

terest applied to their maintenance. To his black servants Simon and John Baker he gave, beside their freedom, 200 acres of land each and pecuniary legacies. Descendants of the faithful Dorinda are still living in or near Cornwall, at very advanced ages, as well as the above-mentioned John, now said to be over ninety years old. It will be remembered that, though the slave trade was prohibited by the Provincial Act 33 Geo. 3, cap. 7, yet the state of involuntary servitude in Upper Canada was not abolished till afterwards.

It is remarkable that the Government had two schooners built at Kingston in Gen. Hunter's time, called, usually, 'the King's vessels.' The other sailed with a number of soldiers on board, and had the same fate as the 'Speedy,' neither ship nor passengers being afterwards seen."

SELECTIONS.

SUNDAY LAWS.*

Among theologians, in their ever recurring discussions upon the so called Sunday questions, two leading points of controversy have arisen,—the one as to the origin of the appointment of the first day of the week for peculiar observance; the other, as to what the nature of such observance should be. In regard to the first, the law has taken no heed: it found the first day of the week already selected for observance, which observance was enforced by legislation; but, as to the second, we find an almost infinite variety of provisions, shaped, it would seem, to meet the popular feeling and mode of life of the people by whom they were made, and changed from time to time according as that feeling and mode of life changed. Indeed, a study of the Sunday laws of the different portions of the United States, it is thought, would furnish, in a measure, some indication of the peculiar characteristics of its people. Thus we are not surprised that the strong religious feeling of Massachusetts compelled, by its early legislation (1791), the attendance at some church of every able bodied person, under the penalty of a fine; while its regard for freedom of religious thought is shown by the

* This article will be read with interest in view of a recent high-handed proceeding of a Toronto policeman, who entered the room of a stranger in the city, on a Sunday, without any warrant, and took him into custody and confined him all night in a filthy cell, because he heard him playing some simple airs on a violin at the back window of his lodgings on Sunday. The unconscious victim was heavily fined and admonished by the Police Magistrate the next day. The extraordinary conduct of this ardent protector of the public morals was fully discussed by the public press, and probably will not occur again for some time. It was suggested at the time that the musical talent of Toronto policemen must be of a high order when an otherwise uneducated "Bobby" could at once discern the exact line where sacred music ends and secular music begins. -- (Esp. L. J.)

proviso, that such attendance was not required where there was no place of worship at which such person could conscientiously attend.

A similar compulsory attendance was required by an earlier statute of Connecticut (1751), which contains the following stringent provision: "No persons shall convene or meet together in company in the streets, nor go from his or her place of abode, on the Lord's day, unless to attend upon the public worship of God or some work of necessity or charity." This is followed by the provision, that "no person convicted of any offence under this act shall be allowed any appeal." So in Georgia and South Carolina, an early statute compelled attendance at church. The effect of slavery shows itself in the Sunday laws of some of the States. Thus, in Virginia, *any free person* found laboring at any trade or calling on Sunday was liable to a fine; while in Texas the only provision which forbids laboring on Sunday is one which fines any person who shall compel *his or her slaves, children, or apprentices to labor*, except in the sugar-making season and to save a crop, on that day.

In Florida, it is provided that "no person shall employ his apprentice, servant, or slave in labor, and that no merchant shall keep open his shop," on Sunday; and this seems to be the only restriction upon labor in this State on that day. The same statute exists in Alabama, with a provision that contracts made on Sunday are void.

In Ohio and Illinois, the Sunday laws, which are as stringent as in most States, have been made to yield to the throng of emigration which sweeps over them, by a provision that nothing shall prevent emigrants moving forward on Sunday, and that ferrymen, tollgate-keepers, and the like, shall be allowed to labor on that day in their behalf.

A tolerance toward those who believe that the seventh day of the week, instead of the first, should be set aside for observance, is shown in some of the States by making such persons exempt from the provisions of the Sunday law. This is so in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Ohio, Indiana, Illinois, Arkansas, Michigan, Kentucky, and Wisconsin. In all the above mentioned States the exception is general, save in Rhode Island, New York, and New Jersey. In Rhode Island, after providing that "all professors of sabbatarian faith or of the Jewish religion" shall be permitted to work on Sunday, the statute denies them the liberty of opening shops for the purpose of trade, or of lading or unlading vessels, or of working at the smith's business or at any other mechanical trade, in any compact village, except the compact villages of Westerly and Hopkinton. In New York and New Jersey there seems to be a qualified exemption for Jews and other sabbatarians, by a provision which excuses them from jury and other public duties on Saturday, and from answering process on that day.