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immense majority, probably a hundred to one, in favor of closing shops on the Sunday; and yet, *it is absolutely necessary to give to the wish of the majority the sanction of a law; for, if there were no such law, the minority, by opening their shops, would soon force the majority to do the same.*"

Macaulay, on another occasion, remarked: "If the Sunday had not been observed as a day of rest, but the axe, the spade, the anvil and the loom had been at work every day during the past three centuries, I have not the smallest doubt that we should have been, at this moment, a poorer people, and a less civilized, than we are."

In yet another of his memorable speeches he says: "Rely on it, that intense labor beginning too early in life, stunting the growth of the body, and of the mind, leaving no time for healthful exercise, leaving no time for intellectual culture, must impair all those high qualities which have made our country great. On the other hand, a day of rest recurring in every week must improve the whole man, physically, morally, intellectually, and the improvement of the man will improve all that the man produces."

Our legislation has been classed with the Blue-laws. It ought to be pretty generally known by this time that the oft-quoted "Blue-laws" of Connecticut are a pure fiction, first published in London in 1781 by Samuel Peters, in revenge for being driven from the Colony on account of his obnoxious Royalism. The Sabbath laws of Connecticut were in some respects less strict than the British laws on which they were founded, and of which they were an improved edition. Strange to say, the model for our modern Sabbath legislation is to be found, not under Puritan rule at all, but in the reign of the rollicking, dissolute Charles II., and when Puritanism was outlawed and ostracised. These laws date back of the Puritan era and beyond it. They antedated Puritanism and outlived it. Those passed in the reign of Elizabeth and James I. allow work, but make church-going compulsory. The Act of Charles II.'s reign (dated 1676), entitled "An Act for the better observance of the Lord's Day," forbade labor, and required the people's repairing to Church, and "exercising themselves in the duties of piety and true religion, publicly and privately." Our modern Sabbath laws retain the former, but omit the latter element, recognizing their province as having to do with public order, not with private conduct. In every Province of our Dominion, such laws exist, and in every State of the Union, except Louisiana and California and the Territories of Arizona and Idaho. Dominion legislation goes further than our Provincial legislature felt disposed to go two years ago. The expression, in an existing Statute against Fishing on Sabbath, which coupled "other apparatus" with fishing by nets, was found ambiguous, and a year ago an Order-in-Council was passed, directly forbidding fishing by rod, with fly, *all fishing whatever*, in fact, within the three-mile limit, between Saturday night and Monday morning.

Who would wish for Old Scotia or for New—for Old England or for New—the turmoil and tumult of a Continental Sabbath? During the past summer as well as previous years, we have witnessed both modes of Sabbath keeping and cannot hesitate for a moment which is preferable. A clever writer in that able periodical—the "Nineteenth Century"—chaunts the praises of the "Continental Sabbath"—counting it but a bug-bear conjured up by hysterical fanatics to frighten the timid and the simple—yet we have not to go beyond his own graphic and faithful presentation of it, to shrink from its introduction amongst ourselves. "Open stores," "men going about with beer and paraffine on long drays," an "eternal walking about," "the one great means of getting rid of Sunday," "operas in full swing," bars and toy stalls, conjuring exhibitions, "men repairing gas pipes or mending roads, or, taking a girder to a house in course of erection;" the number of people in the streets enormous, the trains and omnibuses crowded, the noise of voices, wheels, tram horses, very trying to any but robust ears, theatre doors crowded, &c., &c." The essayist may think these but innocent amusements, and deem their introduc-