The Toronto World.

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A One Cent Morning Paper.

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The Anglican Clergy and Sunday Cars.

The feature yesterday in the Sunday car movement was the meeting of the Rural Deanery of Toronto. This body comprises seventy-five members, of whom thirty-two were present Over two hours were spent in debating the Sunday car question. In the end the Deanery placed itself on record in regard to the following resolution:

Resolved that the running of the street cars on Sunday would, in the opinion of the Rural Deanery, necessitate the employment of a largely increased number of persons on the Lord's Day, disturb its restful quiet, lead to the increased neglect of its religious ordinances and to its gradual, if not speedy, secularization, and would, therefore, be a further interference with God's asserted right to the special dedication of a seventh part of our time to His service and of man's proclaimed right to a seventh day's rest.

This resolution was discussed and voted on while the thirty-two members were present. When the vote was taken eleven members placed themselves on record as in favor of the resolution. Six voted against it. Fifteen members refrained from voting at all. What does the vote indicate? It clearly tells us that as a whole the Anglican clergy are going to leave it to the members of their respective churches to vote as they see fit. Twenty-one of those who were present either voted in favor of Sunday cars or refused to vote against them. The fifteen members who abstained from voting placed themselves on record in this matter as definitely as those who did vote. Summarized the vote means this:

In favor of leaving the issue entirely to the people..... 15
Against Sunday cars..... 11
In favor of Sunday cars..... 6

This verdict is perfectly satisfactory to the Sunday car people. As far as the clergy go the most that we can ask of them is that they will abstain from using the pressure that they are able to exert on their congregations in virtue of their holy office. Fifteen out of the thirty-two accepted this position and six went even further and proffered an opinion favorable to Sunday cars. So, we take it, the vote is really 21 to 11.

The World congratulates the Deanery on the good sense of its members in leaving to the people a question which really concerns them and not the clergy. The Baptist clergy take the same stand, and the Roman Catholic priests also will leave it to their people to vote as they like. The Archbishop, in fact, approves of a liberal Sunday, and his people, believing that the religious idea does not enter into the question at all, will for the most part vote for Sunday cars. So that the only clerical denominations in which there is any sort of unanimity are the Presbyterian and Methodist.

As to the details of the resolution. It is not true that the proposed change would necessitate the employment of a largely increased number of persons on the Lord's day. Sunday street cars would really diminish the labor that is necessary for Sunday transportation. More men will be relieved from cab driving and horse grooming than will operate the entire street car system.

It will disturb the restful quiet of Sunday, says the resolution. True it is the cars make a noise when they run along the streets. But it must be remembered that it is principally on the business streets where the cars will run, and as a rule people do not live on these streets. There will be little noise on Sunday except on King, Queen and Yonge-streets and perhaps the streets forming the belt line. It is not proposed to run the cars on the other routes, which are mostly along residential streets. Furthermore, there is no reason why the cars cannot be run more quietly on Sunday than on week days. There is no hurry, from a business point of view, and the company might be limited to a speed of 6 miles an hour, which would materially reduce the noise. As there are few vehicles in the streets there would be less occasion to use the gong. But, compared with the benefits that a Sunday street car service offers the citizens of Toronto, this matter of noise is a very minor affair.

Power From Niagara Falls.

The American Manufacturer, published at Pittsburg, says that arrangements have been made within the past few days for quite a number of manufacturing enterprises scattered throughout Pennsylvania and New York to move their plants in order to secure power from the Niagara Falls Power Company. This great enterprise of utilizing the water-power at Niagara Falls and transmitting it electrically to points some miles distant has been pushed to almost completion. The company has taken a great number of contracts to furnish power for different plants beginning September 1. The city of Toronto will yet profit largely by reason of its proximity to the Falls. The progress of electrical development at this great centre of power will be watched with interest by all, but to Toronto the harnessing of Nature's forces means more than we dare to express. A 35-mile cable under Lake Ontario will give Toronto as much power as she can use. It will not be necessary to move our factories to the Falls. The Spirit of the Falls will come to Toronto and work untold wonders. And it won't be a long time either.

A correspondent sends us a few of what he calls inconsistencies on the part of the Grand Trunk and calls on Mr. Seargeant for an explanation. They relate to the fares charged in traveling to different places that are equidistant from Toronto. For instance, the fare to Oshawa, which is distant 33.43 miles, is $1.15, while that to Newmarket, which is 34 miles, is only $1.05. Again, Allandale and Port Hope are each exactly 62.69 miles. The fare to the former is $1.90 and to the latter $2.10, a difference of 20 cents. These figures are furnished by our correspondent, and if correct they are worth answering by the railway.

Tariff reform is coming in the United States, but Mr. Cleveland says it will not come until the currency difficulty is removed. In fact, tariff reform has had to take a back seat in the United States at present.

For Londonderry and Liverpool.

The favorite steamship, the Parisian, of the Allan Line will leave Montreal next Saturday at daylight—passengers go on board the night before. The Parisian has superior accommodation for all classes of passengers. A large reduction in cabin rates takes place from Aug. 1.

Severe Abscess Cured.

DEAR SIRS,—I had an abscess just behind my right ear in August, 1891. After suffering for three months I began to take B.B.B., and after one month's use of it I was very much better, and the abscess entirely disappeared in four months. I am certain that Burdock Blood Bitters is an excellent remedy.

FLORENCE N. SHAW, Solsgirth, Man.

A. M. Wright,

Chemist and Druggist, 347 Parliament-street, Toronto, has received a supply of the celebrated Membray's Kidney and Liver Cure. Try a bottle and ask to see testimonials. For pain in back it is a certain cure. 2

Dr. Fowler's Extract of Wild Strawberry cures cholera, cholera morbus, diarrhœa, dysentery and all forms of summer complaint, looseness of the bowels, etc. Price 35 cents.

THE SUNDAY CAR QUESTION.

[Continued from first page.]

best Sabbath keeping city in the world. He read further from the same authority that "Montreal was almost as Arcadian as the Toronto Sabbath."

Rev. Mr. Plummer: But street cars were running in Montreal on Sunday then and yet your authority says Montreal was just as Arcadian as Toronto. [Laughter.]

The Bishop said that under the present mode of Sabbath observance there was one form of pleasure taken advantage of to a large extent. Every Sunday thousands of citizens in this pet and model Sabbath-observing city go to find their recreation and pleasure at the Island by means of the ferries. He was not blaming them for doing so. They act in an admirable way, their conduct is unapproachable and there is nothing to show that they are desecrating the Sabbath.

Rev. Mr. Thompson again seized his Cheoil and read a statement to the effect that the ferries only crossed over for the convenience of church-goers, thereby discrediting his previous authority amidst the laughter of all present.

The Bishop Shows the Way.

There were now tnree resolutions before the deanery, all of which were opposed.

Dr. Langtry: We have had a good many irreligious resolutions. I would like a religious one. [Laughter.]

The Bishop Shows the Way Out.

His Lordship then read the following deliverance from the Lambeth conference of bishops on the observance of the Lord's Day:

That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of divine obligation.

That from the time of our Lord's resurrection the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "The Lord's Day," gradually succeeded as the great weekly festival of the Christian Church to the sacred position of the Sabbath.

That the observance of the Lord's Day as a day of rest, of worship and of religious teaching has been a priceless blessing in all Christian lands in which it has been maintained.

That the growing laxity in its observance threatens a great change in its sacred and beneficent character.

That especially the increase of practice on the part of some of the wealthy and leisurely classes of making Sunday a day of secular amusement is most strongly to be deprecated.

That the most careful regard should be had to the danger of any encroachment upon the rest which on this day, is the right of servants as well as their masters and of the working classes as well as their employers.

The deanery at once took advantage of this way out of the difficulty. After further discussion all the movers and seconders consented to withdraw their motions and this motion by Rural Dean Jones, seconded by Rev. Mr. Lewis, carried unanimously:

That the rural deanery hereby accepts the resolutions adopted by the Lambeth conference of 1888 as embodying the principle upon which the observance of the Lord's Day is based and commends them to our people for their guidance at the present juncture."

Dr. Pearson again expressed regret that the question of Sunday cars had been brought before the deanery. At the same time he was opposed to the running of Sunday cars. He would not himself refuse to take off his coat and do a work of necessity on the Sabbath, but he could not vote to impose on his fellow-men a work that was not a necessity.

While Dr. Langtry was preparing his motion the Bishop again said: Whatever resolution is passed will not show which side this chapter is on. It will only show what side the individual members take.

Dr. Laugtry Eats Cold Dinners Now.

Dr. Langtry stated it as his belief that the running of street cars would not prevent as many carriages being used to drive people to church as at present. People who use carriages do so because they have fine equipages and they want to show them, and the ladies drive in them because they have fine dresses and that is the best place to show them off. He knew the people who used the carriages and he was satisfied they would not give them up. Besides, the running of the cars would entail seven days' work on the men. No matter what pledges were given the men would have to work or else lose their places. The Doctor said he had been held up to scandal as taking an extreme view of the Fourth Commandment. While he did say it was binding, he had put in limitations which had been left out in the attack upon him. The World did put in his statement that the observance was limited by the laws of mercy, charity and necessity, but he had also said it was limited by the law of festivity. In the early ages it was celebrated as a day of Christian gladness and festivity.

A Voice: But they ate cold meat.

Dr. Langtry: I confess a hot dinner is not covered by the law of charity or necessity, but the law of mercy may cover it when a man has five services to conduct and is 60 years of age. However, I ate cold meat yesterday and I enjoyed it nearly as well as a hot dinner." [Laughter.]

Continuing, the Doctor said he did not believe that the slums and close alleys writers talked about existed in Toronto, and therefore the cars were not urgent. Referring to the growing unbelief of the age in which we live, the Doctor said he was not making accusations against those favoring Sunday cars, but it was a fact that every secularist, every infidel and every agnostic, so far as they had declared themselves, were in favor of the cars. [Cries of "No!"]

Dean Jones said it was unfair to make any statement of the kind. Our Saviour did not say the Pharisees were all on the one side. When the agitation to abolish the law making poaching a penal offence arose the ministers were all on the side of the poachers. We have no right to condemn those in favor of the cars.

Dr. Langtry: I wasn't denouncing the people.

Sunday Cars Will Lessen Sunday Labor.

In reply to Rev. Dr. Langtry's statement that there were plenty of parks convenient, Rev. Mr. Harrison said it wasn't a question of getting to the parks, but of getting out into the country away from the foul atmosphere that floats over the city like a cloud. There are people who get rest who have carriages, but the people who cannot afford carriages have to stay at home. He knew himself scores of people who had to use express horses and grocery wagon horses. These poor brutes, after working all week, were hitched up to buggies and other conveyances every Sunday because their owners wanted to get to the country and had no other means of getting there. "I live among such people," said Mr. Harrison, "and I know their habits. I see how they seek recreation and I know that a large number would be glad to leave their horses home could they obtain other means of locomotion."

Rev. R. J. Moore (St. Margaret's), seconded by Rev. C. H. Short (St. Cyprian's), moved that all the words except the first paragraph be struck out of Dr. Laugtry's resolution.

Rev. A. H. Baldwin (All Saints') took occasion to remark that he believed in cold meat dinners on the Sabbath for all clergymen, and in the suppression of all livery rigs, hacks and carriages. Servants should be allowed the Lord's Day as well as masters.

Dr. Langtry's motion was then carried on the division as set forth above.

After the vote the Bishop said: At the island yesterday I was introduced to a lady just arrived from Ottawa. She at once charged me with being an advocate of the running of Sunday cars. I told her I was not responsible for any impressions that might have got abroad, that I never made any utterance on the subject except in condemnation of the running of the cars. If I did vote I would vote against them.

A SOCIAL QUESTION.

Father Ryan Explains the Catholic Doctrine of the Lord's Day.

At St. Michael's last Sunday Rev. Father Ryan preached an instructive sermon on the Christian observance of the Lord's Day. While not directly treating on the Sunday car question he used the present discussion as an illustration of how the precept of the Jewish observance of the Sabbath may be misunderstood. From the opinion of some, expressed even from Christian pulpits, it might appear that the Lord's Day was to be sanctified only by rest or abstinence from all bodily exercise; whereas Christian teaching emphatically asserts that the Sunday is to be sanctified first and principally by spiritual exercise, public prayer and attendance at divine worship. Unless this is secured the Christian precept is not fulfilled.

Whatever may be said of the Sabbath, the Christian Sunday is the day of the Lord This over-emphasizing the Sunday as a day of rest may easily have the practical effect of depriving God of His divine right to be worshipped. Catholics are certainly reminded that they should begin the Lord's day by spiritual exercise by complying with the precept of attending morning worship. The teaching of the church regarding the second part of the precept is that, having discharged that duty to God and abstained from unnecessary servile work, they are free to take all legitimate recreation and to use the means that may be necessary or convenient for such recreation.

Rev. Father Ryan stated to a World reporter last night that the legitimate inference from his remarks was that the limited use of Sunday cars would in no way interfere with divine Christian precept, and if deemed needful and convenient for public health or recreation is a matter upon which Catholics are entirely free, and are left to determine according to their own judgment.

As to experience, he thinks that, while Toronto may be justly proud of her edifying observance of the Lord's Day, yet she should be careful to avoid the feeling of the Pharisee that professes to be better than other Christian and well-conducted cities.

The question of Sunday cars was a social one, not a religious matter, and while the fear that the introduction of cars might bring extreme evils was legitimate with such a conservative population as Toronto's he thought it groundless.

THE LADIES RESORT TO PRAYER.

They Also Admire a Cartoon and Quote Poetry Against Sunday Cars.

About 50 of the lady residents of the Third Ward assembled in the small hall of the Y.M.C.A. building yesterday afternoon to pray for the defeat of the Sunday car movement and the downfall of its supporters. Mrs. Shortreed occupied the chair.

Miss Martha Smith said that it was God's express commandment that the Sabbath should be kept holy, and the wish of the people to visit the parks should not be considered. She also said that the quiet Sabbath was a great boon to sick people, who could get a rest on Sunday from the noise of the week-days.

Mrs. Shortreed then made a short address, confining herself to explaining a cartoon which is being printed by the Sabbath Observance Executive Committee.

Another lady, Mrs. Ewart, quoted poetry to illustrate the benefits of a quiet Sabbath, and said that Sunday cars should be opposed on this ground if on no other.

Not Yet Ready for the Canvass.

The Ward 2 Organizing Committee of the Anti-Sunday Car Association met at Wilton-avenue Mission Hall last night. Mr. Henry O'Brien occupied the chair, and by a unanimous vote T. R. Whiteside was made vice-chairman. General Secretary A. E. O'Meara explained that the complete voters' lists were not to hand and a canvass could not be gone on with until they were procured. The chairman also told those present that the five Ressdale subdivisions, 43, 47, 48, 49 and 50, which bore a different complexion socially from the rest of the ward, would be handled by the Yorkville campaigners. Those present were assigned districts to disseminate anti-car doctrines in.

Christian Endeavorers and Sunday Cars.

A public meeting of the Young Women's Christian Guild was held in the hall, McGill-street, last night for the purpose of hearing reports from delegates the to recent C.E convention held at Montreal. Mr. G. F. Ferguson occupied the chair.

The Rev. William Patterson said he was glad to see the stand the society was taking on the Sunday car question and hoped they would continue to do their best to defeat the movement.

Mr. E. A. Hardy, provincial secretary, was the next speaker and reviewed the whole work of the society, giving a synopsis of the work done at the convention. He said that as far as he knew the report in The Globe that some of the Ontario delegates used the Sunday car in Montreal was false; he did not see any of them do so and did not do so himself.

Mr. R. Rogers, president of the St. James' Square Presbyterian branch of the society, reviewed the missionary work of the society.

Why Don't They Attend the Meetings?

No. 3 Ward met last night in the Y.M.C.A. for organization against Sunday cars. Mr. William Blackely was appointed chairman and Mr. G. M. Lee vice-chairman. There were about 50 persons present, who proceeded to appoint canvassers for 75 polling districts. Forty-two were nominated. Rev. Dr. McTavish, Rev. William Patterson and Rev. J. Neil reported their congregations enthusiastic against Sunday cars. Mr. John H. Holmes saw the incongruity of the churches sending in such glowing reports while so few members came out to the meetings, and so he attempted several times to make a motion to the effect that a deputation should be sent to waited upon the churches to find out why they did not turn out to the meetings.

In the East End.

A meeting was held last evening in St John's Presbyterian Church, at which Rev Mr. McPherson occupied the chair. Addresses against Sunday cars were delivered by Mr. J. T. Moore and Principal Caven. Several pastors of the district and others also addressed the meeting, after which a vote was taken to oppose Sunday cars and was carried unanimously, which was not remarkable considering that it was a meeting of the opponents of the cars and that only one side of the question was presented.

"The Trades Council Vote."

Editor World: Under the above heading, which appeared in The News last evening, I am accused of not voting according to instructions of my union (the Builders' Laborers'), which statement is made by Mr. O'Donoghue. The facts are these: When the motion came up in the Builders' Laborers' Union to instruct the delegates to vote in the council to support Mr. Glockling's motion, it was declared lost on a tie. A majority of members present were in favor of Sunday cars, but voted against Mr. Beales' motion because such a motion would commit the body. This was plain, as the vice-president voted against the motion, although in favor of Sunday cars; also the president did not vote either way, although in favor of Sunday cars, and expressed himself to that effect in the Trades Council. Did Mr. O'Donoghue and his two colleagues receive instructions from their body how to vote on the question at its last meeting? If so the instructions must have been given about last September. Mr. Harris said in his interview that the minority vote last Friday night represented more workingmen or mechanics than did the majority. The Trades Council is composed of wage-earners only; single taxers, nationalists and progressists are not represented there as such. Mr. Harris ought to know this. On this argument he might as well be objected to because he is a member of another society as well as a unionist. Amongst those who voted against Sunday cars are: Mr. O'Donoghue and his colleagues who represent a body composed of ten members, and several of these are not opposed to Sunday cars. Then we have Mr. Cribben and his colleagues, who represent a body of about five or eight members. I believe there were from nine to twelve delegates who voted against Sunday cars whose aggregate representation does not total 50. Four delegates out of five, I think, of the Printers' Union were in favor of Sunday cars—perhaps the whole five—represent a larger membership than the whole combined minority vote.

ROBERT LAMB,
Member Builders' Laborers' Union.

Euclid-avenue Methodist Church.

Editor World: Rev. Mr. Phillips labored hard on Sunday evening to convince his hearers that to keep "one day in the week as Sabbath" was all the commandment required. Also, to keep a day in seven holy was sufficient for all purposes.

What a vast distinction, Mr. Phillips, between a day and the day, in which "thou shalt do no manner of work," etc. Such perversion of the truth I never before heard.

Pray tell us what bearing had the "Smoke from Smithfield," "John Knox Orations," the "Wails or Gates of Derry," or the gross insult to my countrymen by the expressions, "Introducing into Toronto an American Sabbath of desecration," or "the Cleveland syndicate," etc., etc., to do with Sunday street cars? Shame! shame! to a man chosen as a teacher of Christianity in this mixed community. From such teaching let us pray, in the language of the good old church, "Good Lord deliver us."

Are you aware, Mr. Phillips, that in the city of London (British London), the street cars, the busses and general cheap transit is open to the poor as well as the rich on Sunday?

Did you dare to sneer at great England in order to gain applause from a misled people such as given you on Sunday evening on your "American" declamation? Shame! shame!!

Would your stewards refuse American money when laid on the collection plate and snarl towards a nation, so closely allied and beloved by Canada, upon whose soil over one million of her sons have made their homes? Returning this car leaves New York at 8 p.m., arriving in Toronto at 10.45 a.m. Sunday leaves Toronto at 12.50 p.m.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who, then, would endure them with such a cheap and effectual remedy within reach?

IN A COMMON JAIL.

The Corpse of a Nude Baby Found in Peter-street.

The naked corpse of a new-born female child was discovered by two boys, Edward Addington, 282 Sherbourne-street, and William Gray, 25 Kensington-avenue, near the railway tracks at the foot of Peter-street last evening. The body was crowded into a common pail and bore bruises about the back of the head. An inquest will be held at 4 o'clock to-day.

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The West shore through sleeping car leaves Union Station, Toronto, at 4.55 p.m. daily except Sunday, arriving in New York at 10.10 a.m. Returning this car leaves New York at 8 p.m., arriving in Toronto at 10.45 a.m. Sunday leaves Toronto at 12.50 p.m.

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Let them beware; a day of reckoning will surely come; there are "upright judges" in the land who will punish such people.

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