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# THE SUNDAY CAR AGITATION.

## SIGNIFICANT STRAWS

Public Opinion Counts for Anything the Sunday Car People Will score a Victory.

The proposition of carrying the Sunday car bylaw are very encouraging. It is difficult to see how the anti-car expect to make any gains over the figures polled in this favor last time, while converts in favor of the bylaw have been made by the hundred. It is safe to say that everyone who voted for the cars last time will vote for them on Saturday next. Down town, three-fourths of the people seem to be in favor of the cars. The figures given below would seem to indicate that the bylaw will carry with a handsome majority. However, we are making no predictions. Let us not lose sight through over-confidence. Let each one who wants the car put his shoulder to the wheel from now till Saturday night. The reward of his labor will be evident on the following day, which will be the day of a new and brighter era in the history of this city.

A vote was taken at the Gerhard Heintzmann factory yesterday—41 for the cars, 2 against.

In the Comet Bicycle Company's works, 100 employees voted yesterday, and not one of them voted against them.

In the Gendron Company's factory 280 will vote for and but one man will vote against.

The Planet stands 10 to 4 in favor.

The Antelope employees are almost as enthusiastic in favor of the cars, though no vote has been taken.

At McMillan & Beattie's the men are slightly in favor of Sunday cars.

There are 60 men at the Stearns. The men stand 45 to 15 in favor of Sunday cars.

Editor World: I drop you these few figures, which may be of interest to your Sunday car columnists. Out of 500 votes taken in my place the last few weeks, 447 were for Sunday cars—Yours truly, A. R. Wickers, barber and cigar store, 90 Church Street.

At the Trusts Corporation the vote is going in favor of Sunday cars, 7 to 1.

The employees in the Island Revenue Department are just four votes against Sunday cars, but prevent others from following out the dictates of their own will—18 to 8 for Sunday cars.

A canvass of the south side of King Street, from Bay to York, reveals the fact that there are just four votes against Sunday cars. The others are in favor of them.

There are 60 employees at D. W. Thompson & Co.'s furniture factory; 50 were for Sunday cars; one was doubtful.

Employees of the Gutta Percha Rubber Company's works voted 12 for and 2 against Sunday cars.

It is worthy of note that while in the former campaign the Orange County Lodge passed a strong resolution against Sunday cars, in this contest the lodge declined to take the same action.

In the Great Northwestern Telegraph Co. 25 employees favor Sunday cars and 3 oppose them.

In the Canadian Pacific Telegraph office the vote was 23 for cars and 4 against.

In every one of the banks there is an overwhelming majority in favor of Sunday cars.

Melbourn Bank stands 22 for to 1 against.

The Standard Bank vote is 16 to 5.

The Merchants' Bank is largely in favor of Sunday cars, but no vote has yet been taken.

In the Union Bank not a man will vote against Sunday cars.

The Bank of Hamilton reflects the opinion of Hamilton people, and only two men will vote against Sunday cars.

The Traders' Bank keeps up its record, and will vote 14 for and 3 against.

The Ontario Bank has had no vote taken, but very few will vote against the cars.

A vote in one department of the Methodist Book & Publishing Company resulted in 27 for cars and 29 against.

A vote was taken in the Toronto Type Foundry on the car question, and resulted in 21 for and 9 against Sunday cars.

Some are under the impression that the polling booths will remain open till 9 o'clock. This is a mistake. The polls close at 6 p.m., opening at 9 a.m.

## THE CHURCHMAN.

An Influential Anglican Family Paper Make a Strong Plea for the Suspension of the Sunday Car Bylaw.

The Canadian Churchman of this week says: "There is very little to be said on the subject of Sunday cars that has not been said over and over again."

The opponents have the same objections to them, the advocates have the same arguments in favor of them.

The improvement we have noticed in the tone of the Sabbatharians. They have spoken generally with greater moderation of their opponents.

Another noticeable fact was the attitude of the Rev. Mr. Jordan of St. James Square Presbyterian Church, who bravely stood up and protested against the action of the Toronto Treasury, and we believe, one of only three who voted against it.

Now, even if we thought Mr. Jordan

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wrong (we emphatically declare him to be, our judgment, right) we should rejoice in his action.

It is of supreme importance that the men who are leaders in thought, especially in religious thought, should be independent and brave, and not merely make themselves the echoes of the opinions and prejudices of their congregations.

There is a great deal too much of this in every communion, and it is a degradation of the office and work of the religious teacher.

Therefore we salute the Rev. Mr. Jordan with all respect, and wish there may be many men of his spirit.

With regard to the general question, it is scarcely necessary to argue it here. In the first place, it may be suggested that, as Toronto is the only city of 200,000 inhabitants in the whole world that will not Sunday cars, it is more likely that Toronto is wrong than that all the other cities are wrong.

Then, again, as it is generally agreed that the Jewish Sabbath no longer extends, the question is the manner of observing the Lord's Day & a matter of Christian expediency. Even the Shorter Catechism of the Westminster Assembly allows "works of necessity and mercy"—and these were the cases to be decided by this category will approve of them.

We quite appreciate the argument for a quiet Sunday. We deeply sympathize with the desire to have no needless interruptions of the religious functions of the day. But we do not think that there is the least necessity for such a result being brought about. It is quite possible to make such arrangements as shall minimize any inconvenience that may arise from the use of the cars.

Essentially, this is a workingman's question. It is the question of those who have no private carriages, and cannot afford to take a cab; and we wish it were possible for the decision of the matter to be left to this class alone.

We fear that it may embitter the relations between rich and poor when men who have carriages and coachmen are found trying to hinder the workingman from using his car.

We fear it may alienate some men from the Gospel, when they find reverend gentlemen driving a mile or two on the Lord's Day to preach in a church which could get on quite well without them, who yet expect a workingman either to sit at home on the Sunday afternoon or to walk three or four miles in order to get out into the country.

These things, as Mr. Peppys would say, are not "pretty to observe."

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It is quite easy, they say, to make laws and rules for the protection of the weak; but it will be impossible to enforce them. This is a very astonishing kind of argument.

Does it mean that those gentlemen who now possess such zeal for the sanctity of the Lord's Day and the best interests of the workingman, will if they are beaten, cease to exercise any kind of vigilance on his behalf? We cannot believe this.

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We are quite sure that, if the Street Car Co. should attempt to violate the contract into which they are ready to enter, there are many Christian and philanthropic men who will unite to compel them to do their duty.

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Editor World: I read with much satisfaction the letter of J. L. Spink in your issue of to-day and must congratulate the writer on his fair and temperate presentation of facts, all of which I can contrast as a pleasing contrast to the method adopted by many of the ministers and laymen of the Methodist Church in their treatment of the Sunday car question. Mr. Spink's high personal character and business standing in the community should make his record of facts carry more weight in the judgment of all fair-minded men among his own people than the anti-car utterances, covering largely of empty prejudice and indiscriminating zeal. The ministers who oppose the use of Sunday cars in their denunciatory remarks from the pulpit, at variance with their living example on a practically secular question, to strangle the liberties of the citizens of Toronto, will not promote the best interests of enlightened Christian sentiment. Their inconsistency, intolerance and manifest bigotry make an object lesson for the rising generation that will materially lessen religious denominational distinctions and rationalize and liberalize practical Christianity. The fanaticism that now prevails in this city is more worthy of the Turk than the Christian.

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It is the question of those who have no private carriages, and cannot afford to take a cab; and we wish it were possible for the decision of the matter to be left to this class alone.

We fear that it may embitter the relations between rich and poor when men who have carriages and coachmen are found trying to hinder the workingman from using his car.

We fear it may alienate some men from the Gospel, when they find reverend gentlemen driving a mile or two on the Lord's Day to preach in a church which could get on quite well without them, who yet expect a workingman either to sit at home on the Sunday afternoon or to walk three or four miles in order to get out into the country.

These things, as Mr. Peppys would say, are not "pretty to observe."

The only serious objection that we have heard is that the men may be required to work seven days instead of six.

It is quite easy, they say, to make laws and rules for the protection of the weak; but it will be impossible to enforce them. This is a very astonishing kind of argument.

Does it mean that those gentlemen who now possess such zeal for the sanctity of the Lord's Day and the best interests of the workingman, will if they are beaten, cease to exercise any kind of vigilance on his behalf? We cannot believe this.

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