The Toronto World.

NO 83 YONGE-STREET, TORONTO

A One Cent Morning Paper.

SUBSCRIPTIONS.

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Too Much Piety Works Mischief.

Citizens are no doubt anxious to know just how far the Tax-Reducer has surpassed his predecessors in reducing taxes according to the promises made by him during the two campaigns in which he figured. As it would be unfair to take any particular year in the past with which to make a comparison, we adopt a more equitable manner, and strike an average for, say the ten years preceding Mayor Fleming's first election. We find the rate during the years named was as follows:

	Mills.		Mills.
1883	15½	1887	15¾
1883	15½	1888	15¾
1884	15½	1889	14½
1885	17	1890	14½
1886	16½	1891	16¾
10 Years			155⅝

The average rate during these 10 years, accordingly, was 15.58 mills.

During the two years Mayor Fleming has been in the Mayor's chair the rates were 14½ and 17 1-4 mills. The average for the two years is 15.62.

The Tax-Reducer has made us pay higher taxes than his so-called extravagant predecessors for 10 years previously.

The Tax-Reducer was put in under the impression that he was going to stop the extravagance that had characterized the Clarke regime. He fulfilled his promise by increasing Clarke's average by three-fifths of a mill. Our taxes during the four years of the Clarke regime were 60.125 mills, or an average of 15.03 mills. Fleming's average was 15.62, a difference of .59 mills in favor of Clarke.

Coming to the Howland regime, the epoch when good moral government and pious economy prevailed, we find that the taxation during these two years was 16½ and 15¾ mills—an average of 16.125 mills.

Citizens will observe that it does not pay this city to elect to the Mayor's chair those who profess too much sanctity. To keep Holy Willie there during his two years' term cost the city more than half a mill each year above the average, which represents hundreds of thousands of dollars. Mayor Fleming, the professor of all that is good and true, also costs the city dear, as we know to our sorrow.

The Mayor's organ has been excusing him for the excessive rate this year and blaming it on the aldermen. Mayor Fleming was elected to his position to fight the aldermen, and it was because people thought he was able to successfully contend with them that he was elected.

Was not Mayor Clarke subject to the same kind of associates at the council board as are said to harass the present Mayor? And in spite of the opposition that assailed him didn't Mayor Clarke keep the rate down to 15 mills.

The business of a Tax-Reducer is to reduce taxes, and not to explain why he doesn't do so.

The Government Objects to the Bridge.

Engineer Keating's proposal to build a bridge across the western channel for the double purpose of conveying the water mains to the city side and giving us a roadway and direct street car service to the Island will not be practicable on account of the conditions imposed by the Government. The latter demands that the bridge must be 150 feet high to answer the purposes of navigation. Engineer Keating could afford to build one 80 feet high, but a bridge 150 feet is quite out of the question. It has been suggested that the Government is asking what is unreasonable. Vessels are now using the eastern channel, which will always be available for all vessels, large and small. If an 80-foot bridge were built at the Queen's Wharf this would not interfere with a large number of vessels, such as the Niagara and Hamilton boats. As the Government, however, has spent a large sum of money in deepening both the channels and in protecting them, and as this money has been expended as much for making Toronto Bay a harbor of refuge as for any other purpose, it cannot be expected of the Government that it would consent to a barrier being placed at one of the entrances. Mr. Keating will have to investigate the tunnel scheme further.

Wiggins Predicts a Comet.

Prof. Wiggins said to your correspondent today that in two or three weeks a very brilliant comet will be seen in the northern sky.—Ottawa special.

This must the same comet that The World predicts as due August 26. It will fill the heavens with a blaze, and superstitious people will fly to the mountains and make a bee-line for the nearest cave. The comet will make its appearance first in the northeast. Its path will be westward, and en route it will play havoc with some of the second-rate satellites, among them being Inconsistency, Bigotry and Hypocrisy. The effect will be brilliant. Make a note of the date and have your telescope in readiness.

A Model Father.

Pray earnestly that the God of our fathers may overthrow the workers of evil.—From resolution of Toronto Christian Endeavor Union.

Dear Brother, you who penned these words: If one of your children should go astray would you compass his destruction the same as you ask the Divine Creator to compass ours? Remember, you are responsible to a large extent for that child of yours. You brought him into the world. He partakes of your characteristics through heredity. You educated him. Dear Brother, forbear. Read the New Testament and see whether it teaches the monstrous cruelty that you invoke.

The trotting out of Goldwin Smith by the anti-Sunday car people is just on a par with all their actions. If Mr. Smith is a good authority in one feature of the Sunday car movement he is also on every other other feature of it. But the antis accept only so much of Mr. Smith's ideas as dovetails in with their own.

Through Wagner Vestibule Buffet Sleeping Car Toronto to New York via West Shore Route.

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 5 p.m., arriving in Toronto at 10.25 a.m. Sunday leaves Toronto at 12.30 p.m.

As pointed out in the text, all who are capable of carrying their thoughts beyond the immediate present and its needs appreciate the great value of life insurance and of the double maturity policy of the Manufacturers' Life.

THE SUNDAY CAR QUESTION.

Continued from First Page.

wisdom when a thing is bound to come to accept it with good grace and make the most of it.

Not One Law for All.

Editor World: At the meeting of the Ministerial Association on Wednesday your report of the same contains the following:

Mr. Macdonnell said he had not the smallest scruple of using a cab to convey him to the Central Prison on Sunday. "I always give the man a quarter," said Mr. Macdonnell, "because I think he ought to be paid more for Sunday work."

Now, if your report is correct, then people should well ponder these remarks. Evidently, Mr. Macdonnell eases his conscience of employing cabs on Sunday by giving tips to the cab driver for his Sunday work. Could not this minister walk to the Central Prison every Sunday? If the common public is to be debarred from going to High Park or Victoria Park from the center of the city in Sunday street cars with their children, and walking is good enough for them if they cannot hire cabs, then, I say, walking is good enough for this minister also. If one's conscience can, however, be cleared by giving tips to those whom we use to haul us about on Sundays, and this is the rule here laid down by the Rev. Mr. Macdonnell, then what is to hinder the common people from paying a straight 5c. fare (no tickets) on Sundays, and the company be compelled to pay their Sunday men say 20c. per hour instead of 15c., and thus equalize matters all around? In this way the public conscience is eased for making use of the car men on Sunday, and the car men in their turn will also be forgiven for working the cars, because they get more pay on Sundays. This is the new rule as laid down by the Rev. Mr. Macdonnell. If a cab and driver is necessary for him on Sundays to go to the Central Prison so are the street cars necessary to take countless thousands out into God's pure air and away from the stifling and impure air of the city at least once a week. Sunday is the only day the workingman has for this purpose. But aside from all this there is an old trite saying, "What is sauce for the goose is sauce for the gander."

If, then, it is an infraction of the divine law for common people to ride in Sunday cars, but not for those who either possess their own conveyances or can afford to hire cabs and give tips besides, then let those who are in favor of Sunday cars mete out the same measure to their opponents as these wish to measure out to them, and that can be done only in one way, the vote taken must not be merely for or against Sunday cars, but—

"For or against" vehicular traffic of any kind on Sundays, public or private.

This rule has carried the day every time in cities in the States where certain classes, more favored than others, sought to impose Sunday blue laws upon the masses.

The common people have just as much right to use the streets upon Sundays with street cars as have those who can furnish their own private conveyances. It is not so much a question after all, the one of "divine law" vs. "Sunday work," as it is the one of "convenience" in having the streets comparatively free from the "common herd" on Sundays, thus giving a better chance for the more or less elegant turnouts of those more fortunate in that respect than their fellow-thousands to spread themselves.

The World has made the "best hit" of the season in showing that these clergymen do not themselves practice what they preach, vide "hot dinners on Sundays," "cabs and giving tips, etc." "Consistency, thou art a rare jewel indeed." E.

Why the Vote Should Not Be Taken.

Editor World: There is much confusion regarding the reasons given by those who oppose a Sunday car service. A reference to part of paragraph (1) of the ministerial resolution against Sunday cars will clear up all difficulties:

"In maintaining the divine authority of the day of rest it is not necessary to affirm any special view or theory as to the religious basis of Sabbath observance or the exact relation of the Lord's day to the primitive Sabbath, seeing that all Christians concur in regarding the first day of the week as possessed of a special religious character."

This means that if the basis is religious in character the kind of religious character is not of special importance. That is the way I read it, and I am doing my level best.

Now, here is the danger: As we make much beast of freedom of opinion in Canada many otherwise decent fellows, but who, on account of their life of toil, are somewhat obtuse and easily led astray by designing persons, may think that they are competent to judge when their action is sufficiently religious. They will take the first opportunity to be a law to themselves. This is a bad state of affairs and can only be guarded by keeping in the hands of the respectable, church-going people the right to say what is religious and what is not!

Don't misunderstand me. I am not saying that if Sunday cars were running that those who are sober and industrious through the week would be noisy and drunken on the Sun day, for I don't think so. I am not saying that a greater number of men would have to do Sunday work than now, as the livery and hackmen, coachmen and private hirers of horses, would more than compensate for the motormen employed. I am not saying that the motor men are dead against the movement, as some of them have told me that a few more hours on fair pay would come very handy to them, but I do say, and will maintain it anywhere, that in matters where the divine right of the clergy are concerned, the common people should have no say, so as to put it beyond their power to make a mistake. Fresh air! The talk of fresh air makes me wonder at the ingratitude of some people. Don't we know that there is a fresh air fund and a free ride to the poor people every summer, and some summers they get two rides. I sincerely trust that every right thinking person will do their duty on August 26.

D. S. MACOROODALE.

No Further Delay.

Editor World: The attempt to delay the Sunday car vote till January looks more like a piece of strategy to take the Sunday car people at a disadvantage, on the excuse of a more honest vote.

More honest, forsooth? When the people are freezing with the deepening frosts and gales of January, then is the best time to vote for cars to take them to the parks in summer.

The Sunday Observance men have great confidence that their arguments will grow more effective as the weather grows colder.

If the people can be bamboozled till the snow is two feet deep in the parks it will then be a much easier matter to cajole them into voting against their own fresh air interests for the coming summer while it is yet a long way off. There will be at the polls all the summer absentees who recuperated at the seaside and other invigorating resorts.

These citizens who return to the city with the return of autumn are expected by the anti-car men to oblige them by doing "the dog in the manger" act, that as they are not here in summer and when here keep carriages and do not need cars themselves they will not let us have them, but will vote us down. I do not think that Mr. Howland does justice to these men in presuming that they would vote with him and, like the Czar of Russia, monopolize the streets when they want to drive out on Sunday. But this is a part of the honest vote that the antis fear they would miss if it were taken in August. There is neither morality nor justice in postponing the Sunday car vote for these men who are unaffected by it, and have no common interest in the public need for cars, having all the accommodation required in their own coach houses. There are abundant precedents to show that men who have no interest in common with the public on a given question should not vote on it. Let me quote high authority: Premier Gladstone and Hon. Edward Blake have declared that in the event of Home Rule Irish representatives in the British Commons should not vote on local questions affecting England and Scotland. In our own city of Toronto money bylaws are not permitted to be voted on by all the voters, but are restricted to those most affected by the vote. On the same principle the people confined to Toronto winter and summer, and who cannot afford to keep or hire a carriage, are really the only persons affected by Sunday cars, and are the proper persons to decide the question.

But are our opponents actuated by all the honesty they profess?

Some of them (including clergymen) tell us that they were about to go away for their summer fresh air vacation, but on hearing that we who needed a similar boon and had only means to get to to the suburbs, they gave up their big vacation in order to block us from getting a small one at home. Then, having settled our hash for half a dozen years, they will take their summer vacation as usual and thank God that they have us hermetically sealed in. Is this course of our opponents Christian charity? Is it Christian liberty? Is it the spirit of the New Testament? To me it is a secular question; but when our opponents attempt to make it a question of Christian theology we have a right to test their position by the sublime standard of the New Testament and hold them bound by the testimony of their own witness. The cars will come. DAVID ARMSTRONG.

The Ministers' True Function.

Editor World: I wish to express my appreciation of your efforts in the advocacy of the religious rights of the masses of the people as pertain to the running of street cars on Sunday, believing that all intelligent persons have full liberty to render to God and our Saviour conscientious reverence in a proper manner on Sunday.

It seems that a number of the ministers of the Gospel (as they are generally called) bitterly oppose the "declaration of rights" of a great proportion of these masses, who claim they have an equal right to enjoy God's blessings, fresh air, the shades of groves and the healthful sunlight on their only one day of rest with those who have six days of the week to enjoy the same, and whose perceptible labor is confined to one day in the week, and that in the pulpit on Sunday.

These same persons are continually prating about priest-ridden countries and people.

How much better is the condition of a people ridden by preachers (the Protestant term) than one ridden by priests (the Roman Catholic term)? I am a Protestant, yet I must admit that I have heard more fanaticism, intolerance and bigotry expressed from some Protestant pulpits than I ever listened to from Romish alters, and it has been my experience to hear teachings from both.

God makes the tide ebb and flow and the winds blow. He causes the clouds to float in the sky and shed showers on the parched earth. He has the currents of rivers and brooks flow and the earth to give forth food for all animal creation, and all on Sunday just the same as on any other day of the week, according to His own supreme law, and under the same law all animated nature, in accordance with godly intuition, seeks food and rest without regard to the day of the week.

Why, then, should these self-constituted agents of God arrogate to themselves the authority to dictate to man laws of action which God, the supreme, does not enforce, or reveal to us mortals, or apply to any department of natural life?

If these same persons (who no doubt believe they are just and right) would devote a little more time to the conduct of a few of the members of their particular "folds" during all the days of the week, they would render infinitely better service to the welfare of the community and to the Christian cause than they do by launching from the pulpits bitter political harangues against those who may differ with them as to true religious and moral doctrines. C.C.S.

Quiet Sunday Be Street Cars.

Editor World: I am one of those who have to labor on the seventh day, and also am minus of a leg. I use the cars every day in the six days to go to and from my work. Now, what is the reason that people like Rev. Dr. Langtry, who have the use of their limbs, try and make us who want that much needed accommodation on the seventh day, do without? If the ministers would try and give some good, sound reason why the cars should not run other than that from the religious standpoint we would like to have it. I cannot see why a man cannot be as good a Christian that rides to church on a car as one to tell his coachman or cabman to drive him there. The only difference I can see is because they can afford to place a little more at the credit of the church fund at the end of the year. This surely is a rich man's religion and not a religion that Paul taught, i.e., "Do unto others as you would they should do unto you." SIGNAL.

Women Who Drive and Won't Give Others Cars.

Editor World: Now that you are asking for some consistency on the part of the opponents of Sunday cars I desire to call attention to the fact that a lady who attended and spoke at the women's meeting for Ward 2, and who lives north of Bloor-street, uses a coupe regularly to drive herself and family to church. How that lady can go to the meeting and hold up her hands against Sunday cars for the poor man I cannot see, and such inconsistencies are driving hundreds of plain people like myself into voting for the cars. The one driver that this lady employs would, as a motorman, take several hundreds to church while he is driving her. BLOOR-STREET.

How the Travelers Regard It.

Editor World: Your strenuous advocacy of the running of cars on Sunday is exciting the interest of the community, and wherever one goes the matter is sure to come up. On a recent Monday morning a heated discussion took place on the train regarding this matter. Statements were made that the majority of commercial travelers were opposed to Sunday cars being run in Toronto. A vote was taken as to the feeling of those present in the car on this matter, the majority being commercial travelers present; 30 were in favor of Sunday cars and only four against.

ANOTHER COMMERCIAL TRAVELER.

St. Catharines, July 12.

The Ministers' Coupes.

Editor World: One point in particular I would like to draw your attention to respecting the Sunday car question is a part of Miss Helen MacMurchy's speech. She says that it is a necessity for M.D.'s and divines to have their carriages. Well, I have been in the medical line over 20 years and I cannot say we have to have them. On the other hand, I cannot see why the minister should not walk. They take their carriage and ride. Now, when Christ was on earth he did not ride in a carriage, but walked with his people to the place of meeting and conversed with them on the way. Now, in justice to the people of Toronto that have to walk miles to church, I say let the divines do the same, for they are only mortal the same as the rest. If I had a hundred votes in Toronto I would vote for the cars. FAIR PLAY.

Listowel, July 12.

A Prude's Correspondent.

Editor World: A copy of your valuable paper of the 4th inst. found its way into my office, and I read therein an article from a fair correspondent signed "Blue Bells and Heather." In my humble opinion she struck the keynote of liberty. I appreciate the stand The World has taken in the street car controversy, hence the following lines:

Wow*! thousands ken your wordly sheet,
Tae be alive an' cheerie O,
Wi'd scribes therein that write complete,
Gien the news sae clearly O.

A ken your toon is waxen greate
An' governed by the masses O,
Tha dinna care ta elavate
The working lads an' lasses O,

I wad here say ta a' sick folk
They should nae be sae crasey O,
The tyrant's chains will soon be broke
By brains tha's nae sae hasey O.

Some silly coops that nae doubt think
Your head is somewhat cracket O,
Tha dinna ken their an a brink
O' a joyous Sunday racket O.

The World this time will be a winner,
For it is wise and witty O,
Cars will run for saint and sinner
In Canada's greate city O.

How nuco daft some folk must be
Tae think they run creation O,
Tha try tae knock a' things a-glee
We'd out consideration O.

Stan' back, auld fogies, clear the track,
Hear ye the cars a rumblin' O,
A Sunday car will be the whack
To keep the folk frae grumbin' O.

Then, Mac, stick tilt an' ear your grub;
Your World is dee'in finely O,
The city vote will gae the snub
Tae some that look devinely O.

E. MCLEAN.

Orangeville, July 13, 1893.

*An exclamation of pleasure.

Sunday Cars in Montreal.

Editor World: I visited both our suburban parks on Sunday last "to see the show." There were over 10,000 present at one, and about 4000 or 5000 at the other in the afternoon. The performances consisted of band music, singing and the like. A more orderly crowd I never saw, more than half were women and girls, of the factory class chiefly, who had, no doubt, been at mass earlier, and would go to vespers at night.

Hope the Sunday car bylaw will pass. In this city, which is far more congested than Toronto, and better supplied with open spaces, ward parks in fact, the working people consider the Sunday cars an inestimable boon, and they are freely used by church-goers and clergy of all sorts. J. H.

Collector Small Asks the Council to Stand

Editor World: I observe in to-day's issue of your paper that an attempt will be made by those opposed to a Sunday car service to have the resolution passed by the City Council fixing Aug. 26 as the date for taking the vote upon the question reconsidered. Every opportunity has been given to both parties on the question to ventilate their views before the council and I do hope that, having passed judgment upon the matter, the council will be content to leave it in the hands of another tribunal, viz., the verdict of the people on the day fixed and agreed upon. JOHN SMALL.

Norman MacLeod and F. W. Robertson.

Editor World: The public owe you thanks for your able advocacy of Sunday cars, and especially for the sermon by F. W. Robertson and address by Norman Macleod. They were logical and convincing. That letter in The Globe by Sam Jones should be acted on by the railway company to secure all labor votes for it. W. P. BRUCE.

A TORONTO CLERGYMAN

Asks the Opponents of Sunday Cars to Clear the Ground and Answer Plain Questions.

Editor World: I understand that Mr. W. H. Howland is very strongly opposed to Sunday street cars on conscientious grounds. It is curious how often he manages to discuss the matter from a financial point of view. The other day he complained that the Street Car Company would make $100,000 a year out of Sunday cars and that the city might, if it liked, take $50,000 of this. Surely Mr. Howland would not recommend the city to take and use money earned by Sabbath breaking. At another time he tells us that Toronto has been able to run into debt to the extent of twenty million because her moral character stands so high. If (he goes on to say) street cars are run on Sunday she will lose her financial standing. Money again, you see. Now, Mr. Editor, looking at the matter from the standpoint of one in favor of Sunday cars, it is inconceivable to me how a conscientiously religious man can allow the question of money to enter into the discussion. If Sunday cars are wrong, the city would be increasing its guilt if it shared the profits with the Street Car Company. It would be like a man protesting against a proposed robbery, and then saying: "If you insist on doing it you might as well give me half of the plunder." As regards Toronto's ability to borrow, I fail to see why that should come into a religious question. To object to Sunday cars, because it weakens our chances of getting loans, is to throw religion overboard and to bring in pure selfishness. If street cars are wrong on Sunday no question of financial standing ought to enter into the matter. I think the opponents of the Sunday cars would help along their cause if they would clear the question of a lot of side issues, if they would give up making vague, general statements and would give an answer to the question, "In what way do Sunday cars contradict or oppose the will of God concerning Sunday?" If people want to take a high religious ground on this matter they ought to get rid of all such notions as those of expediency, financial credit, Sunday quiet (as distinct from Sunday desecration), and show us plainly that Sunday cars are a breach of divine law. If men are willing to place their personal preference for a quiet Sunday before the possible welfare and enjoyment of hundreds of their fellows; or if men are afraid that the Sunday cars will affect the financial credit of the city, let them say so plainly, but let them keep the religious question out of it. I can understand a man taking the personal and financial ground, or the religious one. I can't understand a man taking both grounds. In the first case mentioned making use of God and self and in the second making use of God and mammon. Will some one show us

(*a*) That the Fourth Commandment is binding on Christians?

(*b*) That he keeps the Fourth Commandment literally, and that if he does not keep it literally

(*c*) How he explains the exceptions he makes?

No one but a Jew pretends to keep the commandments literally. What I want to know is why some men make constant exceptions to the rule laid down and yet object to others making exceptions.

A TORONTO CLERGYMAN.

Sunday Cars.

Editor World: Another attempt is being made to put off the vote until January. I do not think it should succeed, if the situation is properly understood.

Under the Municipal Act there are eight hours for polling (from 9 till 5 "and no longer"). There will be a very large vote polled next January. Besides the election of municipal representatives (aldermen, Mayor and school trustees) there is to be a plebiscite on the prohibition question. There will be two sets of voting lists. Deputy-returning Officers will have all they can do within the eight hours allowed by law to search out the voters' names and to issue and collect the four different ballot papers even if there is no obstruction or delay.

If an additional vote has to be taken on the Sunday car question it will be absolutely impossible in very many districts to take the vote properly—hundreds and perhaps thousands will be unable to express an opinion, and everybody who does vote will be kept waiting.

When the question was raised before 24,638 votes were polled, being an average of 168 at 146 polling stations. At many of them more than 220 votes were polled, and as manhood franchise men will vote this time there will be not less than 30,000 polled.

At some places more than 300 will vote. Everyone knows that the vote is not evenly distributed throughout the day. At some periods the vote is easily controlled, but at other times there is a rush. If it is desired to have a full and popular vote it should be taken when there is no other question to be dealt with and the hours of polling are extended.

A DEPUTY-RETURNING OFFICER.

Methodist Young People Want the Vote Postponed.

At a meeting of the Toronto Methodist Young Peoples' Union, held in the school room of the Metropolitan Church last night, with the Rev. R. J. Burns in the chair, this resolution was presented by R. N. Dillon, seconded by Rev. Dr. Withrow, and passed unanimously:

That whereas an attempt is being made at the instance and expense of the Toronto Street Railway Company to force a vote of the citizens on the subject of Sunday street cars at a time when very many will be out of town, and in a manner which will prevent the detection of wholesale impersonation and fraud; resolved that this meeting of the Toronto Methodist Young Peoples' Union, representing nearly 40 different local societies, records its protest against this vote being taken at the time and in the manner that is proposed, so soon after the decisive expression of the popular will by a majority of over 4000 against Sunday street cars, and earnestly beseech the Toronto City Council to postpone the taking of such vote until the first of January, when constitutional safeguards against impersonation and fraud can be employed, that the city may be saved the humiliation of an attempt to gain a snap verdict in favor of the Toronto Street Railway Company.

Resolved, that this resolution be sent to the Mayor of the city for presentation to the City Council and at its expense.

Resolved, second, that this union pledge itself to use all legitimate means to maintain the sanctity of the Lord's day as the best friend of the working man, and the strongest bulwark against immorality and vice; and it earnestly requests all the local societies here represented to act in concert with the executive of this union for the preservation of the sanctity of the Sabbath, and the best interest of the citizen. Resolved, that both these resolutions be sent to the press for publication.

There was very little discussion over the resolution. Rev. A. M. Phillips wanted the clause referring to the humiliation of having the Street Car Company bear the expense of the vote especially emphasized. Mr. Phillips said he was more indignant over having the company pay for the vote than anything else. He thought it was an insult to the citizens to allow such a thing.

It was pointed out to Mr. Phillips that this point was mentioned twice in the resolution, and it was passed unanimously as first presented.

AGAINST THE NEW AGREEMENT.

The Executive Committee Favors It Not—The Guelich Contract Again Discussed—Ald. Shaw's Compromise Motion.

At a meeting of the Executive Committee yesterday afternoon the Board of Works' recommendation "That the proposed new agreement with the Toronto Railway Company be not entertained, but that the works now under contract be proceeded with without further delay, and that all such work be done without prejudice to the contention of the city as to what constitutes a permanently formed roadway," was discussed.

Ald. Carlyle wanted to know in what position Messrs. Guelich & Co. stood in the way of at once commencing work on their contracts. He understood that the firm had neither plant nor material here with which to do the work. He drew attention to the fact that that the council would in all probability adjourn for a month after it's next meeting. He thought some definite information should be given as to when this work would be commenced, and also finished. There should be no more delay. As far as he could ascertain the contractors were not in a position to commence work.

Ald. Leslie and Davies contended that the contractors had not been given any encouragement to bring the plant here.

The Mayor said the council had awarded the work to Guelich & Co., and the committee could not interfere. Further information will be furnished the council on Monday evening.

The majority of the council favored the Board of Works report, and the clause was adopted unanimously.

Ald. Shaw's Suggested Compromise.

In connection with the pavement question Ald. Shaw introduced a motion; "That the claim of the Toronto Railway Company that the city should lay down a permanent pavement on concrete or other like foundation on the track allowances of the present system of railways, in conjunction with the change of tracks to be made, shall be compromised and settled on the following basis: The city shall assume the liability for the pavements on these track allowances, which the company offered to assume under the proposed draft agreement, and the city shall lay down on these track allowances, in conjunction with the change of the tracks of the railway, the list and class of pavements on concrete foundation offered to be laid down by the company on concrete foundations, and the city shall take up and restore the other present pavements on the said track allowances offered to be taken up and restored by the company under the said draft agreement, and the city shall prosecute the work with all possible diligence and shall use all available means to complete it within the time offered by the Railway Company, namely, Sept. 1, 1894. And this compromise shall not affect nor prejudice the claim of either the city or the company in reference to liability for pavements on any extensions of the railway, which are to be determined on their merits from time to time as they may arise."

Discussed and Withdrawn.

Ald. Lamb said this proposition could be considered later on. Nothing should be brought forward that would delay the work.

Ald. Orr and Hallam favored Ald. Shaw's resolution, both of them expressing their willingness to consider the question at a later date.

Ald. Shaw, in moving his resolution, said he had spoken to Mr. Laidlaw, who promised to bring the matter before his clients, although he did not think they would agree to it.

After some further talk Ald. Shaw decided to withdraw his motion and bring it up again in council, with some slight alterations.

The Worst Pavement in the City.

The Parks and Gardens Committee was authorized to advertise for tenders for a concrete sidewalk in Queen's-avenue to College-avenue, the work to be done under the supervision of the City Engineer.

It was decided to reduce the wharfage fees to the ferry company by $250, in consideration of an hourly service being given from Berkeley-street to Centre Island.

Treasurer Coady wrote that the trustee of the estate of the late W. H. C. Kerr was bankrupt, and that the taxes on vacant land near the Garrison Common could not be collected.

Around the Hall.

Ottaw's city clerk has written City Clerk Blevins enquiring the rate of taxation for the year.

J. B. Smith will erect a four-story warehouse on the Esplanade between Bay and Front-streets to cost $8000.

Ald. Hallam was unsuccessful in getting his resolution sufficiently signed calling a special meeting of the council for to-day.

Ald. Morrison and Gibson and Contractor Boyd of Glasgow, Scotland, visited the Hall yesterday. They were shown the pumping station and other points of interest by Mr. Engineer Rust.

For the month of June fines to the amount of $1696 were imposed in the Police Court.

City Engineer St. George of Montreal is in the city. He will commence his inspection of Ashbridge's Bay to-day.

Ald. Frankland's three months' leave of absence will expire on the 24th inst. It is not likely the alderman will return.

Dr. Sheard yesterday procured a number of samples of water at the bell-buoy, intake pipe and pumping station for the purpose of having an analysis made.

HUBERT FENTON'S CLOSE CALL.

Had His Mouth Cut Almost From Ear to Ear in an Elevator Accident.

HAMILTON, July 13.—Hubert Fenton, 199 Rebecca-street, had a narrow escape from decapitation at The Times office yesterday afternoon. He sells newspapers, and while he was waiting for the paper to come out he amused himself by peering down the elevator shaft. While with his mouth on the iron bar that acts as a guard for the shaft, the elevator decended on the back of his head, forcing his face down on the bar and cutting his mouth almost from ear to ear. The elevator also cut the back of his head severely, and Dr. Dillabaugh thought at first the boy's skull was fractured, but he will likely pull through all right.

A LIBERAL ORANGEMAN

Startles a July 12th Meeting With His Views on Catholicism.

NEW YORK, July 13.—At the Orrngemen's picnic at Benners, Ridgewood Grove, yesterday, the Rev. Dr. Madison C. Peters, one of the speakers, somewhat startled the audience by the liberality of his views in regard to the Catnolic church.

"I rejoice," he said, "that there is in the Catholic church to-day a great spirit of liberalism, toleration and progressiveness: I thank God for such men as Cardinal Gibbons and Archbishop Ireland. Some of you may feel worried because we have an American Pope. I am glad of it, because we shall soon have the American Catholic church, instead of the Roman Catholic."

THE SILVER QUESTION.

The Trouble Caused by the United States Policy—Denver's Attitude.

LONDON, July 13.—The Times discussing the silver crisis says: The action of India and of President Cleveland merely precipitated the trouble caused by America's silver policy, her reckless pension scheme, and the McKinley tariff law. The threats from Denver of armed violence if the Sherman law is repealed will not terrify anybody. Such desperation merely proves that the silver monopolists are hopeless.

Wanted

Five hundred people to take advantage of the courtesy of the Beaver Line. Owing to the great numbers of their Canadian patrons are unable to send a personal invitation to each one, have left with their agent, R. M. Melville, invitations to visit the latest ocean wonder in the magnificent new and fast twin screw steamer Maraposa of 6000 tons, equipped with all the latest inventions at the wits of man and known to modern civilization. This magnificent steamer leaves Montreal for Liverpool direct, and is expected to lower all previous records between these ports. In order that all may have an opportunity of enjoying an ocean trip special rates have been arranged: choice state rooms from Montreal, first cabin, $50, return $100. Immediate application will be necessary. Special trains leave Union Station on the morning of August 1. Passengers and baggage transferred from railway station at Montreal free of charge to steamer. All classes of passengers carried on this steamer. Remember the address, next the General Post Office, R. M. Melville, general steamship agent, or telephone 2010.

Of Interest to Shippers.

The Merchants' Line steamer St. Magnus will leave Toronto Monday, July 17, for Fort William and Duluth, connecting with western railroads for all points in Manitoba, N.W.T. and British Columbia. This line has a steamer leaving Toronto each week and are offering lowest through freight rates obtainable. For rates and all information apply to Charles E. Burns, contracting freight agent, 77 Yonge-street, Toronto. Tel. 2400.

If it is every man's duty to provide for those dependent upon him, then if there is one way better and easier than another to do this that way is to be commended. Life insurance creates an immediate capital at a trifling outlay, which will be available to a man's family or to himself when needed, and the double maturity policy of the Manufacturers' Life is the most satisfactory way of acquiring this capital.

To Columbian Exposition

Via the Wabash vestibuled trains running to Chicago every day in the year, are the finest service to the railway service. They are complete and solid vestibuled from end to end, the entire train being a moving palace of connected apartments. All Wabash trains stop at Englewood, near 60th-street entrance to the World's Fair; electric cars direct to grounds every five minutes. Get your tickets via Detroit and the banner route. J. A. Richardson, Canadian Passenger Agent, northeast corner King and Yonge-streets, Toronto.

G. A. Larkin & Co.

Dispensing chemists, 338 Queen-street west, have the genuine Membrays' Kidney and Liver Cure in stock. Call in when passing and ask to see testimonials from a few that have been benefited by the use of this grand medicine. 5

The Lorne Park Excursion Yesterday.

Ossington-avenue Baptist Sunday school and the Olivet Congregational Sunday school held their excursions to Lorne Park yesterday, going by the steamer Greyhound at 10 a.m. and 2 p.m. The day's enjoyment was somewhat marred by the rain. Nevertheless the children turned out in large numbers.

Endowment policies do not usually mature until their reserves alone amount to the sum insured for. The double maturity policy of the Manufacturers' Life matures at death or age 65, when reserve and surplus combined shall amount to the sum insured.

Are You Going Out of Town?

If you are, don't omit to have The Sunday World sent to you. It contains more and better reading matter than any other weekly paper. A page is devoted to society gossip and the latest fashions. Numerous short stories are published. In fact the paper contains 56 long columns of all that is brightest and best of current light literature, as well as the news of the day and many special features. Subscription price 20c. a month, 50c. a quarter. Mailed free every Saturday night. ed

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 M. SHAW, Solsgirth, Man.

Money secured to your family by the double maturity plan of the Manufacturers' Life will go to them without fear of interruption in the event of your death, and it will be paid to yourself without delay or discount at its period of maturity.

"Go to Sleep," sure cure for sleeplessness, nervousness and headache. "Contains no Narcotics," gives sweet refreshing sleep in every case. This splendid sedative is especially efficacious in cases of insomnia from overwork, excitement or alcoholic excess. Guaranteed safe, sure and effectual. In bottles 25c at all drug stores.

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?

The double maturity policy of the Manufacturers Life will return as a rich and ample investment to a man at the very time he may need it most—the age of 65.

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

TORONTO 30 YEARS HENCE.

GRAND MUSEUM.

Description of the "Curiosities" By The Old Superintendent.

"Would you kindly tell me what this building is used for?" This question was put by a country-looking chap to an old man who stood at the entrance of a massive building in Queen-street in the year 1923. "Why, my dear fellow," came the answer, "this is our great celebrated and only Toronto Museum, established 1896, just 27 years ago. I'm superintendent—used to be an alderman—a daisy at things of this kind, so they gave me general supervision and management of it. You see that grand oil painting?" continued the old man, as they passed into the large hall of the museum, "Well, that's what this place was going to be. Started in 1887 as court house and civic buildings; after four years' work and five years' law, they took my advice—converted it into a museum. Lots of material—good position—no opposition. Now, look at that group of plaster heads; that's not plaster—it's putty. Twenty-five putty heads, and you have images of the cleverest and brainiest men who ever adorned a council chamber—Council 1893—names emblazoned with gold in the history of the city. See that 'beaut' of a water sketch? Ashbridge's Bay! Thousands and thousands of dollars dropped there—dredging and fixing her up—finally left it to Nature, and you bet Nature is working at her yet. That painting beside it, with all the bridges, channels, factories, stone-hookers and summer villas in the distance; well, that's what they intended to have done with it, only they left it to Nature. Good thing, too—or this might have been a poor house. You are looking at the photos along the side, covering all that space! Innocents killed by the electric cars during first twenty years. Cars had right of way. All changed now—cars have right of way—after we get out of the way—see? Oh! you're interested in that long row of names. Yes, that's the list of those who voted on the Sunday car question, 1893; 22,000 for cars running—2200 against. Came near stopping Sunday cars though after that vote. Proved dead men, lunatic and 'left-the-country' had voted—said we had raised the dead, enlightened lunatics and brought back the prodigals. No use—deal had to go through. Now we come to an interesting study, that oil painting in front of you. It's called the 'Monster Shoe House'—214 Yonge-street—continental reputation. We point with pride to the greatest shoe house in the world. Covers over an acre of ground. I placed that painting there myself. Why, young man, you see this pair of tan shoes I'm wearing? Well, I bought them at Guinane Bros.' great sale of '93 for $1 and I've worn them every summer since that time. Why, my wife has a pair of canvas shoes—beauties—that she bought at the same time for $1.18. Just think, 1893—that's 30 years ago. But now I've got 64 assistants and 116 clerks to look after, so call around to-morrow and you can look at some of the wild animals."

AMUSEMENTS.

HANLAN'S POINT

Performances (weather permitting) every afternoon at 3.40, every evening at 8.40.

The Wonder of the Age.

HARRY LA ROSE

—AND—

BRONCHO BOB.

Queen's Own Band Friday and Saturday evenings.

48th Highlanders' Saturday afternoon.

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METALLIC C