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SUNDAY REST AND RESTAURANTS.

Canada is attracting her population from many quarters of the Globe; the great twentieth century trek of immigration is moving across British America, and Canada is truly the smelting-pot of races. The Anglo-Saxon type of civilization is the most advanced type, and one of its bulwarks is not only a wise legislation regarding a rest day, but also a wise and reasonable interpretation and application of such legislation to the life of the nation and to the lives of the individuals making the nation, and in addition to that (which is a very important addition), a strong and clearly uttered public sentiment in support of such legislation. The basis of our Sabbath observance law is not a specially religious basis, not more so than the basis of any other of our laws, all of which should be based on the moral law, which is the law of the Bible and of regenerated humanity.

We put the Sabbath law, so far as Parliament can enact it, upon national, patriotic, economic and sanitary grounds; a day of rest—one day in seven—as a necessity for the health and growth of the nation, for *suprema lex, salus populi*. When Parliament has enacted a special day of rest it is then for the pulpit and the teachers and the journalists to convince the nation of the paramount advantage, nay more, the absolute necessity to make it also a day of worship. But the law of the Parliament cannot, should not and does not do that. The essential principle of Parliamentary Sabbath legislation is to abstain from all work except the work of necessity and charity. That principle is as old as the human race. The difficulty of its application to a complex condition of civilization is to define the exception—what are works of necessity or charity (as in the old U.C. Act. c. 104), or work of necessity or mercy (as in Dominion Lord's Day Act, 1906).