

THIRTEENTH YEAR. SAFE-GUARDING THE VOTE.

B. B. Osier Says the August Vote Is Fully Protected.

SUNDAY CARS IN ST. JOHN, N.B.

Something for the Sabbath Observers to Read.

Christian Endeavors on Sunday Cars in Montreal—A Toronto Man's Experience in St. Paul—An Answer from Buffalo—The Recent Meeting in the Elm-street Church—What Has the Salvation Brigadier to Say?

W. F. MACLEAN, EDITOR OF THE WORLD: SIR,—You see my opinion as to the citizens' vote upon the question of Sunday street cars, with reference to the alleged safeguards...

SUNDAY CARS IN ST. JOHN.

They Are Entertained by Clergymen and Churchgoers Generally. [From a Special Correspondent of The World.]

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Editor World: After carefully perusing the various letters and editorials in your issue of July 12 regarding the running of street cars on Sunday...

LORD DUFFERIN ATTACKED.

Called "Liar," "Scoundrel," etc., by Paris Papers. Despicable Treatment of the British Ambassador by French Editors...

DROWNED WHILE BATHING.

A Youth Struck While Swimming on Sunday Night at the Western Ship. The Body Not Recovered.

KENNEDY SAFE IN GAOL.

O'Connor, the Man He Murdered, Comes From Templeton, Ont.—Kennedy Committed For Trial.

MEYERS' MANY ACCUSERS.

An Alleged Accomplice Will Give State Evidence. The Doctor's Record, as Recounted by the Police, Grows Longer and More Guilty—Direct Proof Not Yet Obtained.

\$50 FOR HIM DEAD OR ALIVE.

A Maxville Pumpmaker Who Threatened to Kill a Neighbor—Now His Wife Wants His Body. Ottawa, July 10.—In many conspicuous places in the city notices were posted yesterday to the effect that a reward of \$50 would be given to any person supplying information that would lead to the discovery of the body of Donald Spicer of Maxville...

THE MURDERER IDENTIFIED.

Wilson Reported to Have Made a Confession. The Slayer of Mr. Marshall at Lambton Was Recognized as It Was Walked In an Orange Grove at St. Yvonne. A Berlin He Signed the Jail Register as Albert E. Wilson.

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The Toronto World

NO. 5 TORONTO TORONTO A ONE CENT MORNING PAPER.

Daily (without Sundays) by year \$1.00... 12 issues \$1.00... 24 issues \$1.00...

The Labor Difficulty Eliminated

The Protestant clergymen of Toronto, almost exclusively, are responsible for the opposition that is continued against the proposal to run street cars on Sunday.

The clergy ought to consider what this continued opposition is going to result in. Their antagonism to the innovation is based either on religious or on economic and humanitarian grounds.

It is generally admitted the religious argument is untenable. The clergymen themselves are divided on this point.

Rev. D. J. Macdonnell himself will not undertake to talk his congregation that the sanctioning of running Sunday cars means the licensing of sin.

He leaves it to his people as a matter which each one's conscience will decide. As to the running of Sunday cars, says he: "I do not expect that you will all think alike."

If the running of cars on Sunday were a sin then Mr. Macdonnell could not afford to compromise with it in any way.

Evidently the rev. gentlemen does not place the running of cars on Sunday in the same category as the commandment against stealing.

The fact of the matter is, that this question is not a religious one at all, and the majority of the clergy, either directly or by implication, admit it.

The religious feature being eliminated, only the economic and humanitarian arguments remain. Now, it is not customary for the clergy to involve the pulpit on economic or purely humanitarian questions.

This question has now practically reduced itself to a settlement of the rights of labor. The greater part of Rev. Mr. Macdonnell's sermon of July is devoted to the labor side of the argument.

We say that this question of labor is one which the clergy are not justified in fighting. They have, of course, a right to their opinions as independent citizens, but they make a mistake in arraying the pulpit against the people.

The sphere of the pulpit is limited to religion. The rights of labor are fought out in another arena.

The secular degrades itself when it tackles the church, press, trades and labor councils, aldermen and ordinary knock-about individuals.

The present contest has already proved it. Besides, this is a municipal question, and those who do not think sufficient of their own dignity to pay their share of taxes the same as the humblest workman ought not to make themselves conspicuous by interfering in the affairs of the municipality.

The next time Rev. Mr. Macdonnell preaches we would like his explanation of the justice of ministerial exemptions. The church is standing in its own light.

As representing the fountain of justice and equality the church should be wonderfully careful of permitting anything to convict it of injustice and inequality. This is another of the church's inconsistencies that do so much to discredit it in the eyes of all unprejudiced people.

In their antagonism of the innovation the clergy ought to weigh the effect of the vote proving in favor of Sunday cars. A few clergymen in Toronto cannot successfully oppose what mankind the world over, including many clergymen, look upon as a necessity.

They may reckon on defeat, perhaps a little delayed, but still sure to come after the fight is over and the system recognized here, the same as it is all over the world, surely then public respect for the church will take a big drop.

The thoughtful leaders ought to consider this point very carefully. The press of the city is expressing little hostility to the proposed innovation.

The Mail does not oppose a Sunday car service. The Telegram says a large majority of the people are in favor of it.

The Globe's only anxiety is to have the rights of the street car employes properly guarded when a Sunday service is started.

The Empire does little more than offer a negative opposition. There is little doubt about The World's attitude on the question.

As already stated, the discussion, as far as The Globe is concerned, has reduced itself to a settlement of the labor difficulty involved in seven days' work.

The World is thoroughly in sympathy with the effort to limit every man's work to six days' a week. It is brutal to keep a man at the treadmill seven days a week, with no day that he can call his own, and sooner than fight for any movement that would sanction this The World would prefer to see the day of Sunday street cars relegated to the distant future.

But we may have Sunday cars without causing the employes to work seven days a week. The railway company has already intimated what it will do, and Mr. Everett, a director of the Toronto company, is reported by The Globe as being quite ready to go further and insert a clause in the charter making it binding on the company to employ no man more than six days a week.

This is what Mr. Everett says to the Montreal correspondent of The Globe: "If the people of Toronto want to prevent the necessary work of the city from being done, they may as well insert a clause in the charter that the cars run on Sunday or on any other day that they choose, and it makes no difference to the company who does it."

"We (the Montreal company) think it is better to employ fewer men, and to allow them to work seven days if they want to do so, in order to get a respectable income to live on and keep their families. Up in Toronto, at least many people think it better to employ a larger number of men, as reported by you, although this will give each man smaller wages. At least, it is as good as any other way of doing it. It is just as good as any other way of doing it. Here, then, is a positive and satisfactory answer to the objections that have been raised against Sunday cars from the labor standpoint. And the labor objection is the only one that operates with The Globe. It is the most serious one that the Rev. D. J. Macdonnell, whose sermon of July 8 is the most intelligent and consistent presentation of the anti's case that we have yet seen, is able to bring forward. In his sermon Rev. Mr. Macdonnell quotes Dr. Hykes as a high authority as follows: "To reconcile the greatest possible amount of the highest kind of benefit to the largest number of people with the least possible burden to the serving few is a problem always before the public."

THE SUNDAY CAR QUESTION

[Continued from first page.]

to go to church here in the mornings and take their families for a run on one of the many scenic lines in the afternoon. I passed last Sunday afternoon at White Bear Lake, a few miles from the city.

The place was thronged with workmen and their families, and a more orderly lot of people could not be found in any city that I have had the pleasure to visit. Since I have been here I have only seen one man under the influence of liquor, and his jug was not complete. I have met a great many former residents of Toronto, all of whom pronounce strongly in favor of Sunday cars.

WILLIAM E. ALLEN, St. Paul, July 13.

We do not know of any practical condition that Dr. Dykes' theory could be applied to so effectively as to the running of cars on Sunday in Toronto. "The greatest possible amount of the highest kind of benefit" in the case before us is represented by the pure air and better health and morals that Sunday cars will bring to tens of thousands of the residents of this large city.

"The least burden to the serving few" can be effected by placing 200 in charge of the street cars and allowing three times that many from driving vehicles and attending to horses. At the same time these 200 men will afford as much benefit to 50,000 people as 600 private coachmen will to 2000 people.

Dr. Dykes' theory, as accepted by Rev. Mr. Macdonnell, is proved to the letter. Again The World asks the clergy of Toronto to reflect on the situation. Now that the railway company are willing to prohibit seven days' labor on the part of its employes, there is very little difference remains between the two parties. If the clergymen of Toronto act as reasonable men they will admit the convenience and necessity of a limited Sunday car service, and cooperate with The Globe and The World and the Trades and Labor Council in securing such a service as will fully protect workmen and satisfy churchgoers and citizens generally.

Can the aldermen afford to listen to men whose policy means starvation for the poor? We agree with Saturday Night in its assertion that Puritanism has done more to retard this city than all the incompetent mayors Toronto has ever had, even Fleming included. The Gentlemen of the council do not falter. Deal with the citizens impartially. This question of voting has already been decided. Do not open it up again.

THE SAVIOUR AND THE SABBATH. Editor World: I would ask permission to make a few remarks on the question of Sunday street cars in your interesting paper, which by keeping abreast of the times exhibits an intellectual light which shows to great advantage when placed in juxtaposition with the medieval gloom which befalls one or more of your contemporaries. I think sufficient proof has been adduced from a Bible standpoint to convince anyone who is not hopelessly or wilfully blind that the greater glory of religion is in the opportunities to disengage the mind from the puritanical Pharisee of the opinion that the chief aim of the Creator in setting apart one day in seven was for His especial benefit and glorification. But as it seems that this erroneous construction has been put upon it by many who call themselves His disciples and who in many instances are conscientious in their convictions, I would briefly review one or two instances in which He pointedly and practically denounced the doctrine of the Sabbath as a means to refuse the assertion that His disapproval of the Pharisees' observance of the day, as shown by His attitude on several occasions on that day, as they cannot deny the charge, say to defend their position by the assertion that they were acts of mercy, and quote the words of Christ: "It is right to do good on the Sabbath day, and it is a doctrine applicable to every day, and in no way detracting from the Sabbath day."

Now, let it be borne in mind, that these persons attribute blame to Him, who has all things already created, and that any man should teach Him. Did He not know of the condition of these afflicted ones prior to the day of His coming? He performed these miracles of healing? They will answer He did. Then for what purpose did He perform these miracles on the Sabbath day, if He did not intend to do good on some other day, either before or after the Sabbath day, and leave the sanctity of the Sabbath day molested? Can it be truthfully said, therefore, that either His miraculous Sabbath miracles were a means to show His love to men, or that He intended to do good on the Sabbath day, and as in the case of healing the sick this also was a sign of His disapproval of their strict observance of the sanctity of the day. This is nothing more apparent to the unbiased mind than a fair consideration of the facts that the aim of Christ was to show the folly of adopting a superstitious reverence to the Sabbath day, as though every day and every hour were equally God's. "The Sabbath was made for man, and not man for the Sabbath," and mentally, as well as spiritually, the inconsistencies of those who oppose the so-called infringement are remarkably glaring. It is given out that on the national Sunday evening the street car church is crowded to overflowing, and all eager to hear what the good man has to say on the matter. After listening to a lengthy dissertation in which the extreme sinfulness of the proposal is set forth and a detailed account given of the train of evils which must inevitably follow if the proposal is carried out, the congregation are called upon to join in prayer to God that so great an evil may be averted, so that His holy day may be preserved as a day of rest to the street car conductors. Now, if this praying assemblage would transfer their minds for a brief moment and gaze upon the electric lights that shed their light upon them they may be able to picture to themselves another scene which is being enacted at its source, where the frenzied, with blackened face and sweating brow, are struggling to generate the engine and others are engaged with the dynamo, etc., and to enable these good Sabbotarians to pray for the defense of the Sunday car question. How can these good people fail to see the farcical phase of the Sabbotarian's prayer that they include it among the other numerous works of necessity. If the latter, let them look back to the days of their forefathers, when the lamps were made ready on the preceding day that no unnecessary work should be done on the Sabbath, and ask themselves how they have fallen, if fallen they have! But I am inclined to think that it would be extremely difficult to make the law of the force of the argument for Sunday cars. A few hours in a large park or a few minutes in a Sunday school class would be a far more profitable and healthful and happy than the majority in the Sabbotarian's prayer, and spiritual welfare of the public at large.

DAVID AMBROSE. For Mr. Macdonnell and Mr. Langtry. Editor World: Though personally opposed on principle to Sunday street cars, will you allow me, nevertheless, to enter my protest against the attitude assumed by certain members of the press on the subject, my own amongst them. Last Sabbath in several pulpits throughout the city and certain pulpits in the Metropolitan Church, emphasis was laid on the circumstance that the Street Railway Company are paying the wages of the coming vote, and that our city and citizens are thereby degraded, etc. Who, however, they should be, are the wages of the coming vote, but the corporation that expects to make money out of it should be responsible for the wages of the coming vote. Now, our ministers' salaries are either exempt from taxation, or they are not, I do not know. But they are not, I think, exempt from taxation, and these gentlemen should be the last to speak of exempting themselves from taxation. If the latter, why should they hold their peace, because their enormous salaries are exempt from taxation, and they are not to be taxed for the wages of the coming vote, but the corporation that expects to make money out of it should be responsible for the wages of the coming vote. Now, our ministers' salaries are either exempt from taxation, or they are not, I do not know. But they are not, I think, exempt from taxation, and these gentlemen should be the last to speak of exempting themselves from taxation. If the latter, why should they hold their peace, because their enormous salaries are exempt from taxation, and they are not to be taxed for the wages of the coming vote, but the corporation that expects to make money out of it should be responsible for the wages of the coming vote.

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of people at the parks, and who will control the tithing of mint, anise and cummin, and of the weightier matters of the law, or with straining at a gnat and swallowing a camel. ONWARD.

Machinery for Taking the Vote. Editor World: The latest quibble of the Sunday car opponents is that an honest vote should be taken, alleging that the law makes no provision for awarding voters when they vote for or against Sunday cars.

Now, several lawyers, including one of great prominence, tell me that this objection is wholly untenable. It is utterly false and unfounded.

The entire machinery of municipal law, by which provisions are made for the holding of elections which are under the authority of the City Council, and the City Council has authority to allow that the council vote, as in any other vote that the council may wish to take, should be taken by ballot, and does not limit the vote to the discretion of the council, and it neither prohibits nor prevents the council from using the ballot.

Mr. Allen will return to Toronto when he finds St. Paul so much more congenial to his tastes? Count him as a gain for St. Paul and a loss to Toronto. Why? He is in search of health, and finds that the Sunday street car service in St. Paul enables him to get to Bear Lake, where he breathes nothing but the fresh air of air and is surrounded by contented people. Mr. Allen no doubt works during the week, and this why he so thoroughly appreciates the Sunday car service.

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HENSALL WON THE ROAD RACE

146 STUDY WARRIORS STARTED AT NORWAY HILL

Of These 141 Finished the 20 Miles At the Woodbine... The 35 Best Placed—All the Saturday Sports.

Saturday afternoon of the largest bicycle road race ever on this continent took place at the Woodbine.

Following are the positions of the riders at the finish and the actual time occupied in wheeling the 20 miles.

Table with 2 columns: Name and Time. Lists winners and their respective times for the 20-mile road race.

The winners of the time prizes were: A. T. Crooks, Buffalo, N.Y., 1:04:30; W. H. Hensall, Toronto, 1:04:30; W. H. Hensall, Toronto, 1:04:30.

About 1000 people witnessed the start, which was held at 10:30 a.m. The race was the most exciting manuever.

Bob Spinks, Hensall's friend, rode down the course and acted as a scout. The rider's wheels resulted from an upset shortly after 5, with 101 runs for six wickets.

The spectators at the finish numbered about 3000 and liberally kept their cheering until about 60 riders had passed the wire.

The prize was presented Saturday evening in the Athlone Club by President Hunter of the Canadian Wheelmen's Association.

Rockville, C. T., July 15.—The second annual race meeting of the Rockville Wheel Club was held here today.

The Dominion Lawn Bowling Association's tournament was concluded Saturday on the lawn green.

Walker Cup—Prof. Watson's Kingston rink, led by J. W. Walker, defeated the Ontario rink.

There were 27 prizes in all. The principal one was a \$750 piano, a handsome Herr roller-top desk, an elegant diamond necklace, a silver cup, a Columbia bicycle, Liberty bicycle and a gold watch.

Rosedale Defeats Toronto Junction by 50 Runs—Some Good Scores. Rosedale cricketers scored another creditable victory on Saturday by defeating Toronto Junction by 50 runs.

white sails across the starting pin, followed by the Rush, Fritz, Dixie and Kalulu bunches together and Kalulu II bringing up the rear.

Kalulu II was the only open canoe in the race. The Toronto Sailing Club's race for 100 feet took place Saturday, starting at 10:30.

East Toronto Wins From Parkdale Colts, Parkdale Colts and East Toronto played a match on the East Toronto ground on Saturday.

Chambers, A. G., b. Black, Chambers, C. G., b. Black, Chambers, C. G., b. Black, Chambers, C. G., b. Black.

Washington Park's Blue Handicap Won by the "Ezzies" Handicap. Chicago, July 15.—The Blue Handicap race took place at Washington Park.

First race, 5-1/2 furlongs—Pop Gray 1, Oakwood 2, Victory 3. Second race, 3-4 mile—Minnie Cee 1, Slick 2, Melrose 3.

First race, 1-1/2 miles—Prince George 1, Daily America 2, Lifeboat 3. Second race, 1-1/2 miles—Doolittle (10 to 1) 1, Balducci 2, Micanque 3.

First race, 1-1/2 miles—Hammie 1, Castine 2, Artillery 3. Second race, 1-1/2 miles—McKnight 1, Academy 2.

First race, 7 furlongs—Barfoot 1, Wyoming 2, Emblem 3. Second race, 2 miles—Earl Karney 1, Queen Bess 2, Asot 3.

First race, 2 miles—Hammie 1, Tom Tough 2, Billie 3. Second race, 3 miles—Eagle Bird 1, Remorse 2, Alcald 3.

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It has been computed that there are six thousand houses in the City of Toronto where one and only one girl is employed in the capacity of general servant.

Of late there has been a serious demand on the part of labor unions and labor advocates that no workman or workwoman be compelled to work more than six days a week.

The Servants' Relief Association (Ltd.) is organized to meet the changed conditions of domestic help.

The Association will have its head office downtown with a branch office east, west, north and northwest.

The Association will provide families with well-trained girls to relieve their own servants one day each week.

The Association can hire girls for this purpose at \$10 a week for 100 girls, or \$100 a month for 500 girls.

It is estimated the Association will pay 10 per cent of the first year.

The Association will be organized under the Joint Stock Companies Act of the Province, with a capital of \$20,000.

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The Association will have its head office downtown with a branch office east, west, north and northwest.

The Association will provide families with well-trained girls to relieve their own servants one day each week.

The Association can hire girls for this purpose at \$10 a week for 100 girls, or \$100 a month for 500 girls.

It is estimated the Association will pay 10 per cent of the first year.

The Association will be organized under the Joint Stock Companies Act of the Province, with a capital of \$20,000.

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CUNARD S. S. LINE FOR EUROPE Every Saturday from New York. BEAVER S. S. LINE Every Wednesday from Montreal.

W. A. GEDDES, AGENT, 69 YONGE-STREET, TORONTO. VICTORIA PARK. ROUND TRIP 15 CENTS.

LORNE PARK Steamer Greyhound, DAILY. Leaves Milroy's Wharf at 10 a.m.

UNION EXCURSION TO LAKE ISLAND, N.Y. TUESDAY, JULY 18, Per Str. GARDEN CITY.

LONG BRANCH Saturday and Tuesday Evening. STR. LAKE SIDE Daily from Milroy's Wharf at 11 and 2 p.m.

Niagara River Line 4 TRIPS DAILY CHICORA AND CIBOLA Commencing Thursday, June 1.

Niagara Falls Line Steamers GARDEN CITY, EMPRESS OF INDIA, LAKESIDE.

Popular Excursions STR. GARDEN CITY Leaves Milroy's Wharf at 8 a.m. on WILSON PARK N.Y.

GRIMSBY PARK Steamer Eurydice Leaving Milroy's Wharf (Wednesday and Saturday).

MILWAUKEE LAGER Brewed by THE DAVIES BREWING CO. TORONTO.

DAVIES BREWING CO. TORONTO. CRISTAL ALES If the Seventh Day, Why Not the Seventh Year?

INTERCOLONIAL RAILWAY 1933, Summer Arrangement, 1933. On and after Monday, the 26th June, 1933.

CONFEDERATION LIFE NEW INSURANCE, 1892 WRITTEN \$3,655,000. GAIN OVER 1891, \$750,000 OR OVER 25 PER CENT.

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P. C. ALLAN'S, 35 King-street west.

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