

Exclusively Gentlemen's Fine Footwear.



The Hit of The Season

Our New Spring Styles in Footwear Nicer and Cheaper Than Any Sold in Toronto.

The increase in our business proves the bargains we are giving. Our business is increasing daily. You never saw such a success before. We give you better bargains than you can get elsewhere. The trade is looking to 15 King-street west.

- Men's 'White Buck' Russia Calf Lace Shoes, ox-blood, American Goodyear welt, New London Toe, regular price \$4.00, price \$3.25. Men's 'White Buck' Russia Calf Shoes, with fancy vesting, dark tan and ox-blood, American Goodyear welt, cadet toe, regular price \$5.00, price \$3.50. Men's Fine and Kid Shoes, American Goodyear welt, cadet toe, hub toe, cadet toe and many other shapes, in dark brown and lighter colors, regular price \$5.00, price \$3.50. Men's Green Kid Shoes, American Goodyear welt, college or hub toe, regular price \$5.00, price \$3.50. Men's 'White Buck' Russia Calf Shoes, with open network top, American Goodyear welt, cadet toe, regular price \$5.00, price \$3.50. Men's 'White Buck' Russia Calf Shoes, with open network top, American Goodyear welt, cadet toe, regular price \$5.00, price \$3.50. Sole agents for the Burt & Packard 'Korret Shape' Shoes and the celebrated 'Lily' \$2.75 shoes.

JOHN GUINANE, LATE OF GUINANE BROS. 15 King Street West. Open till 10 p.m.

A NOBLE WOMAN.

The Baroness Hirsch Donates Nearly a Million Francs to Help the Paris Massacres May Go Through. Paris, May 10.—It is announced today that the Baroness Hirsch is the anonymous donor of the \$37,500 francs received by the committee of the charity bazaar, the scene of the terrible fire on Tuesday last. This sum, together with the proceeds of the first day's sale 45,000 francs, totals up the exact receipts of the bazaar in 1896, thus enabling the committee to distribute its funds to charitable purposes as before. The Baroness made this gift in commemoration of the anniversary of the death of her husband, which occurred April 21, 1886.

The Washah Railroad.

If you are contemplating a trip to the gold mining country, please consider the merits of the Washah Railroad, the short and true route, via Detroit, Chicago and St. Paul, to all points in the Kootenay district. Passengers leaving Toronto and points west by morning train reach St. Paul next day at noon, where direct connections are made for all points in the gold fields. Quickest and best route to Hot Springs, Ark.; Old Mexico, California, and all western points. Tickets and time-tables of this great railway from any railroad agent, or J. A. Richardson, Canadian Passenger Agent, northeast corner King and Yonge-streets, Toronto.

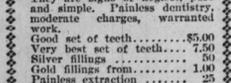
Truss, Straps, Vines, Etc., Etc.

For busy people and those who cannot get to the nursery to make selections, we have placed a quantity of select nursery stock, dormant and in prime condition for planting, in the building at the rear of McKenna's new bookstore, 151 Yonge-street, Entrance west by morning train, for all points west as Brockville, Perth and Pembroke, west as Brockville, Perth and Pembroke.

MISS FAYNE IS ALL RIGHT.

Saratoga, N.Y., May 10.—Miss Fannie Fayne of Saratoga Springs, who it was feared might have been one of the victims of the recent Paris fire is safe and well. It was learned to-day that she did not arrive in the French capital until two days after the disaster.

WHERE DENTISTRY IS PAINLESS.



TARDY MARKS are always plainly visible in neglected teeth—you can't hide them—you can't even treat them as you used to treat tardy marks at school—make excuses for them. They are signs of neglect, pure and simple. Painless dentistry, moderate charges, warranted work. Good set of teeth, \$5.00. Very best set of teeth, 7.50. Silver fillings, 1.00. Gold fillings, 1.50. Painless extraction, 25. Gas and vitalized air, 50.

New York and London Dentists. A. E. Cor. Yonge & Queen. H. S. Skinner St., Over Imperial. C. F. Knorr Bank, Toronto. Hours—10 to 5; Sundays 10 to 4.

THE SUNDAY CAR AGITATION.

The cause of Sunday cars made a big advance on Sunday and Monday. The town simply rang yesterday with disapproval of the conduct of some of the clergy and the most active of the anti. They made Sunday car voters out of many who were with them up to Saturday, and they increased the energy of those opposed to them. The clergy who have made Sunday cars a mortal sin are driving many a good man out of the churches. The churches of Toronto are supported by the men of Toronto—by the workers, the taxpayers, the business men. The non-producers, those who have to be maintained by the workers, are the main kickers against Sunday cars. When a man knows himself to be a drone, a non-producer, the best thing he can do is to keep quiet. Let him vote if he wants to vote when he starts in to lecture, to threaten, to bulldoze, to intimidate his paymasters—the workers—he is insufferable.

There are hundreds and thousands of men and women who cannot get off for the Saturday half holiday. These people desire Sunday cars. Here are some of them: Letter carriers, barbers, telegraph operators, men on delivery wagons, hundreds of clerks in stores that do not close Saturday afternoon. Besides, the Saturday afternoon holiday is for a few months in summer only. It is a good feature, but denying Sunday cars to those who want them will not popularize it.

A large employer who gives his help the Saturday half holiday in summer, but who is against Sunday cars, says, if it is reported to have said that if the Sunday cars carry the help on Saturday, why should he? In other words he says I'm against your taking a holiday on Sunday, and if you vote for Sunday cars I'll not let you have a Saturday holiday—I'll make you violate the day that is an ancient custom you should not violate. Queer logic, is it not?

Bishop Sweetman, Bishop Du Moulin, Bishop Sullivan, Archbishop Walsh, Dr. Burns of Hamilton, Rev. Mr. Beavis of Hamilton, Rev. Mr. Jordan of Toronto make a very respectable list. They are all for Sunday cars. They compare rather favorably with Mr. O'Meara, Mr. S. H. Blake, Mr. F. H. Spence, Mr. Dan O'Donoghue and William Banks.

Most of the clergymen who were prominent in the Equal Rights movement are in the same line. They do not believe in equal rights in the matter of cars. They wish to dictate to their fellows how they shall get about on Sundays.

By canvas, it has been found that of the 250 Ontario civil servants at the Parliament Buildings less than 20 will oppose Sunday cars.

Bishop Du Moulin: "The Hamilton Sunday service of from 10 a.m. to 10 p.m., with cars every 10 minutes, is a great convenience to church people, and none of the Protestants object to their use by their opponents have come to pass."

Rev. Dr. Burns: "I read Bishop Du Moulin's statement in Wednesday's World and I agree with it. I have seen no abuse of these cars, and no one of the Protestants of the world enjoys a quieter Sunday than Hamilton, not even Toronto, and I can speak with experience, as I lived there [in Toronto] for some years."

Rev. Dr. Beavis, Congregational minister of Hamilton: "I have never seen any bad results come from the Hamilton service, and where necessary to do so, I do not hesitate to use it. Sunday cars, where the employees are not forced to work seven days in the week cannot, it seems to me, be regarded in the same light as a service where the men get no rest at all."

There are three hundred men in Toronto who have physical deformities or have to use crutches, or labor under other disabilities, and who cannot therefore get about on Sunday at all. There are certainly five hundred other deformed people, women and children, who must be carried by conveyances of some kind in order to get about. The preachers and the restrictionists would like these people up on Sunday, but they would say nothing of the rich who have their own cars, rigs, or bicycles who are beholden to no one.

Bishop Sullivan, rector of St. James' Cathedral, said he would be in favor of a limited partial service confined within certain specified hours of the day.

There are 180 churches in Toronto. If we average the number of carriages that are employed to convey people to meet at two for each church, we have 360 carriages engaged in this service. The service necessitates the employment of 360 drivers and a number of clerks, about as many as would operate a Sunday street car service. Why don't the clergy denounce this desecration of the Sabbath? It has been going on right under the eyes of the ministers of Toronto for years, and yet they have not attacked the iniquity.

Why haven't they done so? Why doesn't Principal Caven denounce these people who ride to church in state, and thereby openly and ostentatiously desecrate the Sabbath? Surely Sabbath desecration is no less a sin when committed by the rich than when a poor man is the offender.

A vote on Sunday cars was taken yesterday at the Freyseng Cork Manufacturing Company, corner Queen and Sumach-streets. The vote stood 10 for and 1 against.

On Sunday morning, May 2, Rev. William Birkenwell ordered a coupe from Wain's Irving stable, Bolton-avenue, and, having entered the vehicle, he ordered the driver to take him to the Union Station, where he expected to meet a friend. The friend did not arrive as expected, and the rev. gentleman ordered the coachman to take him to Woodgreen Methodist Church, of which he is pastor, and where he was to preach that morning. When the coupe arrived at Grant-street, which is two blocks to the west of the church, the rev. occupant of the vehicle ordered the driver to let him out. He didn't want the members of his congregation to see him thus openly desecrating the Sabbath, especially as he was booked to preach an anti-Sabbath desecration sermon to them within an hour after he had himself been guilty of an act of desecration.

The people of Toronto are showing a most selfish and unchristian spirit in advocating Sunday cars. Why should we have Sunday cars, when 250,000 citizens of

Mimico, Thornhill and Scarborough have not even thought of such a thing? The very idea is monstrous in a small village like this. Such things as Sunday cars may be necessary in Hamilton or St. Catharines, but to talk of such nonsense in Toronto is ridiculous. Why should the people who live in the west end be brought to the city to drive to go down to the large churches in the heart of our village and listen to the brilliant sermons of some eminent divine when they can step to the best and most interesting sermons of the preacher in their own church? Why should they wish to hear the splendid choirs and fine organs of these down-town churches, when they can hear the best voices and a loud bass? He satisfied with small things, ye grumble! Let the way of your great-grandfathers suffice you. Advance not with the times. If you do anything, it is better far to degenerate. The wrongman was brought to the front of the "seam" and the "dirt" of Toronto concentrated in the promoters of the advance of, and the longer for Sunday driving. The above in quotation marks is the style of language with little, if any, veneer, indulged in from a spot where, if anywhere in God's world, nothing should be said but "Peace on earth, good will towards men."

Do you not think that it is an insult to many of those who sit under a minister who uses such language and a prostitution of the name of God? It is an insult to God's Word and messages of peace should be taught, for the purposes of veiled vilification, and making statements which he knows cannot be contradicted. It does seem to me, wishing the church every prosperity, that this kind of business is going to land the Rev. Mr. Wilson and others in a "hole."

One of Your Subscribers. The Exasperation of It. To deny service is surely citizens that desire it in face of the ever-weak carriage service at the church doors is but to exasperate; imaginary ills can be otherwise guarded against, and a truer, because more real, observance of the Sabbath secured not by the will of a tyrannical majority, but by the more sure cultivation of a loving spirit in the worship of God in His sanctuary—Presbyter, in Globe, May 10.

MR. BLAKE'S EXPLANATION. He Says He Was Exhausted and Had to Use a Cab to Go to Church. At St. Peter's Church on Sunday afternoon Mr. S. H. Blake defended himself from the charge of being a church member who is driving to church on Sundays. Referring to the occasion of his preaching over to the Sunday before last, he said that he was too exhausted to walk the three miles to the church, and was compelled to take a cab. He had not left the house and drive out in the rain, as stated, but had paid for a horse and carriage, and the driver had taken him to the Central Prison where he preached to his unfortunate friends there. But he had no doubt that the cab driver would be held in the prison.

Mr. Blake was asked the reason why he drove three miles out of his way to preach a sermon in a church where he is not a member. He said he would probably say it was that the people might have the benefit of his ideas, of his style of oratory, of his arguments. The ministers defend the system of interchanging pulpits on the ground that the people are benefited by listening to new ideas or old ideas presented in new garb. Just so, they defend the system of interchanging pulpits on the ground that the people are benefited by listening to new ideas or old ideas presented in new garb. Just so, they defend the system of interchanging pulpits on the ground that the people are benefited by listening to new ideas or old ideas presented in new garb.

With all due respect for those who oppose on other considerations grounds the running of Sunday cars, there is a story which seems to me not inapplicable, of a certain old Scotch woman, who, after reflecting the loss of her son on the Sabbath day to a visiting clergyman, even after he had explained to her that the Lord himself had deemed to make a boat on the seventh day, replied that "she didn't think any more of him for it."

Why on Sunday nights should not our homes and streets be left in darkness? True, before the streets of great London were lighted by night, murder, theft and debauchery were rampant, but should exasperation in our affairs play any part in the great plan of salvation so ably expounded by our respectable clergy? A thousand times no. The integrity of man may be made to wince, but creed must prevail!

Paul Would Vote for the Cars. Paul, the Roman citizen, appears to have attached no importance whatever to the Fourth Commandment. Like Gen. Booth, he traveled and attended to spiritual and secular affairs on the Jewish Sabbath, as well as Sunday, apparently being fully persuaded in his own mind to esteem all days alike, ever rebuking those who betrayed their duty to God by not observing the great plan of salvation so ably expounded by our respectable clergy? A thousand times no. The integrity of man may be made to wince, but creed must prevail!

THE ANXIOUS ARE THE AGGRESSORS. Mr. W. G. McWilliams Refutes Dr. Sutherland's Contentions That a Carless Sunday is Guaranteed by Law. Mr. W. G. McWilliams, in reply to all the places Rev. Dr. Sutherland's argument that the anti-Sunday car people are the aggressors in this campaign. He points out that previous to the ratification of the agreement between the City of Toronto and the Railway Company, the people of this city, or any section of them enjoyed the right to have a Sunday car service if they desired it. Let the people do the inferring a street car company from operating a Sunday service, Mr. McWilliams writes:

"We are no doubt aware that the Court of Appeal for Ontario has held, in effect, that if it was not for this restriction requiring the Sunday service, to be first sanctioned by the vote of the citizens, the Sunday service might have been established by the company as soon as they came into possession of the property and franchise, and that the citizens had a right, had they so desired, to have had a Sunday street car service under the old company. Surely you would not argue that because they did not then assert that right they lost it? You would not assert that a serf had no right to recover his liberty because he delayed for a long time to demand it? The aldermen and general council who settled the agreement with the company, the Sunday service might have been established by the company as soon as they came into possession of the property and franchise, and that the citizens had a right, had they so desired, to have had a Sunday street car service under the old company. 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