth Street Reformed Church, read from the eleventh chapter of Matthew, and after prayer by William Phillips Hall, the business man evangelist, Professor Whedon sang.

The Rev. Mr. Pratt, who has for five weeks labored to perfect arrangements for the meetings, spoke of the widespread interest in them. People had come, he said, from Buffalo, Los Angeles and Brooklyn.

"The papers have said that Mr. Moody would be here for the dedication service, and perhaps this is Mr. Moody's crowd. At any rate, we thank God for it and for this day. Mr. Moody will surely be here in July.

"We have not found it necessary to make any money expenditure to advertise the meetings. Our good friend the Journal has made generous and extensive announcement—sometimes a column long.

"In its great report of the Fitzsimmons fight, which took up an entire page, it gave us the centre of the page. It said we were going to conduct a fight here. We are—a fight against an individual, who is not mentioned much in polite society.

"The committee has planned to provide us with the best talent. There will be a meeting at 4:30 every Sunday afternoon, but none on Sunday nights, as we want you to go to the churches. And we don't want you to come here on your prayer meeting nights. The pastors need every man, woman and child in their congregation for those services.

"This will be a dignified revival. It is not a circus tent. We will not tolerate the levity which exists at some of the churches. There will be no Comanche Indian converts, no negro minstrel, no religious freaks. There will be no attraction save the gospel of the Holy Ghost."

Mr. and Mrs. Stebbins sang "I Shall Be Satisfied."

The Rev. A. C. Dixon's Sermon.

The text from which the Rev. A. C. Dixon spoke was I. Corinthians, iii., 9: "We are laborers together with God." He said:

"Christian believers are heirs with God, and joint heirs with Christ, but all this doesn't count unless they are workers. Before God faith justifies, but before men works justify. I want to give to this revival this motto: 'God's work, in God's way, to God's glory, with God's power.' Nail that to the mast.

"God's work. What is it? Find out and turn in. It's walking with God that makes people happy. We waste our time trying to make God walk with us. So far as I can see, God's work is the salvation of the lost. First we are exhorted to become fishers of men, and then feeders of the sheep. The danger is that pastors become satisfied with feeding the sheep, and the evangelists with catching the fish.

"Some preachers are trying all the time to find fodder to please the taste of the goats, and goats will eat almost anything.

"It doesn't take much capital to angle. You don't need to be eloquent before crowds. Begin with the individual. God took His time with Saul of Tarsus, but look at the glorious results.

"The church can best save herself by forgetting herself, and pushing out after the lost.

"How many of you church people are in business with God—the business of personal soul saving? Suppose I should put that question to some of these preachers and deacons here. Could you say that within the past year you, personally, had brought one soul, a glorious trophy, a witness to the grace of God?

"Second-class talent will do to preach to the crowd, but to save the individual you must give the very best that is in you.

Working Man, Not a Christian.

"I asked a man once if he was a Christian. He answered 'No; I'm a working man.' But he is working with God now.

"Another said he couldn't come to a meeting because he had to study for an examination. I asked him if he was ready for the great examination by and by. Half an hour later he was in the church. 'Now he is a minister of God.

"Don't be afraid, if you are working with God. He can bless even your blunders.

"The public proclamation of the Gospel—that is what saves men to-day. Some day give them better environments.

"That's all right; but I can take you to places in Fifth avenue where the people are about as bad as wealth and the devil can make them; and I can take you to poor workingmen's homes which are fairly radiant with happiness and peace and unselfishness.

"Tell me how many electric lights and telephones and automobile cabs it takes to save a soul and I'll try to get into the business.

"We are only soldiers. It's the soldier who shouts the praise of the general. God gets the glory. Those were immortal words of wounded John Haven, who to the officer who stopped beside him cried: 'Don't mind me, Captain, but don't let the flag go down.'

"What though we are forgotten of men, if God's work is done. And if we do God's work we can count on His power. I have been feeding my soul of late on the three words, 'God is able.'

"God needs workers. We need the inducement of the Spirit's power. Where are we to get it? From this old book—God's word. A blacksmith was asked if he believed the Bible.

"He answered, 'Yes, sir.'

"'Why?'

"'Because I'm acquainted with the author.'"

WHAT DRIVES MEN FROM THE CHURCHES

Dr. Crowe Says It Is Ecclesiastical Adherence to Unreason.

SCIENCE MUST RULE.

Religion and Superstition No Longer Necessarily Synonymous.

"WILL the coming man go to church?" asked the Rev. Dr. W. S. Crowe, pastor of the Universalist Church of the Eternal Hope, in West Eighty-first street, in his sermon yesterday. He answered the question by saying:

"The world is fated to become scientific, rational, anti-superstitious. Though people cling fondly to superstition now, with a desperate feeling that they must be superstitious in order to be religious, that is transient. The coming time is to be sober-minded, philosophic, reasonable.

"It will be reasonable without religion—unless religion becomes reasonable.

"The all-or-none theory has driven multitudes out. So long have people been told that they must believe all that their fathers believed, or nothing, that people of intelligence are actually afraid to trust a rational faith, like the Unitarian or Universalist.

"Vast numbers of them will not allow themselves to think of religious questions at all. They know that if they think they will disbelieve the superstitious part of their dogmas. They are afraid to let their children have a reasonable creed lest they break with superstition, and also religion.

"Evangelical and atheist unite in saying that modern liberalism is the reason for modern irreligion. They both say that the world is giving up all vital belief in the old creeds. They declare that this new habit of reading the Bible as we read other books, subjecting it to the tests of scientific and historical criticism—this habit of coming to individual conclusions without fear of divine wrath for doing so—is the reason for irreligion.

"Is religion by its very nature superstitious? I do not believe it. I do not believe that scholarly thought, critical thought, scientific thought is to be the death of religion. I believe that just such thought is to be the salvation of the world's reverence and its faith.

"Teach men that they can be religious without being superstitious; that they can believe in God without believing in the numerical puzzle of the Trinity; that they can believe in just punishment without believing in unjust punishment; that they can believe in divine inspiration without believing in the CIX. Psalm; that they can worship God with full and free and happy hearts without being afraid of His infinite wrath; that they can have every good thing in religion without its old superstitions, and the coming man will go to church."

THIS TORPEDO CAN BE OPERATED FROM SHORE.

Chicago's Electrical Genius Makes Public the Details of His Latest Invention.

Chicago, June 18.—John S. Thompson, of Chicago, who recently invented a system of typewriting by telegraphy, now makes public his invention of a submarine torpedo, which may be started, stopped or turned to the right or left by an operator on shore or on board a ship.

The torpedo is provided with a spool of wire, ten miles in length if necessary. This wire is unreeled, leaving one end fast on shore or shipboard.

Within the torpedo are placed four electro-magnets, intended to control the port steering apparatus, the starboard steering gear, to stop the propelling mechanism and to start it.

The torpedo can either be exploded on impact, or another magnet can be provided which will set it off at any desired moment.

Westchester County News.

Elmer Mangles will be tried before City Judge Van Zelm, at New Rochelle, to-day on the charge of passing worthless checks on several merchants.

F. Burns, of No. 362 East One Hundred and Seventy-seventh street, Manhattan, has asked the police of Mount Vernon to look for his son, who disappeared on Monday last. The young man is twenty-eight years old and is slightly demented.

The will of Seth Lyon, of Bedford, has been found very difficult of proof. The will is dated April 19, 1871, Mr. Lyon's two daughters and his wife being the witnesses. They and the executors are dead, and no one can be f[illegible] to identify the signature. The estate [illegible] $3,000, and there are twenty gran[illegible] and nephews claiming th[illegible]

CONEY DEFIES THE SUNDAY LAW.

Police Arrest Concert Hall Proprietors and Some Others.

A TEST WAS SOUGHT.

Everything Wide Open Until the Hand of Authority Gripped Hard.

Coney Island was a scene of unusual police activity yesterday. The threat of President York, of the Police Board, that the "Iron Hand" would be laid upon violators of the law was fully kept. The proprietors of all of the concert halls openly defied the police. So did the owners of several shows and dance halls.

The police were busy from early until late, and every alleged violator of the Excise and Sunday laws was taken to the station house. If the thirty acres of burned out territory had been populated as of old—filled with dance halls and concert places—the police would have had a double harvest. It would no doubt have been necessary to call upon Manhattan for reserves to help in the work.

The authorities have declared that the resorts formerly in the burned-out district were a source of great trouble, and now that they are gone, it is desired that they shall not be rebuilt; that the area shall be made into a public park. The Journal has shown that if a park for the people takes the place of the haunts of vice, Coney Island can to a great extent be purified and made a fit place for decent workingmen and their families to go for their Sunday outings.

A deputation of the amusement hall proprietors called upon Captain Kenney on Saturday and tried to get him to commit himself to a promise that if the Sunday law was violated he would make only one arrest, whereby a test could be made of the construction put upon the law by the police. The Captain would make no promises. The proprietors took the bull by the horns yesterday. So did the police.

The proprietors contended that they had as much right to sell liquors on Sunday as the big hotels in Manhattan.

Captain Kenney said last night that so long as there were violations of the law he would continue to make arrests. The prisoners will be arraigned before Magistrate Teale in the Coney Island Police Court this morning. They were all released in $1,000 bail each. Their names are as follows:

George Lawrence, Central Park Pavilion; Henry Koster, Volks' Garden; Captain Gruber, Sea Beach Palace; Henry Connors, Imperial Music Hall; Joseph Cohen, Glass Pavilion; John T. Rowe, Inman's Casino; Frederick B. Henderson, of H. N. Henderson & Son; Michael Vacca, West End Casino; John H. Vallette, "Streets of Asia;" Albert Tice, "Darkness and Dawn," and William Harris, of the Fatima Show, the two latter charged with giving a performance on Sunday.

Labor Wants the Coney Island Park.

District Assembly 220, Knight of Labor, at a meeting held in Columbus Hall, at Court and State streets, Brooklyn, yesterday passed resolutions strongly indorsing Comptroller Coler's plan for a public park at Coney Island. There are about forty labor organizations in Brooklyn and its vicinity under the jurisdiction of District Assembly 220.

No Further Tax on Yankee Wheels.

Berlin, June 18.—It is announced semi-officially than any increase in the tax on American bicycles is impossible, because the commercial treaties with Austria, Russia and Italy exclude such a change.

BROADWAY & 11TH ST.

SEPARATE SILK SKIRTS, $19.50 & $28.50.

This morning, a line of Separate Silk Skirts of Black Peau de Soie and Black Taffetas Silks, plain and fancy, graduated ribbon trimming, elaborately ruffled, and with plain or fancy drop skirts.

$19.50; Formerly $25.00 to $35.00
$28.50; " $40.00 " $60.00

TAILOR SUITS.

The balance of several lots of Tailor-made Suits—Homespun, Venetian Cloth, Cheviot Serge—mostly Blues and Browns, lined throughout with silk,

$10.00 Each;
Formerly $15.00 & $19.00.

JAMES McCREERY & CO., Broadway and 11th St.

Graduation Presents.

We have prepared many appropriate gifts for School and College Graduates, consisting of 14-kt. gold class rings brooches, scarf pins and lockets, ranging from $1.50 to $15.00.

A. Frankfield & Co.
Jewellers and Importers,
52 WEST 14TH ST.