

ever open to objection because it includes many who are not church members. But I do not wish to provoke a discussion on Christian standards for we are not dealing with that subject.

The object of the G.G. Sunday as I understand it is to have a united religious service once a year, but no such united service is possible for we are all of different religions as I have already pointed out and some are bound to be left out in the cold, so that the main object in view cannot be realized.

Moreover by establishing a G.G. Sunday which shall be in the words of the resolution "properly observed throughout Saskatchewan" we are making a definite religious alliance between the association and the orthodox Christian churches and all members who are not of the orthodox faith have a just cause to protest because we are fighting for equal rights to all and special privileges to none and we wish that principle fully recognized.

Mr. Langley's strong point is brotherhood which will, he thinks, be promoted by establishing the G.G. Sunday. Brotherhood is also my strong point and it is the main object for which freethinkers have been contending for the last 100 years and I fail to see how the churches with their rival creeds and dogmas; their sectarian strife and theological wranglings and their Lord's Day Act are promoting brotherhood. Religious dissension and rivalry have been responsible for some of the bloodiest wars and the most inhuman massacres and persecutions that the world has ever known. It has set man against man, family against family, tribe against tribe, and nation against nation. It exists in almost every town and village, setting house against house, confusing civic effort and blocking the progress of education. It exists in many households, setting husband against wife, parents against children, brother against sister and friend against friend. Now an effort is being made to introduce it into the R.G.G.A., hitherto free from its blighting force.

If Mr. Langley wishes to promote genuine brotherhood, I respectfully suggest that he has a splendid opportunity of doing so by using his influence to have the Lord's Day Act repealed. This act, a modern survival of the religious despotism of the middle ages, enables the orthodox Christian religion to use the machinery of the state to enforce the observance of its weekly day of public proclamation on the entire population. Sunday instead of being a free and unfettered day of rest and recreation which everyone could spend as they pleased is a close season protected by law and police in the interests of the orthodox Christian religion. I have only space for one of two illustrations to demonstrate some of the absurdities, hypocrisies and contradictions of this piece of legislative tyranny.

A dairy farmer who makes his money by selling milk, sells it on Sunday and is paid. The grain farmer who makes his money by selling wheat must not cut it on Sunday. Now the one sells his milk to keep it from souring and spoiling why should not the other cut his wheat if he wishes to do so to keep it from freezing and spoiling?

A man may hire a team and drive them all day on Sunday working them to the limit and must pay for their hire but if he put that same team on a mower where they would not work so hard he is prosecuted as a criminal. It is a crime to make money cutting hay to feed hives on Sunday, but not a crime to make money hiring horses for driving. The repeal of the Lord's Day Act and the practical recognition of religious equality and the making of Sunday a legal public holiday which everyone could spend as they wished would do more to promote brotherhood than all the sermons preached on the subject in the last 50 years.

Let us have brotherhood by all means, the genuine article that will establish equal rights for all and refuse special privileges to any class or creed and let us take the lead in making Canada a "free" country in something more than name, but let us leave religion to the churches—it is their business and not the business of the R.G.G.A.

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