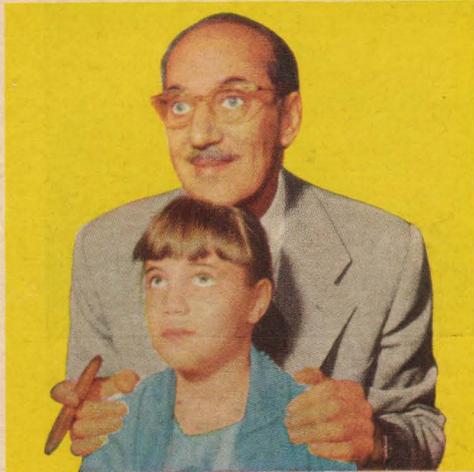


Canada's young family magazine

LIBERTY

10
cents

November, 1956



My funny papa, Groucho Marx
by MELINDA MARX

I was a teen-age bride

Six criminals most-wanted by the Mounties

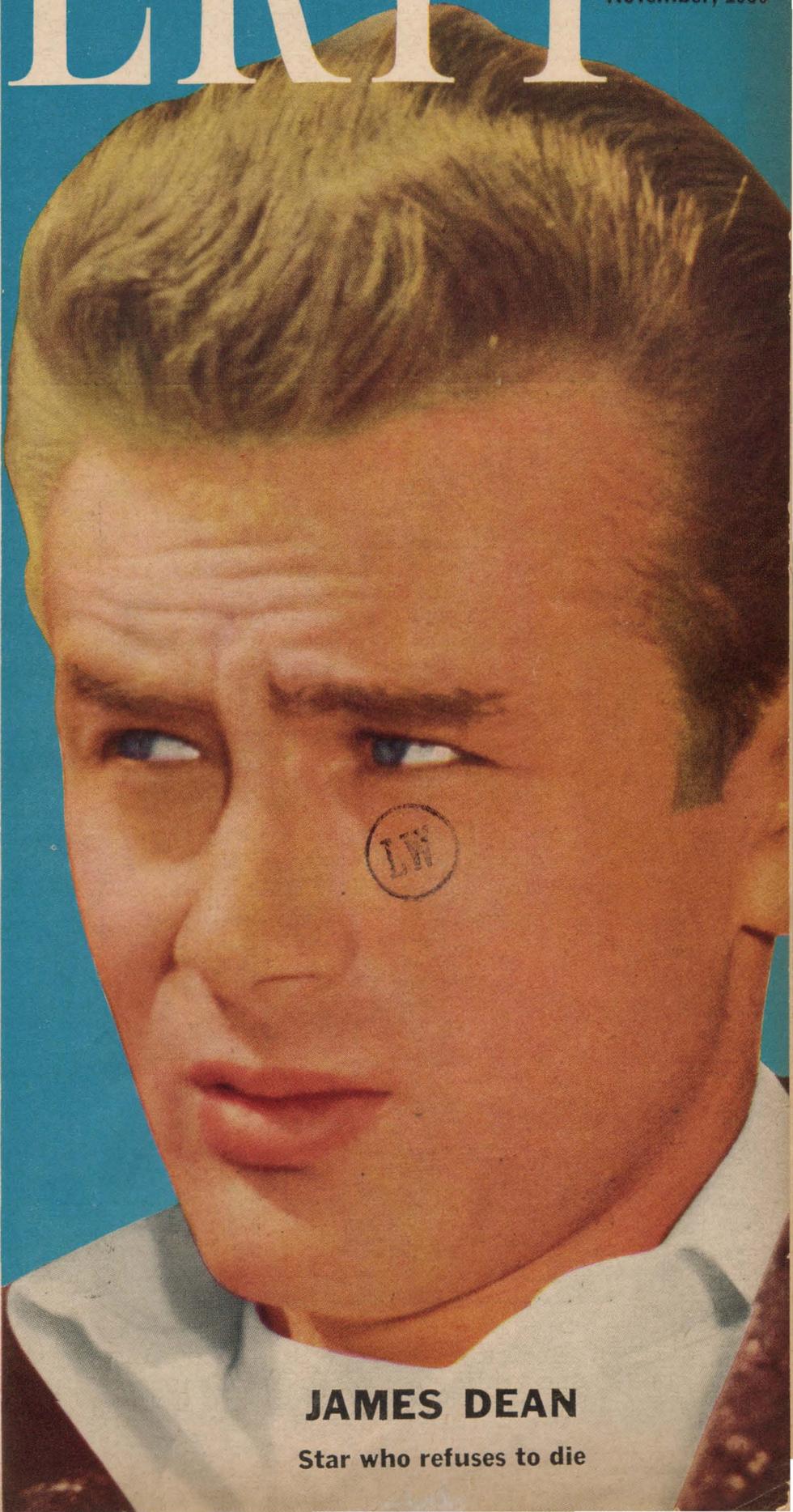
How blue-law busy-bodies boss you Sunday

Western Canada football teams' grab at Grey Cup

Danger of 'relax' pills



Strange life of the Quints
by FRANK RASKY



JAMES DEAN

Star who refuses to die

How Canada's 'blue-law' busybodies boss you on Sunday

by HUGH GARNER

Minority of cranks bars you from Sabbath music concerts, movies, dancing, football

IN VANCOUVER, two months ago, City Council finally got up enough courage to pass a bylaw legalizing commercial sport on Sundays between 1:30 p.m. and 6 p.m.

It immediately raised a howl of protest from Rev. Alvin Starr McGrath, general secretary in Toronto of a nationwide group of spinsterish spoil-sports, the Lord's Day Alliance of Canada. Rev. McGrath said his organization's Dominion board would hold a strategy meeting to kill the bylaw—even though Vancouverites last December democratically voted 38,000 to 36,000 in favor of Sunday sports.

The same group of blue-law busybodies successfully prevented Winnipeg holidayers from riding excursion trains on Sunday.

Spoil-sports squelch Vancouver, Winnipeg

THE SAME pinch-nosed cohorts caused cancellation of a Sunday musical concert in Vancouver, designed to provide a Christmas party for Shaughnessy Hospital's World War II veterans. "The Lord's Day Alliance," editorialized the Vancouver *Sun* indignantly, "which is able to inflict a legal but outmoded Sabbath on a long-suffering public, has put its foot down once again in a most inappropriate place."

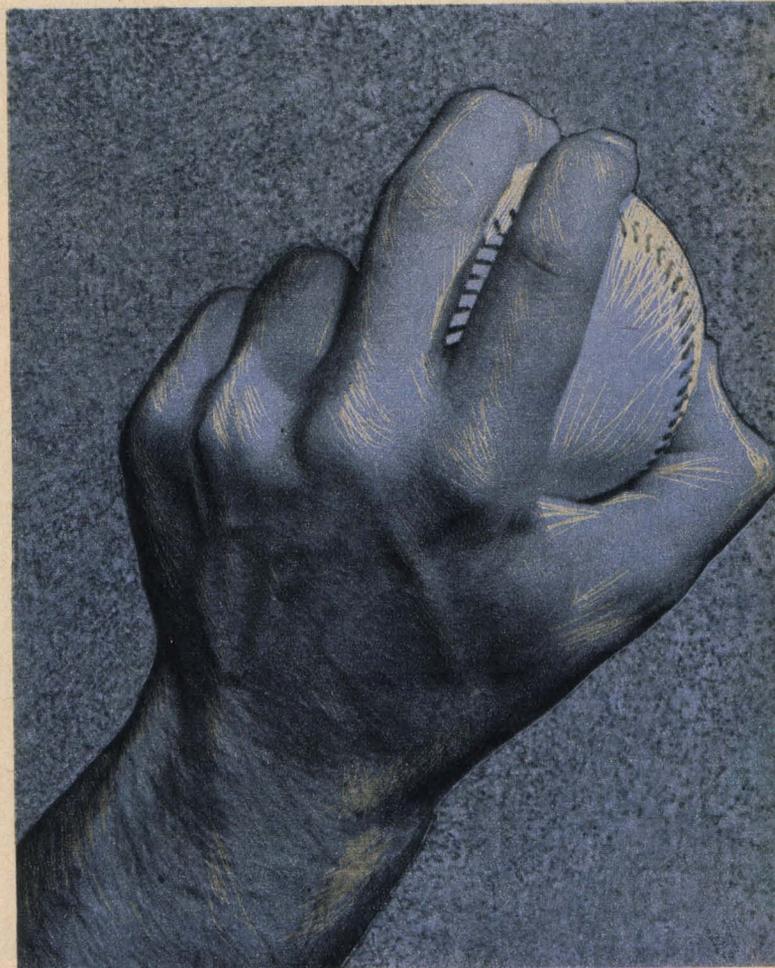
And the same interfering prudes tried to cancel last fall the Sunday concerts in University of Toronto's Hart House, because music-lovers had to pay admission by becoming members of the Hart House Orchestra Association.

"Like Hitlerism and fascism combined," fumed Dr. Boyd Neel, dean of Toronto's Royal Conservatory of Music. "The actions of the Lord's Day Alliance is anti-social, anti-Christian, anti-cultural . . . and absolutely revolting. It's like the Dark Ages coming back."

The Toronto *Globe & Mail* sniped editorially: "The Lord's Day Act is steadily— (Continued on page 56)



CHURCH-GOING, as reflected in Albrecht Durer's 'Praying Hands', is worthy. But why dictate after-church leisure?



SUNDAY SPORTS, illustrated by this baseball pose, are vetoed by Lord's Day Alliance, prudish pressure group.

Blue Law Busybodies

continued from page 17

gaining in disrepute; owing to the stupid uses to which it is put by the Lord's Day Alliance."

Even the Toronto *Star*, which often allies itself with reaction when it masquerades as religion, editorially, scolded: "This affair has served a useful purpose in pointing up the fact the Lord's Day Act may be out of date and in need of revision."

TO MANY sensible and devoutly religious Canadians today, the Lord's Day Act is not in need of revision, but of repeal. This horse-and-buggy law was instituted as long ago as 1906, thanks merely to 100,000 signatures on a petition sent to a supine Parliament in Ottawa. Ever since, this piece of legislative shillyshallying and its upholders, dedicated to interfering with your freedom—the Lord's Day Alliance—have become a millstone around Canada's collective neck. They have made our Sunday the strictest in the world, not excepting Scotland's.

Like a group of small boys who cannot get their own way, the Alliance recently has thrown its tantrums against such Sunday interests of the multitude as bowling tournaments, sale of soft drinks, billiard-playing, sale of State of Israel bonds, inspection by prospective tenants of new suburban houses, and the opening of gas stations.

Not a month goes by without some Sunday endeavor being brought to book for technically breaking the Lord's Day Act. In April, 1951, Abraham Pearl, proprietor of a Toronto orthodox Jewish bakery, was forced to obtain a letter from the attorney-general's office giving him permission to sell bread to his orthodox Jewish customers on Sunday.

In March, 1952, the Chilliwack, B.C., Ministerial Association objected to commercial presentation of Handel's *Messiah* on Easter Sunday by the Chilliwack Choral Society. Because the affair was to be commercialized to the extent of selling tickets for 50¢, the Society was threatened with court action.

Owen McCrohan, proprietor of Oshawa, Ont.'s Lakeview Park dance pavilion, guessed wrong when he thought he had found a way to beat the ban on Sunday dancing. He and his checkroom attendant were fined \$85 for allowing dancing on Sunday to recorded music. There was no admission charged; but the checking charge had been raised from 10¢ on weekdays to 50¢ on Sunday.

On May 15, 1952, at the instigation of the Lord's Day Alliance, charges were laid against Dan Williams of Cobourg, Ont., for showing a motion picture on Sunday. The proceeds of the movie, a little more than \$44, were presented to Jack Wilcox, 19-year-old member of the Cobourg hockey team, who had been paralyzed in a motor accident.

A small picnic ground in London, Ont., had to curtail the use of a miniature railway for children on Sunday afternoons.

Some years ago, the Alliance prevented the completion of an international bowling

tournament between teams from Toronto and Buffalo, N.Y., because the final game would have run a half-hour past midnight on Saturday.

On Aug. 24, 1955, Police Chief Carl Farrow of Windsor, Ont., said charges would be laid under the Lord's Day Act against any builder who opens houses for inspection on a Sunday.

The period between Nov. 29 and Dec. 6, 1953, was declared by the city of Toronto to be known as Jerusalem Week, to aid in the sale by the city's Jewish community of State of Israel Bonds. This was more than these gentlemen, who purport to represent a Jew called Jesus Christ, could stand. The Alliance immediately said not only did the projected sale of these bonds on Sunday break the Christian Sabbath but it broke it twice; for there were two Sundays in the period specified. The then mayor of Toronto, Baptist Allan Lamport, cried "Their attitude is picayune and shameful!" And Controller David Balfour, a Roman Catholic, said, "People like that must be a bunch of bigots."

One of the biggest fiascos by the Lord's

My thrilling life as a hockey hero

by 'BOOM BOOM' GEOFFRION

in next month's

Liberty

Day Alliance was its attempt, in 1943, to convict suburban Toronto market gardeners for tending their gardens on Sunday. The then Ontario attorney-general, Leslie Blackwell, whose job it was under the law to apprehend these gardeners, became so incensed at the Alliance, that he branded some of its members "fanatics". Reeve F. J. McRae, of York Township, in whose political jurisdiction the "offenses" had occurred, said: "I felt, with Mr. Bumble in *Oliver Twist*, that if the law supports that, the law is a ass, a idiot."

Though the Lord's Day Alliance is quick to pounce on a commercial gardener who weeds his onions on Sunday, they themselves are breaking the *spirit* of the Lord's Day Act, if not the fact, when they prune a tree, water their grass, pluck a bouquet of flowers for their church from their garden, or buy gasoline to drive their car to church on Sunday.

WHO ARE these busybodies who boss you on Sunday? The Lord's Day Alliance was formed in Ottawa in 1888, through a meeting of representatives of Baptists, Presbyterians, Methodists and Anglicans. Today its headquarters are rooted in a well-furnished office at 17 Queen Street East in Toronto. Its main staff consists of three women and its general secretary for the last six years, the Baptist minister, Toronto-born Rev. Alvin Starr McGrath. Five salaried field secre-

taries also spread the gospel of the shut-tight Sunday from the Maritimes to B.C. Each province maintains an unpaid board.

According to its last annual report, for 1955, it costs the Alliance over \$47,000 a year for its zealotry work. Salaries amount to close to \$30,000; travelling expenses are over \$4,600; and its literature costs almost \$1,500. The cash is derived from voluntary contributions. Interestingly, Ontario blue-law disciples donated most last year, \$33,866; B.C. was next with \$2,615; Manitoba was third with \$2,110; Nova Scotia, \$1,262. Newfoundland donated \$2.

Not all the Christian churches support the Alliance. Notable exceptions are the Roman Catholic, Jehovah's Witnesses, Seventh Day Adventists (who don't believe Sunday is the Lord's Day anyhow), Mormons and Christian Scientists. To make up for these defections, the Alliance enjoys the vociferous support of the fundamentalist sects and the Salvation Army (which is an old hand at breaking the Sabbath quiet).

Nor are all Canadian religious leaders in favor of the Lord's Day Act. Rev. E. B. Ratcliffe, president of the First Unitarian Church of Hamilton, Ont., has said, "Everyone should have a free choice between church services and sports events on Sunday." He also criticized the Lord's Day Act "as reflecting an attitude of mind inconsistent with modern conceptions of democracy. The ideas expressed in the Lord's Day Act were formed in a primitive and simple society. Surely, a living church is as vital as sport, and needs no special legislation to prevent dwindling congregations."

Dr. Douglas J. Wilson, of Montreal, speaking to the 14th General Conference of the United Church of Canada, said, "The Church need not feel too upset at open Sundays. United Church life in Montreal is as vigorous as anywhere else. The open Sunday puts the church on its mettle."

And Dr. F. H. Yost, secretary of the International Religious Liberties Association, said to a Seventh Day Adventist congregation in Toronto, in 1952, "There should be no Sunday laws of any kind. Our churches ought to make religion so attractive, that people won't need any religious laws. No man should legislate the dictates of conscience."

A big loophole in the Lord's Day Act is provided by the fact that the federal statute did not affect provincial laws "now or hereafter in force". Taking advantage of this, Quebec (which is the most religious and yet the most tolerant of our provinces) with true Gallic wit, passed a law of its own on the day preceding the coming-into-force of the Lord's Day Act. So the citizens of Quebec have enjoyed Sunday sports and entertainment all along.

The most shattering reverse the Alliance ever got was on January 2, 1950, when Toronto, which the Lord's Day Alliance thought was unalterably opposed to anything on Sunday but going to church, voted 87,701 to 82,374 in favor of Sunday sports. It was a blow the Alliance has not quite recovered from even yet.

In 1953, the Gallup Poll found 50% of Canadians questioned wanted Sunday

movies — a rise of 10% in 10 years. At present, the only province in which movie houses are open on Sunday is Quebec; but before long, some Canadian city is bound to hold a plebiscite for the opening of Sunday movies.

The Alliance is sure to put up a vigorous fight against it. In this fight, they will be backed by all the religious splinter groups and sects, whose members never go to movies anyway, Sundays or weekdays. Here is a slogan they may use, with my permission: "I Don't Want To Go To Movies, So You Can't."

After six years of Sunday sports in Toronto, the churches still hold morning and evening services; those who always attended these services, still do so. Commercialized sport takes place in the afternoons, until the curfew at 6 p.m.; and so far, there has been no widespread opposition against this from the churches. The same thing will be true when our present-day blue Sundays give way to the kind they have had for years in Great Britain, the U.S., Quebec, and most civilized countries of the world. And, as James J. Sutherland, a Vancouver lawyer, said in a 1954 radio debate opposing the Lord's Day Act, "... one of the freedoms we obtained over the centuries, with blood and sweat, was the privilege of going to hell in ways of our own choosing."

When an archaic law cannot be enforced, and is broken weekly by nearly everyone, including its dedicated upholders, then for the good of our Parliament and courts, it should be abolished. Respect for the Law does not mean respect for the laws we like, but for all of them; and if we may break one with impunity, then why should we not break them all? ♦♦

'Relaxing' Pills

continued from page 23

for barbiturates. The doctor testified in court that the man had been an alcoholic, and had been treated with barbiturate drugs to overcome his addiction. He developed a new addiction to the barbiturate drugs that had been used to cure him.

A Montreal woman complained to her doctor she was highly strung and worries were playing havoc with her nerves. He prescribed tranquilizers. They gave her such a pleasant sense of relaxation, she clung to them, even when she had to double and finally triple her initial dosage, to get the same results. Finally, she began getting prescriptions from two or three doctors; she ended up saving her pills for weeks to go on a real "binge".

"Most addicts," says Dr. J. D. Armstrong, psychiatrist at Toronto's Brookside Clinic, "are people unable to face life's problems. They need help to meet difficulties in their work, in family relationships. They find that 'crutch' in pills.

"Most pilladdicts are bored women, whose families have grown up and no longer need them; tired women; women who long for a social life they can't have."

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