

THE SUNDAY LAW—WHAT? WHY?

The official title of our Sunday law is *The Lord's Day Act*. It is not an ancient statute. It is very modern, both in time and nature. It came into force March first, 1907. It was passed in 1906 by the Parliament of Canada after months of careful and thorough discussion by both Houses, and after dealing with every conceivable objection from the viewpoints of industry, business, pleasure, as well as from non-Christian and seventh-day Sabbatarian religion. The work was well done. Not a single amendment has been made to it since.

Its object was to conserve as a national heritage the weekly day of rest from toil, of industrial liberty and of opportunity for self-culture and worship.

It does not aim to regulate the observance of the day in a religious way which must be voluntary, but simply to preserve the Day as the inalienable right to every person. The law of nature imperatively requires one day's rest in every seven in the interests of health, efficiency, and life to a normal age. It is not therefore imposed on human nature. It is written in our members. It is an inward law which we violate at our personal peril and at the sacrifice of national welfare.

It is a social law. It seeks to protect all workers in their liberty. It calls for the observance of the Golden Rule "Do unto others, as ye would that they should do unto you". It calls for the exercise of self-denial wherever this is necessary in order not to take away or menace our neighbor's right to his rest day.

It recognizes also that "the liberty of rest for each demands the law of rest for all". Rest for all must be compulsory in order that rest for each may be possible. There is no other way. Excepting only works of "necessity and mercy", all business, all buying and selling is forbidden. The same applies to all labour in one's own calling, or in any other

line for gain. If men may work, greed will compel them to work. Even foods may not be sold on that day excepting only for consumption on the premises. Otherwise the baker and the grocer and their employees would be compelled to forego their rest day that others might be saved from having to think ahead and to purchase in advance what they will need on Sunday. So with the sale of news, tobacco, cigars, etc.

But what of pleasure? Why should we not be able to take such pleasure as we think wise on Sunday? The Sunday law of Canada does not forbid pleasure in itself in any form but only such pleasure as becomes a business and involves labour on the part of others, and therefore robbing these others of their rest-day, rights that we ourselves prize so highly. Golf is lawful, but not employing caddies. Ball for the mere fun of it is allowed, but not professional ball where an admission fee is charged and it is made a business. This is the Sunday law of Canada. In some of the Eastern Provinces the old Provincial laws forbid all "noisy games" but not the Lord's Day Act of Canada.

It is lawful to toboggan or sleigh ride down any hillside on Sunday, but not to operate municipal slides that involve the employment of labour for their operation. It is lawful to skate but not to run a commercial skating rink; to bathe but not to run bathing pavilions involving employment or service. Thus the principle of not robbing others of their rest day in order to permit our indulgence in pleasures or mere luxuries or conveniences runs throughout the law. Is it not reasonable? Is it not right? Is it not essential to the largest measure of rest-day liberty to the greatest number of people? Is it not fair and just to limit the liberty of some for the sake of the larger liberty of all?

The law also generously interprets "works of necessity and mercy". Conveying travellers and mails is permitted but not public excursions for pleasure,

run for gain. The restaurant may operate but not the saloon or theatre or picture show; for these "unnecessarily" involve the labour of others. The druggist may sell medicines and appliances, "for the relief of sickness and suffering" but only for this purpose, and he may not sell cigars, tobacco and other sundries that it is customary for druggists to handle.

When the object and underlying principles of this law are understood, no good citizen, no one who respects his neighbour's rights and society's welfare will either violate its provisions or complain of its restrictions. It is wholesome. It is liberty-conserving. It is worth while. It is essential to the general good.

WHAT DO YOU BUY FOR POULTRY

The average farmer and poultry man in Nova Scotia is purchasing feed from dealers who in turn import these feeds in carload lots from Ontario and Western Canada. During recent years a large number of feed companies have made provision for selling and supplying both high-grade grains and mixtures of low-grade screenings, etc., for poultry feed. These companies and their agents almost always try to sell the low-grade screenings and grains to poultrymen for "Hen feed". Thousands of dollars are annually lost by our Maritime Farmers in purchasing these low grade products for poultry feeding.

During the Short Course at the Agricultural College from January 3rd to 12th a complete review of the different brands of poultry feeds will be given and anyone attending the Course during these days will have no difficulty to distinguish between the high-grade poultry feeds and the low-grade and unsatisfactory kind.

Plan to attend this Short Course. Reduced rates on railways whether you attend for one day or for the whole course. Write to Truro for full information.

Minead's Liniment for Colds, Etc.

THE NEW YEAR

The year just closing means something different to most everybody. To some it has brought a great joy; to others a great sorrow; to many, both grief and joy in full measure. Many of us have gone along the regular uneventful path, filled with the happiness of love and work and the joy of everyday things, which, after all, is the best happiness.

To youth the New Year means a long, pleasure-filled evening and the writing of a new date on their letters. They look neither forward nor back. They make resolutions because it seems the correct thing for them to do. They keep them sometimes and it helps make them better men and women, but it is not a serious matter with them—just as is natural for youth.

Older folks involuntarily look back a bit on the even of a new year—not systematically, but with a general sweeping glance that usually makes them a bit uncomfortable at things left undone or failures to make good as they intended. Maybe there has been just one thing accomplished that gives them a little warm feeling round their hearts—maybe not. The great sorrow or great joy stands out with more meaning to them than to youth. 'Tis another milestone passed.

The New Year may not present very bright prospects to some, but these same older folks know that there is something better in store than what the immediate future seems to offer—know that unhappy things can't last—that they are pretty sure to lead to something greater and better—know that even if they can't understand the reason for sorrow and trouble that there is a reason—know it deep down within themselves, though outwardly they resent and rebel against fate. It is not blind faith or optimism that teaches this, but reason and knowledge of life.

Older folks know that the year is bound to bring happiness and relief to those who are now bearing sorrow and trouble.



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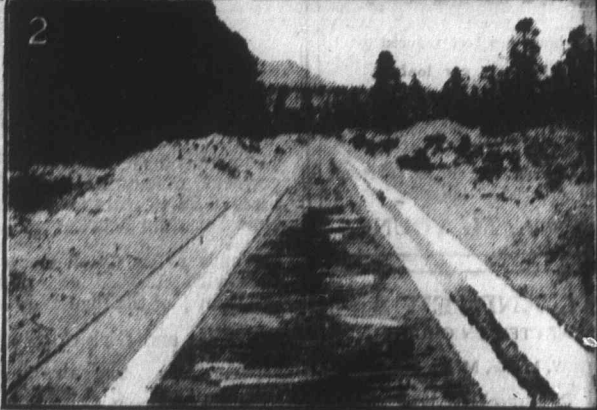
Soldier Settlement and Irrigation



Irrigation is coming into its own in Western Canada. Pioneers of the older provinces began with an axe and an ox team and were skeptical of the farmers becoming their own rain makers. Now the irrigated districts such as the Okanagan Valley, British Columbia, not long since a desert, bloom like a rose through the vitalizing wealth of the waters of irrigation. A large acreage that is now being won from nature in the soldiers' settlement land in the Southern Okanagan—a 2,200 acre tract that is of national interest because of its strategic location and the engineering skill required to make it of service to the soldier settlers. A motor trip through the settlement revealed a country rich in scenic beauty, interesting in old land marks and marvellous in present activity of transforming a wilderness into a garden. It lies in a lovely valley, extending from Vaseux Lake to the International Boundary. The northern part of the settlement is 22 miles from Penticton.

Water for the irrigation is supplied from the Okanagan river which, at point of diversion, is about three-quarters of a mile below Vaseux Lake and has a width of 200 feet. A concrete dam raises the surface of the water 8 feet. The system has been built in a very permanent way with concrete lined ditches which prevent seepage losses, concentration of mineral salts and water logging. The canal is 18 feet wide on top, five and a half feet deep and capacious enough to run a boat with a flow of 170 cubic feet per second. Eleven miles of the project is finished, 5 miles partly done and when finished, 22 miles of canal will be built to the Boundary. From the varying disposition of the topography, many engineering problems and difficulties arose—problems that were unique in engineering in America. Various experiments had to be resorted to which included the use of great wood stave pipes and riveted steel pipes, some 80 inches in diameter.

An example of the immensity of the task as well as of the engineering skill required is the construction of thirteen dunes in the nine miles from the intake to the cement nine works. There will be about 1,200 acres of incredible land in the night and the land is being developed under the most favorable conditions



(1) Intake gates and dam on Okanagan River.
(2) Main canal, near Intake.

with an ample supply of water.

A plant for the manufacture of concrete pipes is one of the extensive industries of the settlement. Twelve miles of pipe will be built this season by 26 men, with an output of 650 feet of piping a day.

A portion of the land was put on sale last spring and about 600 acres sold. The first orchard was planted by Percy Simpson, a returned soldier, belonging to the construction camp.

The town of Oliver will be the administrative centre of the district. It is one of the few planned towns in Canada and is not being developed in a haphazard way with speculation in sub-divisions. The Government have placed on the market just what is needed, and this will be sold off before further land is open for sale. There are areas for a park, for a city hall, for a school, for various public buildings and space for all that is required for an up-to-date town.

The Oliver recreation grounds are across the river from the town, the present site of the big irrigation construction camp. The young men built a permanent recreation hall after being supplied with lumber and various requirements by the Government. An athletic association was formed and now the hall serves the first of a long list of

as a centre for concerts, dances, basketball and general sport.

A demonstration plot has been established about five miles south of Oliver, on the main highway where 24 acres are now under cultivation with six acres in young trees which will be sold to the soldier settlers.

Leaving Penticton, on our trip to Oliver, each interest beckoned to a fresh delight. Winding in among the hills, we sped around Dog Lake, "steamer" "York" on the shore, will be used by the Kettle Valley Railway, from Penticton to join with rail again at Okanagan Falls on the way to Oliver and the Boundary. Passing Vaseux Lake, through the stock raising country there was a wealth of beautiful scenery—the water lilies on the lake, the wild swans who make their home there all the year around, the overhanging rock on the motor road, all added to the beauty of the scene.

A point of interest was the big construction camp where we had dinner at the headquarters staff dining room. It is a regular settlement with even the hen and her little chicks a part of the scene. 811 men of the camp make their home here and it will be the place of the camp for the next two years. For the workmen there is an immense dining tent and 150 men are served at once.—C. G.



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