

and the state will protect you in your right to go to church, the state will see to it that you shall go to church if you want to, and no human power shall prevent it. That is the object of this law—not to force religious observances upon the people, but to permit religious observances; not to interfere with religious liberty and the rights of conscience, but to secure a religious liberty and the rights of conscience; and, without this law, these rights cannot be secured; without this law there must be thousands of men in this Dominion who cannot and will not exercise these rights which we here hold they have a right to exercise, and in the exercise of which the law should protect them. At the Sunday Rest Congress there was a gentleman of the name of Beach who was sent to the congress by the Pennsylvania Railway to read a paper. He went on, Sir, in a very plausible way to state that the roads were quite in favour of diminishing Sunday labour as far as it was possible, but there were seasons of the year when there was great pressure on the roads, and there was such a thing as emergency freight. Here would be a steamer at New York going to sail on Tuesday, and some shipper away back in the western states had some freight he wanted to send by her, and, in order to get it there in time, they would have to send it over the road on Sunday, and, consequently, it was necessary to do a very large amount of Sunday work. When I followed I showed that there was certain emergency work upon a farm: Here was a farmer with grain standing in the field, when it looked as if it might rain on Monday, and he felt the pressure of an emergency to put it in the barn the day before. But it was not held that he had the right to do so, and no Christian society would bear him out in the assertion that he had the right to do so. I was followed by Mr. L. S. Coffin, a member of the Iowa Railway Commissioners Board, who was at Chicago as the representative of the Brotherhood of Locomotive Engineers, the Brotherhood of Railway Trainmen, the Order of Railway Conductors and the Order of Railway Telegraphers, numbering in the aggregate 110,000 men. Mr. Coffin differed from Mr. Beach, and showed most conclusively that the statements made by that gentleman with regard to the railway companies would not hold water. He said there was no such thing as emergency freight, no such thing as perishable freight since the introduction of the refrigerator car system; delay only involved the use of a little more ice. He showed that stock in the cars was all the better for the rest on Sunday. If the railway was pressed with work in the fall it was a confession that there was a dearth of motive power, and, instead of violating God's command and compelling their men to work on the Lord's Day, they had only to add one-sixth to their working force and one-sixth to their rolling stock to overcome the difficulty. He said that it was the cupidity of the rail-

way stockholders and of the management that disregarded the rights of labour and failed to provide sufficient working force and rolling stock which deprived labour of its right to Sunday rest.

The next reason, Mr. Speaker, why a Sunday observance law is in the public interest, and a law that we ought to pass, and a law that every civilized state ought to pass, is that it secures good homes. Daniel Webster once truly said that the good home was the bulwark of the state. Now, a good home that graduates an honest, industrious, virtuous, God-fearing son as a voter, lies at the foundation of the state's prosperity and permanence. The bad home that graduates the vicious man who has no regard for God and no regard for morality, and no regard for principle, is doing its utmost to sap the foundation of the state. And, if a Sunday observance law is calculated to secure good homes, and it is generally proved that its practical operation is to promote that end, we need no other reason than that fact as a justification for the passing of such a law. Now, the state ought not to be indifferent to evil influences. I wish to read a short extract, which shows about how this compelling of men to work on the Sabbath is looked upon by the labourer himself. This Mr. Coffin, to whom I have alluded, in speaking of this matter of men being compelled to work in the railway yards and on the train without being secured their Sunday rest, spoke of a man in the city of Keokuk, in the state of Iowa, and he gave the language of that man when he was conversing with him and asking how often he had been in church during the last five years. The man said:

For five years I have lived at Keokuk; for five years I have been every Sunday in the yards, making up trains and getting in cars, and for these five years I have not been inside of a church on Sunday. My wife, thinking that if I had to work it was her duty to stay at home and get me a good dinner, for those five years has not been inside of a church on Sunday. My children do not go to Sunday school. And when I have been in the yard with those cars I have thought it over, and have come to this conclusion: It is the almighty dollar that everybody is after and they don't care a — for us.

Now, that was this man's process of reasoning. The lack of a law securing to that man his Sunday's rest had kept him out of church, had kept his children out of church and Sunday-school, had kept his wife out of church for five years, and in consequence of this failure to protect them, they were existing and the children were growing up in a condition of semi-heathenism. What kind of a Christian nation is it that turns a deaf ear to the cry of scores of thousands of people who ask simply that there shall be a law passed that will secure to them a right which God has given, which the state can give, and the exercise of which the state is bound to secure them if it discharges its duty to its citizens?