

Nor can there be any doubt that the religious feeling about the day has hitherto been its strong safeguard, and kept at bay the aggression both of covetousness and dissipation. Denunciation of those who defend the observance of Sunday on religious grounds as fanatics or hypocrites is therefore out of place. Some arguments, which to say the least are hollow, have been used on the Liberal side. It is not for the purpose of attending distant places of worship that Sunday street cars are desired. Nor is there much force in the invidious remark that as the rich use their carriages the poor man ought to be allowed his street car. There are many rich who strictly abstain from using their carriages and make a point of giving all about them, as far as possible, the benefit of the day of rest. The really valid argument is, that without street cars the people who live in the middle of the city will be denied access to fresh air and healthy pleasure, and being mewed up in the streets will be consigned either to torpid dulness or to pleasures which are not so healthy. The change is evidently coming, and we can only hope that the Car Company will so arrange that none of those in their employment shall go without his day of rest. The case in favour of the change is strengthened by the encroachment which, in the sequel, will too probably be carried much further, on the Queen's Park; a cruel sacrifice of the health, not only physical but moral, of a great city, whose boys have no other playground, to a cheese-paring finance, which ought to have met with a strenuous resistance. But democracy does not seem to breed Hampdens, or if it does they are too much occupied by their commercial business, alike in New York and Toronto, to attend to a public wrong.

—Mr. Gooderham's bequest has probably settled the question as to the removal of Victoria College: at all events a Methodist College will be founded in the University of To-