

Editorial.

SUNDAY STREET CARS.

It is not strange to hear the professedly irreligious advocating a relaxation of the laws, written and unwritten, concerning Sabbath observance. But just now we find that what most religious people consider a species of Sabbath desecration has advocates in Toronto who are not professedly irreligious.

Canon Dumoulin and the *Week* have pronounced in favor of running Sunday street cars. The positions taken up by these two champions are very different, almost contradictory of each other. The clergyman wishes to have cars run on Sunday so that his people may get comfortably to church. The journal, which has so long shown its friendliness to the working men, by persistent opposition to the prohibition of a traffic that is doing more than anything else to degrade them, now favors Sunday cars in their interests. These gift-bearing Greeks are worth watching.

In reply to Canon Dumoulin, it is well argued that however necessary may be the running of Sunday cars in a place like Hamilton, where nearly all the churches are in the heart of the city, this necessity is not felt in Toronto, where there are churches of all denominations within easy walking distance of almost every householder. We do not undertake to defend the practice of Sunday street-car running in Hamilton or any other place. But the position of the reverend champion of this practice in Toronto is not strengthened, but weakened, by a reference to the custom in our sister city.

When the *Week* declares in favor of Sunday cars in order that toilers may have a cheap and easy mode of conveyance to pleasure resorts, a very obvious reply is that the working classes do not want any such opportunity afforded them. Of course they ought to since the *Week* thinks it would be a good thing for them. But they don't. This whole question of providing Sunday amusement—and making it easy to get to High Park or Scarboro' Heights amounts to the same thing—for working men has been thoroughly discussed in England. Working men give an overwhelming majority against any relaxation of the Sunday laws whenever they have an opportunity of expressing their opinion.

In England in 1883, after a careful canvass by friends of Sunday opening, it was discovered that 2,412 working men's associations, with