

police courts furnish abundant confirmation of the statement of Blackstone, the great jurist, that "a corruption of morals usually follows a profanation of the Sabbath."

(2) Then, again, to make Sunday a day of pleasure for the few *is to make it a day of labour for the many*. Unimpeachable testimony establishes this proposition in regard to the continent of Europe. In France and Germany the great body of the people labour on Sunday as on other days. The same is true in the United States, so far as the continental Sunday usages prevail. Moreover, the increased labour brings no increase of compensation. "Operatives," said John Stuart Mill, "are perfectly right in thinking that if there were no Sunday rest seven days' work would have to be given for six days' pay."

Let us be warned in time. Universal experience proves that to make Sunday a day of mere amusement and pleasure-seeking is opposed to the best interests of the people, as well as destructive of the institution itself, not only divesting it of its religious and sacred character, but depriving it of all value as a rest day, even from the lowest humanitarian standpoint. To make it a day of pleasure is to turn God's great boon to toiling humanity into a burden and a curse.

It is difficult to find a single word to describe the second essential element in recreation. "Change" is too vague. "Diversion" has become identified with pleasure.

It is not merely the toil that wears out the worker. There is the ceaseless monotony that depresses him; the same weary round from day to day; the repetition of the same acts which have come to be almost mechanical and automatic; the same environment, often