

superior vigour with which he performs his functions on the other six days, that his rest is necessary to his well-being.—Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of continued diurnal exertion and excitement on his animal system, is not so immediately apparent as it is in the brute; but, in the long run, he breaks down more suddenly; it abridges the length of his life, and that vigor of his old age which (as mere animal power) ought to be the object of his preservation.

"I consider, therefore", continued Dr. Ferre, "that in the bountiful provision of Providence, for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologially viewed, simply a precept, partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty and the premature destruction of it a suicidal act".

In another place he states—"That researches in physiology by the analogy of the working of Providence in nature, will show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it as contradistinguished from precept and legislation; I would point out the Sabbatical rest as necessary to man, and that the great enemies of the Sabbath and consequently the enemies of man, are all laborious exercises of the body and mind, and dissipation, which force the circulation on that day on which it should repose".

NEW HAVEN MEDICAL ASSOCIATION.

At a regular meeting of the New Haven Medical Association, composed of twenty-five physicians, among whom were the professors of the Medical College, the following questions were considered:—

1. Is the position taken by Dr. Farre in his testimony before the committee of the British House of Commons, in your view, correct?

2. Will men who labour but six days in a week be more healthy and live longer, other things being equal, than those who labour seven?

3. Will they do more work, and do it in a better manner?

The vote on the above was *unanimous in the affirmative*; Signed by Eli Ives, chairman, and Pliny A. Jewett, clerk.

TESTIMONY OF WILBERFORCE.

The celebrated Wilberforce ascribes his continuance, for so long a time under such a pressure of cares and labours, in no small degree, to his conscientious and habitual observance of the Sabbath. "O what a blessed day," he says, "is the Sabbath, which allows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects. *Observation and my own experience have convinced me that there is a special blessing on a right employment of these intervals.* O what a blessing is Sunday interposed between the waves of worldly business, like the divine path of the Israelites through Jordan. There is nothing in which I would recommend you to be more strictly conscientious than in keeping the Sabbath holy. By this I mean not only abstaining from all unbecoming sports and common business, but from consuming time in *frivolous conversation, paying or receiving visits*, which among relations, often leads to a sad waste of this precious day. I can truly declare that to me the Sabbath has been invaluable.

THE POLITICAL ECONOMY OF THE SABBATH,

Or reasons for the cessation of work, and Railway and other traffic, on the first day of the week

I. *Because*, If one day in seven be thus observed, the services of an assistant or workman can only be secured, by giving as much for six days' work as will afford support to the workman for seven days

Because, Already, the hours of business and labour, on the other six days of the week, have, in many instances, been unreasonably extended—so as to produce oppression and mental and moral degradation; and it is, therefore, the more indispensable to keep the only remaining day entirely free from encroachment.

Because, The yoke of labour on the day of rest has recently been laid upon many public servants and others in various trades; and to relieve them, great efforts have been made, with some success, and with good hopes of more. But all such efforts would be at once arrested and swept away by the introduction of a system of Sabbath traffic on Railways.

Therefore, The Right way to afford proper time to the industrious classes, for Recreation, and for mental and moral culture, is—*first*, and *above all*, to protect the first day of the week from all needless or systematic encroachment; and *second*, to shorten the times of business and labour on other days, particularly on Saturday afternoon and Monday forenoon, as our ancestors did.

II *Because*, The industrious classes in the days of our ancestors, though poorly paid, firmly demanded the full protection of the day of Rest to all—as security for the common good; and in this way, preserved their independence, and raised themselves to a very high state in morals and temporal comfort.

Because, Had they consented to a system promoting work on the day of Rest, the

drudgery of unremitting toil would, long ere now, have been spread through all occupations; and would have brought the industrious classes down—through want and competition—to seven days' labour instead of six, for their daily bread.

Therefore, It is our duty to transmit our liberties and privileges UNIMPAIRED to the generations following.

III. *Because*, After numerous cross and connecting Railways are completed, if the system be commenced, passengers, arriving at any one point, will need to be carried forward (at whatever hour) by succeeding trains and other conveyances, as on other days of the week;—in the same manner as passengers were formerly carried forward from the mail-coach in post-chaises and otherwise,—but to one thousand fold greater extent.

Because, No work creates so much other work or attendance, or tempts so much to other work and attendance, as passenger traffic,—In the first instance, to Railway servants and officers, Public porters, Hack vehicles, and at Hotels, Inns, Taverns, Public-houses, Tea-gardens, &c., &c., &c.; and this leads to the opening of not a few descriptions of Shops and Public Offices,—and, thereafter, any tradesman, shopkeeper, manufacturer, or contractor, in any business, who begins to serve the public, by having work done on the day of Rest, compels others to do the same in self-defence;—so that there is *no end* to the evil, when once begun,—as has been lamentably proved by experience in various places in England.

Because, Rest to all on the first day of the week is attainable; but RECREATION to all in this way is utterly unattainable;—the attempt being inevitably attended with ever-spreading drudgery, imposed upon thousands and tens of thousands of the poor on the day of Rest.

Therefore, A general system of Railway travelling on what is now the day of Rest, would in time compel the Industrious Classes to add that day to their days of toil; and enable the rich to add it to their six days of money-making and pleasure-seeking.

IV. *Because*, The effect of the extension of the hours of work, but especially the introduction of work on the day of Rest, is to *lower the rate of all kinds of wages*; the adding of one-seventh to the working time, being, in this respect, precisely equivalent to the adding of one-seventh to the working hands. This would make greater cheapness in the labour market; which greater cheapness would be a clear gain to all who do not work for their bread, but would not be a clear gain to those who do work for their bread,—the cheapness being produced by the sacrifices of the latter alone;—that is to say, by their getting less wages for seven days' work than they before got for six days' work.

Therefore, However imperceptibly the change might go on, the effect of working on the day of Rest would be—that the RICH would become RICHER, and the POOR would become POORER, and more oppressed and degraded.

V. *Because*, Though all masters know, that in the case of quarriers and others who do very heavy work, more work is done in the other six days, by allowing them the day of Rest; yet this is not the case in lighter work, or in mere attendance of any kind,—because, then the sinking of the health, spirits, mind, and morals, is gradual,—and per-