The Sunday Car Agitation.

The tide is setting in strongly in favor of the Sunday car bylaw. The abusive epithets that the antis have heaped on the heads of respectable citizens who desire a Sunday car service have been effective in winning hundreds of votes for the cars. A census has been taken at various places down town to get an idea of how the question is going. In all instances the vote largely preponderates in favor of the by-law.

Rev. H. C. Dixon, when preaching in St. Philip's Church on Sunday last, stated, "Whoever voted for Sunday cars, no matter what was said to the contrary, was not a Christian." And Mr. Dixon rode on his bicycle to preach. And this is charity in a new light.

A census was taken yesterday on the Sunday car question among the employes of the Dominion Bank and its branches in this city. The result was 59 for the cars and 5 against.

Even the Ladies are Intolerant.

Editor World: Last week a lady, who is prominent in church and mission circles in this city, drove up to a millinery store on Yonge-street and happened to meet a friend there whom she asked what stand she was taking on the car question. "I am working for and intend to vote for the Sunday cars," was the reply. Then the good church lady said: "If we have the cars, I hope the first ride you take in them on Sunday will be your last." I know of half a dozen people who are leaving churches whose ministers are taking this unnatural stand against cars. C. T.

More Discreditable Tactics.

Editor World: I have just been notified that some of the anti-Sunday car people are notifying M. F. voters who are in favor of Sunday cars that they are disqualified and will be sworn and punished if they vote.

I have also been notified that they are sending around drunken and disreputable canvassers, who are representing themselves as working in behalf of Sunday cars, in order to discredit our cause. I wish you would expose this matter thoroughly in to-morrow's World.

T. J. Dunbar.

SUNDAY AT GRIMSBY CAMP.

A Trustee of Carlton-Street Methodist Church Exposes the Inconsistency of the Clergymen in Opposing Sunday Cars.

Open Letter to the Editor of The Guardian:

As The Guardian is usually laid aside for Sunday reading in my home, I did not notice your editorial reference to me until last Sunday.

My early Sabbath training, 40 to 50 years ago, was on lines that, perhaps, few parents or teachers would, in our day, consider likely to produce the best results.

Sabbath observance then, as now, was a living problem in which preachers, parents and teachers were making efforts, with the very best intentions, to mould and direct public opinion. While the birds could sing and whistle, I must not whistle on the Sabbath day, it would be a sin to do so. While on the hillside the lambs could run and play, I must not run and play on the Sabbath day, it would be a sin to do so. While it would be a mortal sin to gather the shocked grain under cover, if rain was threatened, no matter what damage or loss it might entail, yet, strange to say, it was considered perfectly right and proper to work on Sunday to protect the grain, if once under cover, if perchance a wind storm removed the covering. It would be a mortal sin to gather the maple sap on Sunday, no matter how much might run to waste, if the good Lord gave us a good sugar day, yet, strange to say, it was perfectly right and proper to perform all labor, as on other days, to preserve the milk from loss or damage on the Sabbath day.

If such seemingly inconsistencies troubled my young brain at that time and gave me wrong ideas of the love, equity and justice of God, I am free to confess, in our day we have not improved on this condition.

I think I have listened to nearly 100 sermons per year, for the last 30 years, and for 23 years past have been associated with the Methodist Church, most of that time in some official capacity, and if I have changed my opinion in regard to Sunday observance, in later years, it is because of the acts and associations of those whom the Methodist Church have most honored, and I think justly honored in the past.

I am not so much concerned about what men may say, as I am by their general acts and associations in life; it is an easy matter to give advice in regard to Sunday observance, but quite another matter to live Sabbath observance, and men and ministers, I think I can fairly claim, should all be judged by how they live it, and not how they may talk about it. I am not going to claim there is anything wrong or sinful in the manner or method which the Methodist and other churches have adopted to raise money for church debts and other purposes, on the Sabbath day. I must decline to believe, however, that good men and ministers would adopt this plan or associate with those who did, if they believed it was wrong and sinful; it is more charitable for me to believe, that the end justifies the means, even if, in doing so, I must abandon my early impressions of how the Sabbath should be kept.

Whenever we find a large number of our most honored ministers and laymen of the Methodist Church, living with their families, under a condition or associating with a condition wholly under their control, in regard to Sabbath observance, surely I cannot go very far astray if I accept this as their ideal of what a modern Sabbath day should be. Grimsby Park is the only place well known to me in which this condition applies. It stands before the country as the Camp Ground of the Methodist Church; on its board of management there are honored and worthy ministers and laymen of the Methodist Church. Its cottages are largely owned or occupied by prominent ministers and respected laymen and their families. Its government, as I understand it, is now and has been in the past entirely under the control and direction of the Methodist ministers and laymen. Two of my own pastors, both worthy and respected ministers, have occupied positions on the board of management, one for whom I acted as recording steward for three years, so that, no matter what my early idea or preconceived opinion regarding the Sabbath may have been, I feel sure I am safe in taking a Grimsby Sabbath as the ideal Sabbath, which leading Methodist ministers and laymen think should now prevail in our good city and country.

Eight or 10 years ago my family occupied a cottage at Grimsby Park and I spent my Sunday, with them, during part of July and August, and since that time have spent several Sundays there, lodging at the hotel, which, I was advised, is owned and controlled by the company. It is perfectly well known that the company secure the ablest talent that money can buy to lecture and speak on the grounds, such men as Dr. Talmage, Dr. McIntyre, and others of national reputation, who draw thousands to the grounds on the Sabbath day. Perhaps no other day approaches, in numbers, that assembled on the Sabbath day. It is perfectly well known that all must pay to enter the grounds on Sunday, as on other days, whether they listen to the preaching or not. It is perfectly well known that hundreds, if not thousands, drive there on the Sabbath day, sometimes a distance of 20 miles, depopulating the churches in all the neighboring towns and villages, within driving distance of the camp, doubtless using frequently for this purpose horses that have worked constantly during the week, while, strange to say, those who are wafted there by wind and wave are forbidden entrance at the front gate; yet, even they may enter at the back gate on payment of the usual fee, if perchance they are able to land.

It is a well-known fact that men of national reputation are not brought to Grimsby Park, at great expense, to aid in producing a quiet Sunday, or a day of rest, free from labor and toil. Why, then, I ask, are these celebrated men brought there and the event so extensively advertised? Is it to swell the gate receipts on Sunday as well as other days?

It is an unquestioned condition that men are required to man the gates, run the engine for the electric light and pumping plant and perhaps other purposes, and are paid for their Sunday labor.

At the hotels the work of the servants is greatly increased by the influx of Sunday visitors, and it is well known that the hotel washing is regularly and openly done on Sunday morning, and it is even said that the laundry work for the campers is also done at the hotels. The sale of cigars at the hotels on Sunday is as unquestioned as in Chicago and other cities, it being openly done, and I have heard it said that even cigarettes and candies were also sold on Sunday, but of this I have no personal knowledge, but I do know that I was very much annoyed to find cigarettes on the person of one of my then small boys.

Is it any wonder, Mr. Editor, if in later years I have moderated my ideas of how a modern Sabbath should be kept? I decline to believe that the host of respected Methodist laymen who have for years with their families made Grimsby Camp their summer home would associate and continue to associate from year to year with conditions that they believed were wrong. I decline to believe, Mr. Editor, that the Methodist ministers and the Methodist laymen, who have, for all these years, composed the Board of Management, and the host of other ministers and their families, who, from year to year, make up the company at Grimsby Camp, have or did associate with or tolerate a condition of things during a long series of years that they believed was evil and sinful.

It is impossible to believe, Mr. Editor, that such honored men as Dr. Sutherland, Dr. Dewart, Dr. Potts, Dr. Hunter, Dr. Parker, Dr. Briggs, and the late lamented Dr. Stafford and others, would associate and continue to associate with, and so often aid with their presence and assistance, any place on the Sabbath day, where the government was wholly in the hands of Methodists, if they believed the Sabbath was improperly observed. I could never believe that these men, honored and loved by the church, would associate and continue to associate with conditions that were evil or sinful, or that they believed would merit the condemnation of Christ.

Therefore, taking Grimsby on the Sabbath as the ideal condition that should prevail, I am compelled to arrive at the conclusion that the changed conditions of modern society do warrant and justify a great change from the Sabbath of the Puritans.

I think it is not too much to expect, Mr. Editor, that the ambassadors of Christ, who stand to lead the people, should be honest, truthful and consistent. We know that there is a great deal of Sunday labor now. At least 12,000 servant girls have to labor not 10 hours a day for 6 days in the week, but more often 14 hours daily with 8 hours on Sunday. Yet there has never been any effort made to shorten their hours of labor. It is the manservants those who are opposed to Sunday cars are so terribly agitated over, not the maidservant, by whose exacting labor they reap benefit. It is equally well known the use of gas, electric light and the telephone all entail Sunday labor, yet we hear no outcry against these, and all continue to use them although others make money by their use. We are told it is sinful and wrong to run cars on Sunday or employ Sunday labor, yet every pulpit is silent when the street railway finds it necessary to run cars and employ labor on Sunday that we may have the cars running on Monday. Every pulpit was silent a few winters ago when, on account of an exceptionally heavy snowstorm on Sabbath morning, we found hundreds of men and teams assisting the railway to clear the snow to the side streets that we might have cars on Monday. Silent pulpits, silent pews and silent religious press, when men in large numbers work all day Sunday that we may ride street cars all day Monday. Perfectly right to work on Sunday to ride on Monday, but wrong and sinful to work on Sunday that the old, the young, the weak, the poor may ride on Sunday. So, Mr. Editor, you will perceive that the same seemingly inconsistencies that troubled my young brain forty years ago in regard to Sabbath observance would, if I were to judge good men by their preaching, instead of by their acts, likely lead me now as then to form wrong ideas of the love, equity and justice of God.

I believe the Church is wrong in opposing Sunday cars, I believe it is frightened over imaginary conditions that will never exist. Whenever Sunday labor is allowed it ought to be of the kind and character that will produce the greatest good to the greatest number with the smallest expense to those who benefit by it and the lowest expenditure of toil to those who supply it. I have never questioned the good intentions of the Ministers who are opposing Sunday cars, but many of their arguments sound strangely inconsistent, when applied to a Grimsby Sabbath, or other conditions now prevailing in this city.

Trusting you will give this space in your paper, I am,

J. L. Spink.

Lamb's Circular.

Editor World: I have noticed a number of copies of Lamb's Circular, which the city has had published, in order to show the many great advantages that the city of Toronto has; and I believe that these circulars are distributed broadcast and intended to reach the traveling public and those interested in a new home.

I have heard it said during the past two weeks, by those who intend to vote against Sunday cars, and who admit that they will ride on them if they run, that having no Sunday cars is one of the greatest features and advertisements that Toronto can have. If such is the case, why was this omitted from Lamb's Circular? It seems to me, if having no Sunday street cars is such a grand advertisement for the city of Toronto, it should have been mentioned in this wonderful circular which our worthy alderman has compiled. It seems to me that this is a very important point, and something that has been entirely overlooked. I trust it will be worthy of publication.

One Who Will Vote For and One Who Will Ride Sunday Cars.

What is Rest?

There is a great deal being said just now, in connection with the street car agitation, about Sunday being a day of rest. Would it not be well to consider, in the first place, what we mean by "rest." We cannot all rest in the same way any more than we can all eat the same food, bow to the same creeds, or love the same individual.

To a very large part of the population in this and other cities "rest" is simply going to church at intervals of one and two hours, according to the number of class meetings, prayer meetings and regular services they attend.

A large share of these are men confined to their offices six days in the week, with their mental faculties strained to the highest tension. Is it rest? Is it even a change, which is said to be as good as a rest, for these men to go to church and attend to a discourse that has probably cost the speaker a week's study to try to place before them?

If we really want to rest, mentally and physically, on the Lord's Day, and also have our souls refreshed for the following week, let us lay aside all prejudice and calmly consider if we will get nearer to God and everything that is like Him, in the churches, with the artificial flowers, ribbons, laces, silks, satins, stained windows, disease-germed cushions, and the various works of man everywhere in evidence there, not to mention the foul air and the chances of being forced to remain in proximity with the odors of tobacco and perspiration, which are a prominent feature in a crowded building during the heated term. Think you we will find rest there? Or will we choose the more hallowed environments of balmy air, verdant soil, birds, trees, waters, fragrant flowers and all the wonderful works of God for our contemplation?

Some time ago I spent several Sundays in the different parks in New York and Brooklyn, and I have often wished that I could place my impressions before the people of Toronto. We would leave State-street, where the temperature was from 90 degrees to 100 degrees, and where anything like rest was out of the question, but when we arrived at the parks, what a contrast! They have seating capacity for thousands, and there we sat under the leafy bower, with balmy breezes playing around, while one of the best bands in the city discoursed sacred music. There was no need of preaching. In fact, it would have seemed a profanation. Everything seemed to speak of God, His goodness and beauty, more eloquently than man could do. Oh! I thought surely this is rest.

It is the very gate of Heaven.

In a moment my heart went out with a great pity for the people of Toronto, who were sweltering on the doorsteps of their homes, or lying exhausted around the house, spending what little energy they had in a vain endeavor to keep the flies off. We, who live in roomy, well-ventilated houses, seldom think how very different it is down Queen, King and other streets, where most of the tenants live on the second and third flats, over their places of business.

All this talk about the workingmen not wanting the Sunday car is the veriest nonsense. Does anyone suppose that the Street Railway Company are fighting for the privilege of running empty cars?

Should the question be decided in favor of the cars, those who prefer it can still rest in the conventional or orthodox way. But let us give to every man and woman the freedom of choice.

Mrs. D. Leslie Briggs.

There are sixty votes at the Walker House. The sixty votes are for Sunday cars.

Stewart & Wood, paint importers, Bay-street, have thirteen votes in their warehouse. Twelve of these are for Sunday cars. Mr. Wood himself is enthusiastic for Sunday cars.

This is the way the Sunday car vote stood in Nordheimer's piano factory, 6 and 8 Colborne-street. Only those who have votes and intend using them voted:

In piano factory—	
For cars	33
Against cars	23
Majority for cars	10
In Nordheimer's warehouse—	
For cars	25
Against cars	16
Majority for cars	9

In the Bank of Commerce, in the same building where Hon. S. H. Blake composes his diatribes, breathing the same atmosphere, under the influence of his righteousness, the clerks of the Bank of Commerce have declared in favor of cars by 50 to 10. They have votes, too.—Evening Star.

Only one man will vote against Sunday cars in the Royal Insurance Company.

The vote in the Sun Insurance Company will be 15 to 0 in favor of Sunday cars.

The National Assurance Company is unanimous in favor of the cars.

The vote of the Queen City Assurance Company is 8 for, 3 against.

Only one man in the Commercial Union will vote against Sunday cars.

The London Assurance Company is unanimous in favor of Sunday cars. So are the Manchester, Alliance, Atlas and Guardian.

The anti-Sunday car people say that they are beaten. At least the organizers admit that the fight is going against them, whether this is for effect or not. One of the organizers admitted to me this morning that 70 per cent. of the registered votes were in favor of Sunday cars. The revulsion of feeling, he said, that he found outside would just about counterbalance the majority gained by the Antis before.

The anti-Sunday car people are much better organized than before, and will get out the vote better than they did before, and intend to prevent more of their opponents from voting, but they cannot overturn the majority of registered votes.—Evening Star.

"I am sorry to note, as one result of this contest, the very bitter and hostile feeling which has been engendered towards the clergy, who have taken part in this contest," said an alderman. "They have themselves to blame for it. If the priests in Quebec, when they opposed Laurier, had done what the ministers have done, not only preached, but taken up collections, there would have been a terrible time. Yet, these men, who denounced sacerdotal interference in Quebec, are going far beyond it here."—Evening Star.

A canvass in the Western Assurance Company shows a vote of 25 for to 6 against.

A Celebrated Divine on Intolerance.

Nothing does so hard and rallies so often as intolerance. The fires are put out, and no living nostril has scented the nidor of a human creature roasted for faith; then, after this, the prison doors were not open, and the chains knocked off; and now Lord Sidmouth only begs that men who disagree with him in religious opinions may be deprived of all civil offices, and not be allowed to hear the preachers they like best. Chains and whips, he would not hear of; but these mild gratifications of his bill every orthodox mind is surely entitled to. The hardship would indeed be great if a churchman were deprived of the amusement of putting a dissenting parson in prison. We are convinced Lord Sidmouth is a very amiable and well-intentioned man; his error is not the error of his heart, but of his time, above which few men ever rise. It is the error of some 400,000 or 500,000 English gentlemen, of decent education and worthy characters, who conscientiously believe that they are punishing, and continuing incapacities, for the good of the state; while they are, in fact (though without knowing it) only gratifying that insolence, hatred, and revenge, which all human beings are unfortunately so ready to feel against those who will not conform to their own sentiments.—Rev. Sydney Smith in Edinburgh Review, 1811.

TRUE FREEDOM.

Up, up, my good brother; we must now help each other;
We must vote for and work for true freedom to-day;
For there're men in our city, yes, alas, more's the pity,
Who would take both our rights and our freedom away.

But we'll work well together, and we'll let them see whether
They can force us or not to do just as they say;
And we know we will beat them, we will surely defeat them,
By the vote we will poll for true freedom to-day.

Have you wife, my good brother? a child or a mother
Who so long for fresh air on the bright Sabbath day?
You should think of their pleasure as you vote for that measure
That will give them both health and true freedom for aye.

So, come let us be moving, for the foe is improving
His time; he is anxious our rights now to slay;
Then up, up, my good brother, think of wife, child or mother,
As you vote for and fight for true freedom to-day.

—Frank J. Burns.

The result of a vote taken among the employes of the Heintzman & Co.'s Piano Factory, of Toronto Junction, resulted as follows:—For cars 82, against 13, doubtful 6.

Still, He Drove in the Coupe.

Editor World: Your account this morning of my peregrinations on Sunday morning, May 2, is, like many other things you are saying these days, so utterly incorrect that I trust you will favor me with a word of explanation. Your paragraph of 20 lines contain no less than eight false statements. The coupe was ordered on Saturday night, to meet a prominent preacher who was to occupy two of our leading pulpits on Sunday, and who had to travel all Saturday night to meet his engagements, getting here between 7 and 8 o'clock Sunday morning. The preacher came and was driven in the coupe to his billet. The Woodgreen pastor was then returned home, getting out opposite the door of his own church. He was not to preach that morning. He did not preach, neither did he consider he had desecrated the Lord's day. "The Sabbath was made for man and not man for the Sabbath."

W. J. Barkwell.

May 11.

In spite of the eight alleged false statements in The World's paragraph, the fact remains that the reverend gentleman drove in a hired coupe to the Union Station on Sunday morning, May 2, and the fact remains that sermons against the desecration of the Sabbath were preached in Woodgreen Church on the same day that its pastor was guilty of an act which he holds to be a desecration of the Sabbath, if indulged in by the people of Toronto.—Ed. World.

A Correction.

Editor World: In this morning's issue you have the following:

—All the Virtue on One Side.—

Rev. John Neil, pastor of Westminster Presbyterian Church, used the following language in his sermon Sunday morning: "If the people pass the street car bylaw God will surely curse our city, and bless it if we defeat it. There are two classes of people in this contest. The one which favors the cars consists of the narrow-minded, bigoted and ignorant. All the thinking and cultured people are opposed to Sunday cars."

This report is incorrect in every particular. I did not say God will surely curse the city if the people pass the street car bylaw. I did say that God will bless the nation or community which observes the Sabbath, especially in the sense that such observance secures the physical rest and the opportunities for moral and spiritual culture which is essential to true manhood. Further, I classified the supporters of Sunday cars as follows: 1. Many honorable upright intelligent men, some of them truly Christian, who would deprecate the loss of the Sabbath, but who do not fear any serious injury either to morality or religion through the introduction of Sunday cars. I have the highest respect for their characters and their motives, but I do not respect their judgment. 2. The Street Railway Company, composed of men, many of whom are personally estimable, but whose object as an organization is to make money and, with that object in view, ready to lay hands on our most sacred institutions. 3. Those who, however outwardly moral, have no religious convictions and who favor whatever would tend to change the Canadian Sabbath into the Continental Sunday.

I said nothing that would suggest narrow mindedness, bigotry and ignorance, as peculiarly marking those who favor Sunday cars. I did say that narrowness looks only at the material side of man's nature and his earthly relationships, while true culture considers man in all his interests, his soul as well as his body, his relationship to God as well as to his fellowmen, his interests in eternity as well as in time.

John Neil.

ARMY AND NAVY VETERANS

Are Indignant at the Treatment Ald. Hallam's Committee Has Meted Out to Them.

There was a large attendance at the meeting of the Army and Navy Veterans' Society in Temperance Hall last night. President Tyler was in the chair.

The following members were enrolled: Col-Sergt J Kennedy, late 57th Regiment, present at the storming of Delhi and medal for the same; James Beck, 17th Lancers, medal for South Africa, severely wounded at battle of Ulundi; James Patrick Smith, 5th Royal Irish Lancers, served ten years in India; Sergt Daniel Sullivan, 33rd Foot, pensioner, served 21 years; Walter J Darby, R.N., served 20 years, medal for South Africa; Frank Long, 4th Brigade R.A., came to Canada at the time of the affair on the Trent, 1861; Henry Crean, R.A., present at Fenian Raid; Sergt George Adams, Royal Horse Artillery, served 18 years; Col-Sergt W H Jones, served under Captain (now General) Middleton; John Wilson, 76th Regiment.

The following were elected honorary members: Thomas Lang, R.C.I.; Thomas Ashley, late Q.O.R.

The Church Parade.

Past President Nunn presented the report of the committee re the annual church parade. Members will fall in on Sunday, May 23, at 3.15 p.m., at the Macdonald monument, Queen's Park, and will march to the Church of the Ascension, headed by their band. The sermon will be preached by the rector, Rev. G. A. Kuhring, Sir Casimir Gzowski, aide-de-camp to the Queen, will be present.

The Soldiers' Burial Ground.

The committee in reference to the Portland-street burial ground reported that as the Board of Control had refused assistance, Past President Nunn get back the plans left at the City Hall, that nothing further be asked of the City Council, but that an appeal be made to the Dominion Government for a memorial of the 54 men of the 8th King's Regiment, who are buried there.

The Jubilee Celebration.

It was moved by Past President Nunn, 16th Foot, seconded by Vice-president Simmons, R.N., "Seeing that the Jubilee Committee has refused to give us any financial assistance to carry out our program on the 22nd of June next, that a committee be now formed to appeal to the public for the funds needed."

This was carried unanimously. Several donations have already been promised. A committee of ten was appointed to solicit sufficient funds that the society and all old soldiers in the city may fittingly celebrate the Queen's diamond jubilee.

In the discussion, some very strong sentiments were expressed as to the scurvy treatment the veterans had received at the hands of Ald. Hallam's committee. It was said that there is no other city in the British Empire that treats the old soldiers so shabbily as Toronto, especially when it is borne in mind that $50,000 a year is paid in Toronto in pensions.

SESSIONS OPENED.

Grand Jury and Their Duties—Congratulation on a Light Calendar.

The Court of General Sessions for the County of York was opened yesterday by Judge McDougall, when these grand jurors were sworn in: Andrew Park, 314 Berkeley-street, provision dealer, foreman; Fred. W. Smith, 380 Parliament-street, wagon maker; Albert Pringle, 111 Amelia-street, insurance clerk. From the county: Peter Belfry, East Gwillimbury, farmer; Clement Drapher, North Gwillimbury, farmer; William Morton, Holland Landing; Donald Riddle, Georgina, yeoman; F. V. Philnot, East Toronto, estate agent; Thomas O. Harding, Scarboro, farmer; John G. Constable, Vaughan, gentleman; George Keffer, Vaughan, yeoman.

A Light Calendar.

In his address to the grand jury His Honor congratulated them on the light criminal calendar. The most important case is that against James Shields, the Queen-street grocer, who is charged with the theft of $400. It is stated he received $800 from a bank teller instead of $400, afterwards denying that he had received the larger amount.

The jury were then instructed in their duties in regard to visiting the public institutions. As the Crown was not ready to proceed with any of the cases, the jury was dismissed until to-day.

The civil cases will be taken up to-day, the peremptory list being: McDermott v. Allen, Hunter v. Hunter, O'Donnell v. Guinane, Hunter v. Hunter, Murphy v. Belfry, Henderson v. Barron, Pears v. Lye.

MARRIED IN MAY.

Miss Maud Wickett Wedded to Dr. Benjamin Kilbourne Yesterday Evening.

Hymen's favorite month is fast approaching, but Miss Maud Wickett, daughter of ex-Ald. S. R. Wickett, and Dr. Benjamin Kilbourne anticipated matters a little and the happy ceremony was performed at the residence of the bride's father, 339 Bleecker-street, last evening. Rev. James Odery and Rev. Dr. Galbraith were the officiators, the bridesmaid being Miss Lizzie Kilbourne, and the best man Dr. McCay of St. Catharines.

The happy pair left for a tour to New York city and on their return will reside in Parkhill, where the groom has been practising. The bride took a leading place in the work of Berkeley-street Methodist Church.

Among those present were Commissioner Coatsworth and wife, Mr. and Mrs. W. N. Wickett, Mr. and Mrs. John Wickett, Mr. and Mrs. C. E. Edmunds, Mr. and Mrs. G. C. Patterson, Mr. and Mrs. E. Coatsworth, jr., Mr S. Heard, Hamilton; Dr. Michel, New York; Mr. and Mrs. W. Davis, Mr. and Mrs. C. S. Reid, Mr. and Mrs. Walter Duditt, Mr. and Mrs. G. Galloway, Dr. and Mrs. J. Ball, Miss Emma Ball, Mr. and Mrs. W. C. Wilkinson, and daughter, and many others.

MRS. OPPENHEIMER IS DEAD.

Never Recovered Consciousness After the Amputation of Her Legs.

Hudson, N.Y., May 11.—Mrs. David Oppenheimer of Vancouver, B.C., who jumped from the Atlantic express near this city Monday morning while deranged, died at the city hospital this morning. She never recovered from the shock of the accident or the amputation of both legs, to recognize anyone. The remains will be taken to Vancouver by her husband.

Navigation Notes.

The steamer Persia passed through this port for Montreal yesterday.

The Chicora will make her first trip on Monday next.

The steamer Bannockburn has left drydock at Kingston and cleared for Charlotte, N.Y.

The steamer Ocean ran aground near the head of the Morrisburg Canal Sunday night, but the tug Reginald succeeded in pulling her off without serious damage.

THE BARD OF REGINA

Continued From Page 1.

ed to give increases to half a dozen extra clerks the maximum of whose salaries was only $600.

Mr. Foster pointed out the inconsistency of applying the statutory increase in the case of one class in a certain department, while withholding it from others.

Mr. Paterson hinted that if the honorable gentleman objected he would strike out the item.

Mr. Foster was not going to be cowed by such threats, he said. He had no fault to find with these increases, but he criticised the Government's want of consistency. The better plan would be to give every deserving civil servant the statutory increase upon satisfactory report of the deputy head of the Department. He considered it a great injustice to take away the little accretion to which civil servants were entitled year by year. He thought it a shame to withhold the increase.

Mr. McNeill renewed his protest against the Government's treatment of the service in this regard, whereupon Mr. McMullen remarked that possibly some of the half dozen McNeills in the service might be relatives of the honorable member. "I have only two relatives in this country," replied Mr. McNeill, "and neither of them is in the service. But if they were I should not be ashamed of them."

"Hear, hear," said Mr. Davies, nodding approval.

The discussion was continued by Sir Charles Tupper, the Prime Minister and others, for and against the principle laid down by the Government.

The House continued in supply after recess.

On the vote for the Senate Major Hughes asked if it was the intention to dispense with the services of Black Rod.

Sir Richard Cartwright said this pillar of the constitution was not to be disturbed at present.

A Kick on Brodeur's Salary.

On the salary of the Deputy Speaker of Commons, $2000, Mr. Taylor pointed out that Deputy Speaker Brodeur had been absent from the sittings of the House for several days, taking an active and offensive part in politics. As an officer of the House he should be in Ottawa attending to his duties. He moved that the item be struck out.

Mr. Davin considered Mr. Brodeur's action was nothing short of a scandal. In the interests of propriety he would support Mr. Taylor's motion.

Mr. Pettit thought the vote should be reduced by $1000.

Mr. Foster said a most indecent exhibition had been given by the Deputy Speaker during the past ten days. It could not be expected that every member of the House would refrain from taking part in politics, but certainly they would look to the men who presided over the House not to outrage public decency, as Mr. Brodeur had done. The Government had been masquerading as supporters of the principle that no man should be an offensive political partisan, otherwise his head would go off. Mr. Brodeur had, while the House was in session, shown himself a partisan of the most offensive type. The spectacle presented to the country was a most indecent one.

Mr. McIsaac said there was a vast difference between taking part in a provincial election and a federal election. The late Deputy Speaker went all the way to Antigonish to oppose him (McIsaac.)

Sir C. H. Tupper said there was no parallel betwen the two cases. The late Deputy Speaker did not leave Ottawa during the session, but attended to his duties.

Mr. Maclean said the same rule which applied to the Speaker should be applied to the Deputy Speaker. As it would be wrong for the Speaker to take part in elections, so it should be held with regard to the Deputy. He trusted the Prime Minister would see that such a state of affairs did not occur again.

Mr. Craig believed that a Deputy Speaker was required for the service of the House, hence he could not support Mr. Taylor's motion. He trusted the Government would lay down a rule applying to the Deputy as well as to Mr. Speaker.

Sir Charles Tupper was sorry to hear Mr. Craig say he could not support the motion, as the conduct of the Deputy Speaker merited the condemnation of every member of the House. He read a telegram from Mr. Bergeron, stating that the employes of the Beauharnois Canal had been forbidden to take part in the Quebec elections, and that the lockmaster at Valleyfield had been dismissed and replaced by a man who had been dispensing liquor in a bar room on nomination day.

Mr. Laurier said perhaps it was just as well that there should be an understanding of the duties of the Deputy Speaker, and if he was to conduct himself in future like the Speaker, then he (Mr. Laurier) had no objection. But it appeared as if the Opposition had a different rule when they were in office, the late Deputy Speaker having been as strong a partisan as anyone. He (Mr. Laurier) had frequently met Mr. Bergeron on the public platform and did not object to that. But if objection was taken to Mr. Brodeur's action Mr. Bergeron's conduct was ten times worse.

Sir Charles Tupper asked if the Premier could cite such a scandalous case as the Deputy Speaker leaving the service of the House to take part in an election.

Mr. Laurier replied that his conduct did not approach in magnitude the scandal of a Deputy Speaker taking part in a Dominion election.

Mr. Taylor's motion was negatived by 50 to 32, Mr. Craig voting with the Government.

Mr. Foster then moved to reduce the vote by $1000. This motion was negatived by 51 to 36. Messrs. Stubbs, Pettit, Douglas, Lewis, McInnes and Graham voted in the minority. The item then passed.

Complaint of Over-Economy.

On the item for members' stationery Messrs. Hughes and Craig protested against the way in which stationery was doled out to the members. Mr. Craig saw no reason why the Senators should be treated better than members of the Commons.

Men on the Farm.

On the Experimental Farm vote Mr. McMillan saw no reason why six teamsters and four stable men should be employed at the Central Farm all the year round.

Mr. Fisher said he had not yet had time to look into Experimental Farm affairs as closely as he would wish. He proposed, however, during the recess, to go into the matter thoroughly, and would economize wherever possible.

Mr. Fisher entered into a lengthy explanation of the experimental work done in the way of testing grains and other seeds for farmers.

The item passed, as did that of $4000 for printing and distributing reports, after the Minister had promised a distribution of pamphlets early in the season.

The item of $30,000 for dairying service was also adopted, and the House adjourned at 11 p.m.

One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvelous manner to the little one.

AMUSEMENTS.

TORONTO OPERA HOUSE TO-NIGHT.
First appearance of Beatrice Goldie.
Madison Square Opera Company PRESENTING "TAR and TARTAR."

Direction of Vert & Harriss.
FOLI
The greatest basso of the day. His voice is like a trumpet. Yet mellow and soft as a lute.
THIS EVENING, AT MASSEY HALL, 8 O'CLOCK.
Assisted by WILLIAM LAVIN, the leading American tenor; Mme. Marie Vanderveer-Green, contralto; Miss Beverley Robinson, soprano; Baron Rudolph Von Scarpa, the eminent Austrian pianist.
Prices: $1, 75c, 50c; first row gallery, $2; next three rows, $1.50.
Five hundred rush seats at 50c, placed on sale at 7.30 p.m.

RELIGIOUS SERVICES.

Elm St. Methodist Church
S.S. Anniversary Services.
Next Sunday (May 16th).
REV. J. O. WILSON, D.D.,
of New York city will preach morning and evening. Dr. Searles, President of Thousand Island Park, says: "His sermons were the most eloquent and powerful ever delivered at Thousand Island Park. Then came his matchless lecture, which no pen can describe. The multitude went away saying 'Wonderful! Most Wonderful!'"

MEETINGS.

Sunday Cars.
MASS MEETINGS
UNDER THE AUSPICES OF THE
Citizens' Sunday Car Association
WILL BE HELD IN
Dawes' Hall,
Cor. Dovercourt Road and Bloor Street, and
Ayer's Hall.
Cor. Winchester and Parliament Streets.
TO-NIGHT,
Wednesday, 12th inst., at 8 o'clock.
To-Morrow Night,
Thursday, 13th inst.,
there will be a grand rally in the Auditorium and St. Mark's Hall, Brockton. Particulars in next issue.
All persons interested in the Sunday Car question are cordially invited to be present.
Several well-known citizens will address the meetings.

SUNDAY CAR ASSOCIATION.

Persons desirous of voluntarily offering conveyances to take voters to the Polls on Saturday, May 15th, to vote for the Sunday Car Bylaw are requested to be good enough to communicate with the undersigned.
H. F. WYATT,
46 Canada Life B'ld'g. Secretary.

Funeral Notice
The PROPER furnishing and conducting of FUNERALS at a cost that does not make them a burden an ART with us.
W. H. STONE,
YONGE-348-STREET
'Phone 932.

FELL DEAD ON HIS PLOW.

Joseph Burkholder of Vaughan Township Died From Heart Disease.

Woodbridge, Ont., May 11.—Yesterday evening a sad fatality occurred at Edgely in the Township of Vaughan. Mr. Joseph Burkholder, an old and highly-esteemed resident, was out in the fields plowing and apparently in robust health. His son at the other end of the field, observed him leaning over the plow and hastened to him, but when he arrived life was extinct, caused probably by heart failure. He was in his 66th year and was born on the farm on which he died. His father was also born on the same farm in the year 1800. His death has cast a gloom over the community. He was in politics an ardent Conservative and Loyalist.

THE PAPAL ABLEGATE.

Visit to St. Joseph's Academy Yesterday Afternoon—Right Loyally Welcomed.

Mgr. Merry Del Val, the Papal ablegate, was received most loyally by the Sisters of St. Joseph and pupils of the Academy yesterday afternoon. Displays of the British and Papal ensigns were arranged in lavish but tasty profusion about the walls of the institution. A number of Spanish mottoes were also conspicuous.

After the honored guest had been welcomed with a suitable address, read by Miss Walsh, and had replied in one of his happy speeches, an excellent program was proceeded with.

The ladies were attired in costumes in which the Papal colors were much in evidence, and rendered a Spanish hymn in a manner with which His Excellency was much taken.

Labor Notes.

The Labor Day Demonstration Committee of the Toronto Trades and Labor Council, together with delegates from the Federation of Building Trades, the Allied Printing Trades' Association and the various local labor organizations of the city will meet to-morrow night in Richmond Hall, to arrange preliminaries respecting the celebration of Labor Day. At the same time a deputation from the Hamilton Trades and Labor Council, consisting of Messrs. John Flett, E. Williams and C. Obermeyer, will meet the above committees and discuss the advisability of a joint celebration either in Toronto or Hamilton.

The parting reception to Mr. Alf. Jury in the same hall to-night promises to occasion one of the largest and most enthusiastic turnouts the labor unions have known in many a long day. Every friend of the workingman is invited.