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SUNDAY LAWS.

We do not object to Sunday being made a day of rest, even by Statute; as we are of opinion that both men and animals, or at least such animals as are used by man to perform labor, require such rest. The observance of a Sabbath, moreover, is not distinctively Christian, but is observed by Mohammedan, Buddhist, and Christian alike. With the exception of England and America, however, their Sabbath is a day of recreation as well as rest—rest for the mind as well as body. The puritanical Eastern States, and the equally puritanical provinces of the Dominion, have succeeded in making Sunday a day of woe instead of rest. A day in which all the brightness, all the cheer, all the happiness is mercilessly crushed out from the lives of all save the favored few. Boats and trains must be stopped running, gardens museums and theatres closed. The clerk, the mechanic and the laborer have the choice between remaining in their own close, stifling quarters, necessarily situated on narrow cheerless streets, or going to one of those modern ovens, called a church, there to be thrust into a cushionless and comfortless back seat, to listen to the worn out platitudes of some antiquated fossil called a clergyman. They are entire strangers to the woods, the green fields and fresh pure air; strangers to some of the purest joys that life affords; condemned to gaze on brick walls and paved streets till the heart sickens, and they become almost weary of life. Our Christian law-makers and those who urge upon them the necessity of stopping all Sunday travel, tell us that it takes men to run trains and boats, to keep museums and gardens open on Sunday, and that, apart from the sacredness of the day, they are serving the cause of the mechanic and the labourer when they enact and enforce such laws.

Let us see if they are honest in their pretensions. My Lord Bishop and hundreds of his wealthy parishioners, the clergy and the wealthy portion of every church in fact, may be seen almost every Sunday, but especially on stormy Sundays in winter and hot Sundays in summer, rolling to church in their carriages, to be

returned for after the services are over. On a fine Sunday afternoon our clergymen, our law-makers and our judges may be seen in their luxurious carriages heading for the country to enjoy its pure air and glorious scenery, thinking little and caring less for those they have left behind them in the dull, hot city, and who cannot afford the luxury of either a carriage of their own, or the expense of a hired one, but who, perhaps, could afford a cheap trip by train or boat, which they are denied by the utterly selfish and unjust laws of their country, enacted and enforced by these pharisaical men. For every two or three persons going to church or into the country in a carriage, at least one, and oftener two men and one or more horses are deprived of that rest which they tell us "God" commanded for both man and animal on that day, while a steamboat or railway train carrying five hundred passengers would require at most, six or seven men, and yet they have the impudence to tell us that it is in the interest of the laborer the law is enacted; that it is the good of the poor labourer they have at heart. Shame on such insulting and transparent hypocrisy! We are far from being Socialists, far from advocating Communism, but if trains and boats are not allowed to run, if gardens and museums must be closed, we would not be sorry to see every carriage on its way to church or to the country stopped, by force if necessary, in order that the law might be felt in all its rigor by all classes of citizens alike. If that were done, not by a few, but by the people generally, we would soon have thousands of advocates for a more reasonable law, and we would be quickly emancipated from the dull, leaden, oppressive atmosphere of a puritanical Christian sabbath. We were told by a clergyman the other day, that the poor, *if good*, would get their reward in the next world for all the privation, misery and injustice they had suffered in this; but we do not believe that one who has made, (if their theory be true), such a bungle of this world, who suffers such injustice here, will be either willing or able to do any better in the next, even if there is a next.

ALCOHOL.

We do not agree with those who think restrictive, or even prohibitory laws are wrong. We admit the principle that the State has the right to control the trade in alcohol, when we condemn those who are engaged in its manufacture or sale to pay a heavy license for the privilege, and force them to suspend the sale at certain hours. If the sale of liquor is beneficial to the community, we have no right to place upon it any burden to which other trades are not subjected. Few will have the hardihood to assert that the unrestricted trade in Alcohol would not be baneful to any community, and none would dare to assert that it would be a positive benefit. By almost unanimous consent *no* restriction must be placed upon it, and it must be subjected to burdens from which ordinary trades are exempt. No one objects to so restricting the sale of morphine, arsenic, and other like poisons, that a person can procure them only upon the order of a physician, and yet we think it will be admitted almost universally that Alcohol, in its various forms, is the cause of more suffering, disease and death, than all other poisons could possibly be, even if the latter were allowed to be sold without any restrictions whatever. We do object, however, to Christians arrogating to themselves the right to dictate in the matter, and to the claim that their "God"