

REPORT.

THE SELECT COMMITTEE to whom were referred the several Petitions on the subject of Sabbath labour in the Post Office Department, and on the Canals, with power to Report by Bill or otherwise—RESPECTFULLY REPORT :

That they have given earnest and protracted consideration to the important subject committed to their care, and have used every exertion to ascertain the extent of the evil complained of by the Petitioners, and the probable effects of the remedy suggested by them.

The total number of petitions referred to Your Committee was not less than 196—156 being from Upper Canada, and 40 from Lower Canada. Of these petitions, 23 were from various Religious Bodies or Societies (20 in Upper and 3 in Lower Canada); and 9 from Town or Township Municipalities in Upper Canada. The aggregate number of signatures (exclusive of the above) was 20,484,—17,484 being from Upper, and 3,000 from Lower Canada. A list of the petitions is appended hereto, marked No. 1. The number of these petitions, and the parties from whom they proceed, clearly show that a deep feeling prevails in the community, in all sections of the Country, on the subject of Sabbath observance.

It will be seen by the evidence, that the extent of Sunday labour in the Post Office Department is very great. One thousand and twenty-six Offices are open for the public transaction of business from one to two hours, and an additional space is required for distribution at all Offices where Sunday Mails are received. The number of persons thus compelled to labour on the Lord's Day is estimated by the Postmaster General at two thousand five hundred persons. To these must be added the stage-drivers and boatmen employed in carrying the Mails on Sunday, and the clerks and servants who are compelled to attend at the several offices for the letters of their employers. As regards the Canals, it has been found impossible to obtain an accurate statement of the number of persons who would be relieved from Sunday labour by their being closed on that day; but the number of lock-tenders, mariners, engineers and other persons habitually employed upon them, is unquestionably very large.

That it would be desirable to dispense with this vast amount of Sunday labour, no one denies; the only difference of opinion found by the Committee to exist is upon the point, whether it can be abolished without serious injury to the social and material interests of the community. Laying aside, therefore, for the moment, the consideration whether a habitual disregard of an admitted physical Law of Providence could be otherwise than hurtful to the interests of man—the Committee turned their attention to the inquiry, how far, and in what way, the mercantile and social interests of the Country could be supposed to suffer from the entire stoppage of the practice.

With this view, it was resolved to obtain the evidence of men in different positions of business life throughout Canada, on the subject; and accordingly a Circular (to be found in the Appendix to this Report, No. 2) was prepared and dispatched to persons in the several sections of the Country, who from their standing and occupations were in a position to communicate reliable information. In reply to these questions nearly a hundred communications were obtained, from which much important information has been gathered. The replies to the several questions have been carefully collated and will be found in the evidence attached to the Report. The Committee had also before them several witnesses from different

parts of the Country, whose long experience and wide business connections, give much weight to the evidence they submitted. A very valuable communication was obtained from Nova Scotia, showing the practical working in that Province of a measure similar to the one proposed here in the petitions referred to the Committee. This Document is appended—marked No. 3.

The evidence having been duly closed and arranged, Your Committee carefully considered the general principles on which any recommendations they might make should be founded. They felt all the difficulty of legislating on such a subject. They were deeply sensible that to the Christian, the Commandment of Scripture for a strict observance of the Lord's Day, must always be a final and unerring rule for his personal guidance; but, they felt at the same time, that the Legislator has no right to interpret Scripture for the community, and that the moment he assumes that province and proceeds to enforce his view by the strong arm of the law, the door is opened to evils of the worst character, and the conscientious scruples of the subject on matters of religion are in danger of being set at nought.

But there is, it appears to Your Committee, safe ground on which the protection of the Law may be invoked in regard to Sabbath labour in the Public Departments. Abstinence from work during one day in seven, is a moral and physical necessity of man's nature—he has a natural right to a seventh day of rest—he cannot dispense with it, without injury to mind and body; the whole civilized world has been forced to recognize this necessity, and to set apart the first day of the week to meet it. And not only has man a right to the full enjoyment of Sunday as a day of rest and abstinence from all ordinary labour—he has the right to be protected by the law in the decorous and quiet observance of the day. The law forbids trading on Sunday, closes the banks and public resorts on Sunday, prohibits everything that tends to a disturbance on Sunday—and in various ways secures to the subject the peaceful enjoyment of the day. It is a well recognized principle that to compel men to do ordinary labour on Sunday, except in cases of absolute necessity, is wrong and hurtful.

The Committee are respectfully of opinion that this rule can be applied with great force to the open and systematic disregard of the rights of individuals and of society by the Government of this Province, in its management of the Post Office Department and the Canals. It ought to be the high aim of every Government to set an example to the people under its rule, by the careful avoidance of all that is unjust, unseemly, or conducive to immorality. But, it is to be feared, that the Government by compelling its servants to labour in these departments on the Lord's Day, under the penalty of dismissal, inflicts great injustice on a large number of meritorious individuals and their families, and encourages thoughtless persons in the open disregard of an observance which it should earnestly seek to uphold. With what consistency can the Government enforce the many existing laws for securing the quiet enjoyment of Sunday, when it compels its own servants openly and systematically to desecrate the day in every corner of the land?

Does any good reason exist for denying to the Government *employés* in the Post Office and on the Canals, the same privilege of abstaining from labour on Sunday which is enjoyed by other public officers? Would the plea of public convenience, which is the sole argument for transacting business in these departments, not apply with equal force to many other relations of life? Doubtless it would be *convenient* to many persons were the Custom-houses opened on Sunday—were Parliament to continue its sittings—were the shops all opened on that day; but would not the mind revolt at any proposal to desecrate the Lord's Day in such a manner? Would not the injustice to individuals be declaimed against loudly and justly? Would not the injury to morality be felt painfully and admitted readily by all? Would not such a proposal be rejected with indignation? Assuredly it would. And yet what constitutes the difference between the Post Office and the Custom-house—between opening the canals and opening the shops? Habit may have hardened our minds to the impropriety and injustice of that which we have weekly witnessed, but unquestionably the moral argument is equally applicable in all these cases.

Whatever inconvenience therefore might ensue from the prohibition of Sunday labour in the Public Departments, the Committee respectfully submit, that justice to the officers of Government, and a due regard to public morality, justify the demand made by the petitioners, and that their prayer ought to be acceded to. But the Committee are far from apprehending that the measure would entail any serious inconvenience. The proposed reform aims at three objects,—closing all Post Offices, stopping the dispatch of Sunday Mails, and closing the Canals. In opposition to the first point, there are two great objections offered; it is said that closing the Offices in the Cities and large Towns, would be injurious to the Mercantile interest, and that closing them in the Country places would seriously incommode persons who come a great distance to Church on that day, and have no other opportunity of getting their letters. It would be difficult to conceive how, in an age of Railroads and Telegraphs, any Merchant could suffer by receiving early on Monday morning letters which arrived on Sunday, so long as he stood on an equal footing with every other Merchant; and it is to be observed that not one witness has pointed out a single practical evil which could result from it. The evidence, on the other hand, (to be found in the Appendix) of leading Merchants throughout the Country—of men largely engaged in business, and keen and successful in its pursuit—that they have not opened a letter on Sunday for many years, and never suffered in any way from the deprivation, is not to be resisted. And the fact that in the Mercantile Emporium of Great Britain, the Post Office has been closed for years on the Lord's Day, proves how unnecessary is the practice in the Towns of Canada. As regards the Country Offices, the argument of convenience, however forcible it may have been at one time, has had little or no force since the Post Office Department came under Provincial control. Since the 6th April, 1851, the Offices have been increased from 600 to 1026. They are now thickly studded over the Country—and wherever the public convenience demands it, a new office is immediately opened. The rapid improvement of the roads, too, and the increasing wealth of all classes, render a visit to the Post Office during the week, by the settler in the forest, a very different undertaking from what it once was; and the injustice of compelling 2,500 persons to labor on the Lord's Day on this ground, is seen by reference to the small amount of this description of business transacted. In the last week of March, 1852, a return was kept of all the letters and papers received at the several Offices; by this it appears that the whole postage of the week was £1,673 2s. 10d., of which £672 3s. was received at the five Cities. £1,224 15s. 5d. was received at 106 City and Town Offices—and the whole receipts at the remaining 700 Offices were but £448 7s. 5d., or an average amount, *for the whole week*, of about 12s., or 1s. 8½d. per day.

As regards the despatching of Mails by steamboat or stage on Sunday, little doubt can exist. The fact that no mail leaves the City of London on that day, proves clearly that the business community of Canada could not suffer very seriously from the total cessation of this practice. And indeed, the limited number of Sunday mails despatched at present, proves the safety with which all might be dispensed with. No mail is despatched between Quebec and Montreal on Sunday, in summer; Why then should one be despatched in winter? No mail is despatched in summer between Kingston and Toronto; Why then should one be despatched between Kingston and Montreal? Habit alone seems to sustain this abuse on the routes where it now exists.

The plea of public convenience for opening the Canals on the Lord's Day, is still less defensible; it is enough to say that the Welland and Lachine Canals have been closed for years, without one complaint reaching Government, to show the propriety of closing them all. It is very obvious that any inconvenience which could result to the mercantile interest from closing the St. Lawrence Canals on Sunday, must have been experienced with far greater force on the Welland; and it is equally clear that if any serious inconvenience had been felt, it would have been represented to Government long ere this.

As the result of their inquiries on the whole subject, Your Committee respectfully recommend that a Bill be passed, embracing the following provisions:—

1st. That no Letter-delivery shall be made at any Post Office on the Lord's Day.

2nd. That no Mail should be made up at or despatched from any Post Office on the Lord's Day.

3rd. That any Mail despatched from any point on Saturday, but which shall not have reached its destination by Sunday, shall be stopped and held over until Monday morning, at the first of the following places which it shall reach on Sunday, namely: Chatham, London, Hamilton, Toronto, Kingston, Montreal, Quebec and River du Loup.

4th. That all the Canal-locks shall remain closed from Saturday at midnight until Sunday at midnight.

Your Committee have prepared the draft of a Bill embracing these provisions, which they have the honor to submit herewith.

All which is respectfully submitted,

GEO. BROWN, Chairman.

EDWARD MALLOCH.

J. S. SANBORN.

WM. PATRICK.

Committee Room,
Quebec, 21st April, 1853.

MINUTES

OF

PROCEEDINGS OF THE COMMITTEE.

MEMBERS OF COMMITTEE.

| | | |
|------------------|---|---|
| Messrs. BROWN, | } | Appointed on 9th September, 1852. |
| MALLOCH, | | |
| POLETTE, | | |
| Hon. Mr. CHABOT, | | |
| CARTIER, | | |
| SANBORN, | | |
| PATRICK, | } | Substituted for Mr. Chabot, 7th Oct., 1852. |
| DUMOULIN— | | |

COMMITTEE ROOM,
2nd October, 1852.

The Committee met.

PRESENT:

Messrs. BROWN,
MALLOCH,
POLETTE, and
PATRICK.

Mr. *Brown* was called to the Chair.

Read the Order of Reference.

Adjourned.

12th October, 1852.

The Committee met.

PRESENT:

MR. BROWN, CHAIRMAN.

Messrs. POLETTE,
PATRICK,
SANBORN, and
DUMOULIN.

The Chairman submitted a series of Questions, which was read and approved, and ordered to be printed.

[In the course of the Session, Circulars inclosing copies of these Questions, were sent to persons residing in various parts of the Province; a Synopsis of the Answers received will be found in the evidence.]

Adjourned.

[Numerous meetings were held—and routine business transacted.]

12th April, 1853.

The Committee met.

PRESENT:

MR. BROWN, CHAIRMAN.

Messrs. POLETTE,
PATRICK,
SANBORN, and
MALLOCH.

The Chairman submitted the following Resolutions as the basis of a Report:—

1. *Resolved*,—That in the opinion of this Committee, abstinence from labour on the Lord's Day is necessary to the moral and physical well-being of mankind.

2. *Resolved*,—That the liberty of abstaining from labour on the Lord's Day is a natural right of man; and that any law or practice which compels him to labour on that day, except in a case of evident necessity, is wrong and hurtful, and ought to be abolished.

3. *Resolved*,—That it is the high duty of every Government to set an example to the people under its rule, by the careful avoidance of all that is unjust or conducive to immorality; and that the compelling of its servants to labour on the Lord's Day, under the penalty of dismissal, being unjust, hurtful to the public morals, and uncalled for by any public necessity—such practice ought not to exist.

4. *Resolved*,—That no Letter-delivery should be made at any Post Office on the Lord's Day.

5. *Resolved*,—That no Mail should be made up at or despatched from any Post Office on the Lord's Day.

6. *Resolved*,—That any Mail despatched from any point on Saturday, but which shall not have reached its destination by Sunday should be stopped and held over until Monday morning, at the first of the following places which it shall reach on Sunday, namely: Chatham, London, Hamilton, Toronto, Kingston, Montreal, Quebec and River du Loup.

7. *Resolved*,—That all the Canal-locks should remain closed from Saturday at midnight until Sunday at midnight.

8. *Resolved*,—That a Report founded on the foregoing Resolutions be prepared and presented to the House, with the evidence as arranged.

9. *Resolved*,—That a Bill framed to carry into effect the foregoing Resolutions be prepared and submitted to the House with the Report.

The consideration of the above Resolutions was postponed until to-morrow, and

The Committee adjourned until $\frac{1}{2}$ past 9 A. M., to-morrow.

13th April, 1853.

The Committee met.

PRESENT:

MR. BROWN, CHAIRMAN.

Messrs. POLETTE,
 PATRICK,
 SANBORN,
 MALLOCH, and
 DUMOULIN.

The question being put upon the Resolutions submitted by the Chairman at the last meeting, the 1st and 2nd Resolutions were agreed to unanimously.

Mr. *Polette* moved that the following Resolutions be substituted for Nos. 3 to 7 and No. 9 of the original series:

“3. *Resolved*,—That it is necessary to keep open the Post Offices in the country parts during half an hour on Sundays and holidays, and those in the Cities and large Towns during two hours, and in the other Towns during one hour after the arrival of the mails, (but not during the performance of Divine Service,) for the delivery of letters and parcels brought by mail.

“4. *Resolved*,—That it is necessary that the mails be despatched and transported on Sundays as heretofore.

“5. *Resolved*,—That it is expedient to leave in the hands of the Government the power of closing the Canals or keeping them open on Sunday, as it may deem necessary.”

The question being put upon the amendment, the Committee divided thereon

Yeas:—Messrs. Polette and Dumoulin,—2.

Nays:—Messrs. Patrick, Malloch and Sanborn,—3.

So it was carried in the negative.

The question being then put upon the remaining Resolutions (Nos. 3 to 9), they were severally agreed to upon the following division:

Yeas:—Messrs. Malloch, Patrick, and Sanborn,—3.

Nays:—Messrs. Dumoulin, and Polette,—2.

The Chairman was instructed to prepare the draft of a Report and Bill, in conformity to the Resolutions adopted, and to submit the same at the next sitting.

Adjourned to call of the Chair.

19th April, 1853.

The Committee met.

PRESENT:

MR. BROWN, CHAIRMAN.

Messrs. POLETTE,
 PATRICK,
 SANBORN,
 MALLOCH, and
 DUMOULIN.

The Chairman submitted the draft of a Report and a Bill, prepared in conformity to the instruction of the Committee at the last sitting.

The Report having been read,

Mr. *Malloch* moved that the said Report be adopted.

Mr. *Polette* moved in amendment, that, inasmuch as the Report drawn up by the Chairman and submitted this morning for the consideration of the Committee, could not be obtained in communication before nine o'clock last night, so that it has been impossible to give to it the attention the subject requires, with a view either to adopt it or prepare amendments thereto, the consideration of the said Report be postponed to Thursday next.

Which was unanimously agreed to.

Adjourned till $\frac{1}{2}$ past 9 A. M., on Thursday next.

21st April, 1853.

The Committee met.

PRESENT:

MR. BROWN, CHAIRMAN.

Messrs. POLETTE,
 MALLOCH,
 DUMOULIN,
 SANBORN, and
 PATRICK.

The question being put upon Mr. *Malloch's* motion of Tuesday last, that the draft of the Report submitted by the Chairman be adopted,—the Committee divided thereon:

Yeas:—Messrs. Malloch, Patrick, and Sanborn,—3.

Nays:—Messrs. Dumoulin, and Polette,—2.

The Report was accordingly agreed to, and ordered to be submitted to the House, together with the Bill, and the Evidence and Documents before the Committee.

Ordered, That the Chairman leave the Chair, and report the same to the House at its next sitting.

ALFRED TODD,

Clerk to Committee

APPENDIX TO REPORT.

No. 1.

LIST OF PETITIONS received by the Legislative Assembly, (up to 21st April, 1853,) in the First Session, Fourth Parliament, praying for the abolition of Sunday labour in the Post Office Department, and on the Canals.

Upper Canada.

Synod of Presbyterian Church of Canada.
Chalmers' Church Session in connexion with Presbyterian Church.
Kingston Presbytery of Presbyterian Church.
Presbyterian Congregations of Brockville, (Free Church),
York Mills and Scarborough.
Picton.
Saltfleet and Binbrook.
West Gwillimbury, (United Presbyterians).
Stoney Creek.
Demorestville.
Simcoe.
Winchester, (Free Church).
Osnabruk, do.
Cornwall, do.
Congregation of St. James' Church, Kingston, (Episcopal).
Bay of Quinté Annual Conference of Methodist Episcopal Church.
Niagara do. do.
Wesleyan Congregation of Prescott.
Congregational Church at Kingston.
Kingston Sabbath Reformation Society.
Municipal Councils of Alborough.
Orillia.
Cobourg.
Camden and Zone.
Peterboro, (Towa Council).
Orford, (Township).
Chatham.
Puslinch.

Petitions from inhabitants of

| | |
|--|-----|
| Acton, (C. W.) | 39 |
| Albion | 63 |
| Aldborough | 114 |
| Amherstburgh | 112 |
| Arthur | 36 |
| Ayr | 123 |
| Balinahynch | 28 |
| Barrie | 74 |
| Bath | 19 |
| Beachville | 52 |
| Beckwith, (Presbyterians) | 56 |
| Beech Ridge | 80 |
| Beverly | 64 |
| Binbrook | 26 |
| Bowmanville | 97 |
| Do. (Presbyterians) | 93 |
| Brampton | 35 |
| Brantford | 39 |
| Brockville | 151 |
| Bytown | 275 |
| Bytown | 252 |
| Caledon and Erin | 71 |
| Caledonia | 70 |
| Caledonia | 100 |
| Carleton Place | 180 |
| Cavan, (Wesleyans) | 85 |
| Cayuga | 40 |
| Chippewa | 116 |
| Clarence | 27 |
| Clarke | 120 |
| Cobourg, (Presbyterians) | 244 |
| Cooksville | 65 |
| Cornwall, (Town) | 176 |
| Cornwall, (Township) | 141 |
| Cumberland | 82 |
| Cumminsville | 92 |
| Darlington, (Bible Christians) | 164 |
| Dickenson's Landing | 33 |
| Dumfries, North | 46 |
| Dundas, (County) | 44 |
| Dundas, (Town) | 104 |
| Dundas, (Town) | 51 |
| Dunnville | 91 |
| Easthope, North | 52 |
| Egremont | 29 |
| Egremont, Normanby and Arthur, (Presbyterians) | 76 |
| Ekfrid and Mosa | 270 |
| English River | 121 |
| Fergus | 32 |
| Finch | 69 |
| Galt and vicinity | 309 |
| Gananoque | 189 |
| Glennel and Bentick | 144 |
| Gloucester (Free Presbyterians) | 27 |

Carried forward..... 5,288

Brought forward..... 5,288

Petitions from inhabitants of

| | |
|--|-----|
| Goderich | 70 |
| Grafton | 93 |
| Guelph | 54 |
| Hamilton, (City) | 41 |
| Hungerford | 62 |
| Huntingdon, Rawdon and Seymour | 67 |
| Ingersoll | 212 |
| Kenyon | 69 |
| Kenyon and Roxboro' | 181 |
| Kingston | 647 |
| Kingston, (Episcopal Methodists) | 73 |
| Lanark and Renfrew | 223 |
| Leeds, (Presbyterians) | 145 |
| Lobo, do | 54 |
| London | 71 |
| Matilda | 132 |
| Mono Centre, (Presbyterians) | 59 |
| Napanee | 89 |
| Newburgh | 79 |
| Niagara, (Town) | 27 |
| Niagara, (Township) | 74 |
| Norval | 50 |
| Oakville | 165 |
| Ontario | 81 |
| Orillia | 63 |
| Oro | 136 |
| Oro and Medonte | 77 |
| Oshawa | 282 |
| Osgoode, (Free Presbyterians) | 50 |
| Paris | 120 |
| Pembroke | 89 |
| Penetanguishene | 78 |
| Peterborough, (Town) | 497 |
| Peterborough, (Town) | 126 |
| Picton | 21 |
| Plympton, (Presbyterians) | 24 |
| Port Hope | 159 |
| Port Stanley | 44 |
| Prescott, (Town) | 91 |
| Puslinch, (Presbyterians) | 85 |
| Queenston | 63 |
| Ramsay | 105 |
| Ramsay | 197 |
| Roslin | 122 |
| St. Catharines | 98 |
| St. Mary's, (Village) | 58 |
| St. Thomas, (Presbyterians) | 103 |
| Saltfleet | 63 |
| Sarnia | 65 |
| Scarborough | 541 |
| Simcoe, (Town) | 86 |
| Streetsville | 149 |
| Sydenham, (Owen's Sound,) Congregation of Chalmers' Church | 42 |

Carried forward..... 11,740

| | |
|-------------------------------|--------|
| Brought forward..... | 11,740 |
| Petitions from inhabitants of | |
| Thorah..... | 84 |
| Thorold, (Episcopalians)..... | 37 |
| Toronto, (City)..... | 2786 |
| Toronto, (Presbyterians)..... | 739 |
| Tuckersmith and Stanley..... | 175 |
| Tyendinaga..... | 160 |
| Vienna..... | 43 |
| Wallaceburgh..... | 35 |
| Warsaw..... | 188 |
| Carried forward..... | 15,987 |

| | |
|--|--------|
| Brought forward..... | 15,987 |
| Petitions from inhabitants of | |
| Wellington..... | 41 |
| Wellington Place..... | 44 |
| Whitby, (Presbyterians)..... | 53 |
| Williams..... | 74 |
| Woodstock, (Presbyterians)..... | 135 |
| Yorkville..... | 243 |
| Zorra..... | 500 |
| Six Petitions, (places not given)..... | 407 |
| Total in Upper Canada..... | 17,484 |
| (156 Petitions.) | |

Lower Canada.

| | |
|---|-------|
| Lennoxville Episcopal Congregation. | |
| Sherbrooke do. | |
| Tingwick, Free Presbyterian Congregation. | |
| Inhabitants of | |
| Acton, (C. E.)..... | 86 |
| Bristol..... | 53 |
| Buckingham..... | 35 |
| Buxton, (Free Presbyterians)..... | 81 |
| Christieville..... | 44 |
| Dorchester..... | 32 |
| Durham..... | 62 |
| East Farnham..... | 37 |
| Eaton and Clifton..... | 104 |
| Inverness..... | 53 |
| Laprairie..... | 18 |
| Lennoxville..... | 38 |
| Megantic, (Wesleyans)..... | 97 |
| Melbourne..... | 136 |
| Metis..... | 61 |
| Montreal, (City)..... | 186 |
| American Presbyterians..... | 37 |
| Carried forward..... | 1,307 |

| | |
|--------------------------------------|--------|
| Brought forward..... | 1,307 |
| Petitions from inhabitants of | |
| Montreal, Baptists..... | 30 |
| Congregationalists..... | 130 |
| Free Presbyterians..... | 46 |
| St. George's Church, (Epis.).. | 147 |
| United Presbyterians..... | 141 |
| Quebec, Lord Bishop and others,..... | 277 |
| Presbyterians..... | 85 |
| Sunday School Teachers..... | 89 |
| Rawdon..... | 193 |
| St. Andrews..... | 165 |
| St. John's..... | 66 |
| St. Louis de Gonzague, (Free Church | |
| Presbyterians)..... | 62 |
| St. Sylvester, (Wesleyans)..... | 85 |
| Sabrevois..... | 15 |
| Sherbrooke, (Town)..... | 31 |
| Three Rivers, (Presbyterians)..... | 57 |
| Wakefield..... | 74 |
| Total in Lower Canada..... | 3,000 |
| (40 Petitions.) | |
| Upper Canada brought down..... | 17,484 |
| Total..... | 20,484 |

EVIDENCE TAKEN BY THE COMMITTEE.

SERIES OF QUESTIONS submitted by the Committee of the Legislative Assembly of Canada, appointed to inquire and report as to the propriety of prohibiting labour on the Lord's Day in the Post Office Department, and on the Canals.

1. What is your name?
2. What is your occupation?
3. How long have you resided in Canada?
4. Do you think rest from labour on the Lord's Day necessary for the physical well-being of man?
5. Do you think it necessary to his moral well-being?
6. Do you think the Government should compel its servants to work on the Lord's Day, when there exists no absolute necessity?
7. Do you think the Postmasters should be forbidden from giving out letters on the Lord's Day?
8. Would such a prohibition be injurious to the Commercial Interests of the Country?
9. Are Post Offices in the Country generally located near Churches?
10. Would the continuance of the opening of Country Offices for half an hour on Sunday, after Divine Service, be a great convenience to persons residing at a distance from the Post Office?
11. Would the injury to trade, or inconvenience to individuals, arising from the closing of the Post Office on the Lord's Day, be so great as to justify the opening of all Offices on that day?
12. Do you think Mail Steamboats and Mail Stages should be relieved from starting on any route, on the Lord's Day, so far as the Government is concerned?
13. Would the stoppage of Stages and Steamboats on the Lord's Day be injurious to private or public interests? And if so, how?
14. To what extent should such a stoppage be carried as regards the long Mail Routes? Should the Boat or Stage leaving one extremity of the Province on Saturday be allowed to continue on its course during the Lord's Day, or should it remain at the first large place it reaches on that day until Monday morning?
15. Do you think the Canals should be closed on the Lord's Day?
16. Would the closing of the Canals on the Lord's Day be injurious? and if so, how?
17. Have you any other evidence to give?

SYNOPSIS OF ANSWERS

Given by the various Witnesses examined by the Committee, to the foregoing series of Questions.

Nos. 1, 2 and 3.

- Question No. 1.—What is your name?
 “ “ 2.—What is your occupation?
 “ “ 3.—How long have you resided in Canada?

(Witnesses residing in Upper Canada.)

1. John H. Moore, Merchant, Brantford. 20 years.
2. Andrew Smith, Merchant, Woodstock. 22 years.
3. Robert Sproule, Merchant, Brantford. 22 years.
4. John Watt, Merchant, Fergus. 17 years.
5. Chas. H. Morgan, Agent Montreal Bank at Cobourg. 21 years.
6. John Ross, Merchant, Port Hope. 12 years.
7. Andrew Jeffrey, Merchant, Cobourg. 32 years.
8. L. N. Putnam, Master of Steamboat. 25 years.
9. Dellavan D. Van Norman, Iron founder, Simcoe. 25 years.
10. J. C. W. Daly, Agent of U. C. Bank and Canada Co., at Stratford 27 years.
11. Edward Ermatinger, Bank Agent at St. Thomas. 23 years.
12. John Young, Merchant, Hamilton. 14 years.
13. Ignatius Cockshutt, Merchant, Brantford. 25 years.
14. P. C. VanBrocklin, Iron founder, Brantford. 27 years.
15. Alex. F. Mickle, Postmaster at Stratford. 16 years.
16. David H. Forbes, Paper maker, Galt. 13½ years.
17. Chas. Brown, Merchant, Galt. 18 years.
18. Wm. C. Evans, Merchant, engaged in business with both Sections of the Province, Great Britain, and the United States. 30 years.
19. John I. McKenzie, Merchant, Ingersoll. 10 years.
20. John G. McIntosh, Merchant, London. 17 years.
21. Jas. Coyne, Merchant, London. 35 years.
22. Adam Ainslie, Bank Agent, Attorney, &c., Galt. 18 years.
23. Jas. B. Ewart, Merchant, Postmaster, &c., Dundas. 34 years.
24. Wm. Hook, Miller, Beachville. 14 years.
25. Lawrence Lawrason, Merchant, London. 49 years.

26. David Kinnear, Editor of Montreal Herald. 17 years.
27. Thos. D. Harris, Ironmonger, Toronto. 34 years.
28. Elias P. Smith, Bank and Crown Lands Agent at Port Hope. 45 years.
29. John McPherson, Forwarder, Kingston. 35 years.
30. M. P. Hayes, Merchant, Toronto. 10 years.
31. Geo. H. Cheney, Manufacturer of Stoves, Toronto. 11 years.
32. E. F. Whittemore, Wholesale Merchant, Toronto. Native.
33. Wm. Wilson, Merchant, Kingston. 36 years.
34. John H. Perry, Proprietor of Ontario Reporter, Whitby. Native.
35. Robert Armstrong, Sec'y & Acting Commissioner P. Hope Harbour. 23 years.
36. Wm. Bowen, Forwarder and Wharfinger, Kingston. 20 years.
37. Oliver S. Phelps, Merchant and Produce Dealer, Cayuga. 26 years.
38. Ranald McKinnon, Manufacturer, Caledonia. 35 years.
39. Jas. Stocks, Merchant, Elora. 11 years.
40. Jas. R. Benson, Merchant, St. Catharines. 35 years.
41. Chas. Allan, Miller, Elora. 19 years.
42. Jas. Shaw, Merchant, Toronto. 13 years.
43. John Urquhart, Chemist and Druggist, Oakville. 22 years.
44. H. Hyatt, Builder, Dunnville. 30 years.
45. Alex. D. Fordyce, Book-keeper, Fergus. 17 years.
46. Thos. Sandilands, Bank Agent at Guelph. 20 years.
47. Jas. Stewart, Iron founder, Hamilton. 22 years.
48. Adam Hope, Merchant, London. 18 years.
49. John Galt, Registrar of Huron, Perth and Bruce. 19 years.
50. John Fraser, Agent for Montreal Bank at London. 15 years.
51. Archd. Young, Merchant, Port Sarnia. 32 years.
52. L. G. Sovereign, Merchant, Paris, U. C. 32 years.
53. Jas. Hall, Tanner and Merchant, Peterborough. 32 years.
54. Wm. D. Taylor, Merchant, Owen's Sound. 18 years.
55. Roger Bates Conger, Farmer and Miller, Hallowell Mills. Born in Canada.

(Witnesses residing in Lower Canada.)

56. John Dougall, Merchant and Newspaper proprietor, Montreal. 26 years.
57. G. K. Foster, Merchant and Postmaster, Richmond. 23 years.
58. Thomas Tait, Merchant and Postmaster, Melbourne. 30 years.
59. Chas. Brooks, Merchant, Lennoxville. 31 years.
60. Ichabod Smith, Agriculturist, Stanstead. Upwards of 40 years.
61. Angus Macdonald, Lumber Merchant and Farmer, Beçancour. 36 years.
62. Thos. Alex. Lambert, Agent, Beçancour. 32 years.
63. Wm. Brooks, Merchant, Paper manufacturer and Postmaster, Sherbrooke. 30 years.
64. Joseph Gibb Robertson, Merchant, Sherbrooke. 18 years.
65. Edmund Longmore, Farmer, Kingsey. 20 years.
66. John McConnell, Farmer, Stanstead. 53 years.
67. Edmund Cox, Farmer, Registrar for Drummond, Kingsey. 16 years.
68. Wm. Smith, Farmer and J. P., Brompton. 17 years.
69. Samuel Andrews Hurd, Merchant and Farmer, Eaton. 37 years.

70. Jas. Goodhue, Jr., Postmaster, Merchant and Farmer, St. Christophe d'Arthabaska. 32 years.
71. R. H. E. Johnston, various occupations, Sorel. Born in Canada.
72. Lazare Lefèvre, Notary, and Agent for two Seigniories, St. Antoine de Tilly. Born in Canada.
73. Moysse Fortier, Trader, St. David. Born in Canada.
74. Geo. Allan Bourgeois, Physician, and Inspector of Schools, St. Gregoire. Born in Canada.
75. Louis E. Dubord, Farmer, formerly Sailor and Steamboat Captain, Champlain: 53 years.
76. Valère Guillet, Notary Public, and Coroner for Three Rivers. Born in Canada.
77. Philippe N. Pacaud, Notary, Arthabaska. Born in Canada.
78. Ignace Gill, Farmer, J. P., Land Agent, Postmaster, &c., St. François d'Yamaska. Born in Canada.
79. Louis Guillet, Notary and Farmer, Batiscan. Born in Canada.
80. J. O. Arcand, Surveyor, &c., Yamaska. 60 years.
81. Lubin Rouisseau, Trader and J. P., St. Pierre. Born in Canada.
82. Eustache Sicard de Carufel, Notary, Maskinongé. Born in Canada.
83. Louis L. L. Desaulniers, Physician, Yamachiche. Born in Canada.
84. Chas. Giroux, Merchant and J. P., Nicolet. Born in Canada.
85. J. Duguay, Yeoman and Trader, La Baie du Febvre. Born in Canada.
86. Joseph Filteau, Notary and Postmaster, Lotbinière. Born in Canada.
87. Sidney Jones, Commission Merchant and Forwarder, Montreal. 37 years.
88. David Davidson, Banker, Montreal. 10 years.
89. Thomas M. Taylor, Broker, Montreal. 18 years.

[In addition to the above, the following Witnesses were examined *visà voce*, viz :—

- Rev. Mr. Cannon, Rom. Cath. Curé of Cornwall,
- John Counter, Esq., Mayor of Kingston,
- William Ford, Esq., of Kingston,
- John Gilmour, Esq., of Quebec,
- John Leeming, Esq., of Montreal,
- Hon. F. Hincks, Inspector General,
- Hon. H. H. Killaly, Assistant Commissioner of Public Works,
- Hon. Jas. Morris, Postmaster General,

whose evidence will be found at the end of the following Answers, together with

LETTER from the Rev. Justin Edwards, of Andover, Massachusetts, to the Chairman of the Committee.

STATEMENT shewing the measures adopted by the Nova Scotia Sabbath Alliance for suppressing Sunday labour in the Post Office Department in that Province.

Nos. 4 and 5.

Question No. 4.—Do you think rest from labour on the Lord's Day necessary for the physical well-being of man?

Question No. 5.—Do you think it necessary to his moral well-being?

(Upper Canada.)

Witnesses numbered (on 1st page, in Answer to Ques. No. 1) 1 to 11, 13 to 17, 20 to 22, 24, 25, 27 to 29, 31 to 37, 39 to 45, 47, 52 to 55,—in all forty-three witnesses, out of fifty-five, answer these two questions affirmatively. The other witnesses answer as follows:—

12. (Mr. J. Young.)—*To Question 4.*—Man requires to rest one day in seven, for without some cessation he could not pursue his usual avocations with vigour.—*To Question 5.*—Travelling on Sunday is detrimental to man's moral well-being.

18. (Mr. Evans.)—*To Question 4.*—Most decidedly; and this conviction is forced upon me by observation and experience. *To Question 5.*—Quite as much as his physical, for when a man breaks any portion of the moral law with impunity, it lowers in his mind the standard of right, and removes the moral barrier to the perpetration of any crime.

19. (Mr. McKenzie.)—Most emphatically I do, even if it were not enjoined by the Almighty. Six days in the week are enough for all mercenary or laborious purposes, and where it has been extended history goes to prove its being injurious to the moral and physical welfare of man.

23. (Mr. Ewart.)—Conducive to, but not necessary for his moral and physical well-being.

26. (Mr. Kinnear.)—As a general rule, I do; and I only have necessary work performed on that day in the office and household. Whatever conduces to his physical well-being must, in degree, conduce to his moral well-being.

30. (Mr. Hayes.) *To Question 4.*—Rest on some day periodically appears to be a natural necessity. *To Question 5.*—The worship of the Creator during part of the Sunday is necessary to morality under the Christian dispensation, but absolute rest would not tend to moral well-being.

38. (Mr. McKinnon.) *To Question 4.*—Yes. *To Question 5.*—No.

46. (Mr. Sandilands.) *To Question 4.*—Most certainly; I have been convinced for 30 years that obedience to the 4th Commandment is essentially necessary to the physical well-being of man. The experience of France proves it. *To Question 5.*—I do. Without the Sabbath rest the moral well-being of man cannot be attained. I believe it to be as necessary to man as any other of the Commandments in the Decalogue. Without it the moral powers of the vast majority of our fellow men would never be cultivated.

48. (Mr. Hope.) *To both Questions.*—This depends entirely on how the other six days of the week are spent. I do not consider rest from labour on the Sunday necessary for the physical well-being of man, unless an undue amount of it has been performed during the rest of the week. If the world was rightly constituted, man would devote a portion of each day to the cultivation of his moral and intellectual faculties, to healthful recreations, and to his ordinary occupations and duties; and under such a state of things, in my humble opinion, rest from labour, or compulsory idleness, enforced by the civil power, on Sunday or any other day, would be neither necessary nor desirable, so far as the physical well-being of man is concerned.

49. (Mr. Galt.) *To Question 4.*—I do. *To Question 5.*—Not prepared to say; a great deal would depend upon how it was used.

50. (Mr. Fraser.)—Yes; and my experience and observation have convinced me that those who violate the Sabbath by attending to their ordinary occupations wear out faster both in intellect and in body.

51. (Mr. Archd. Young)—I am fully convinced of it.—Of how much soever importance it may be in a physical point of view, it is of incalculably more in a moral, it being the only period during which a man can effectually lay aside the cares of the world and enter upon self examination and communion with his God.

(Lower Canada.)

Witnesses numbered 56 to 72, 74, 77 to 81, 84 to 89,—in all twenty-nine, out of thirty-four, answer these questions affirmatively. The others answer as follows:—

73. (Mr. Fortier.)—Granted, yet not denying (in relation to the latter question) certain exceptions.

75. (Mr. Dubord.)—I do not consider it necessary to the physical well-being of all classes of men, particularly not to sailors and postillions who travel more than five leagues per day. It will be for his moral well-being if he employs the Sunday as he ought.

76. (Mr. Valère Guillet.) *To Question 4.*—I believe it to be particularly necessary in the case of country people, farmers, mechanics, laborers, and those who exercise manual labor of a rough, active, and unremitting character during the week, whether in the fields or elsewhere, for the ordinary working hours of the day. But as to those who are subjected but partially to it, or who practise professions or employments requiring only moderate labor, I do not think their physical welfare requires that they should not labor on Sunday, although they are bound to abstain therefrom except in cases of great necessity. *To Question 5.*—I think it necessary to his moral welfare if he employ it for the purposes for which it was appointed.

82. (Mr. Sicard de Carufel.) *To Question 4.*—I have always heard farmers and tradesmen complain of being lonesome on Sundays, for want of work, so that I do not think the employés in the Post Office can suffer in a physical point of view. *To Question 5.*—I do not.

83. (Mr. Desaulniers.)—I do not.

No. 6.

Question No. 6.—Do you think the Government should compel its servants to work on the Lord's Day, when there exists no absolute necessity?

(Upper Canada.)

Witnesses numbered 1, 2, 4 to 18, 20 to 22, 25, 27 to 34, 36, 37, 39 to 47, 49, 50, 52 to 55,—in all forty-six, severally answer—The Government should not do so.

3. (Mr. Sproule.)—As sure as it does so it is breaking the commands of God.

10. (Mr. McKenzie.)—Government servants should be allowed the Sabbath as a day of rest, except on extraordinary occasions.

23. (Mr. Ewart.)—No, except so far as to prevent injury to the general interests of the country.

24. (Mr. Hook.)—I believe that all Governments are appointed for the moral and physical good of their subjects; and as it is a moral right that every individual can exercise his religious belief unrestricted so long as he does not interfere with society, the Government compelling its servants to work on the Lord's Day deprives them of that right, as it will not permit them to comply with the command of God.

26. (Mr. Kinnear.)—The Government, unless necessary to the welfare of the governed, should make no demands on its servants calculated to injure them morally or physically.

35. (Mr. Armstrong.)—No Government should compel its servants to do what the law forbids as to other people. All labor should cease.

38. (Mr. McKinnon.)—No, (striking out the latter part of the question.)

48. (Mr. Hope.)—I think the Government should not compel its servants to work on Sunday or any other day of the week, when there is no necessity.

51. (Mr. A. Young.)—All Governments should exist for the welfare of the people, and therefore have no right to require any in their employ to do that which is calculated to injure their bodies, far less their immortal souls, as Sabbath-breaking is, which God (who is the Head of all Governments) has forbidden.

(Lower Canada.)

Witnesses numbered 57 to 69, 71 to 81, 83 to 86, 88 and 89,—thirty in all, answer respectively that it should not.

56. (Mr. Dougall.)—To compel public servants to work on the Lord's Day is a grievous wrong to them, an injury to the community, and an insult to the Author of the Sabbath Law. Besides, it is unjust to require that of public servants, which would necessarily shut scrupulously conscientious men out of office.

70. (Mr. Goodhue.)—Certainly not. No moral or religious obligations binding upon individuals can be violated without guilt to a Government.

82. (Mr. Sicard de Carufel.)—Yes, as far as the Post Offices are concerned.

87. (Mr. Jones.)—No. All Christian Governments should set an example to those they govern in this particular.

No. 7.

Question No. 7.—Do you think the Postmasters should be forbidden to give out letters on the Lord's Day?

(Upper Canada.)

Witnesses numbered 1 to 5, 7 to 9, 11 to 13, 15 to 21, 25 to 28, 32, 33, 37 to 47, 49, 52 to 55,—forty in all, severally answer in the affirmative.

Witnesses numbered 14, 23, 30, 31 and 34,—five in all, severally answer in the negative.

6. (Mr. Ross.)—I think they should not be forbidden if they do so of their own accord.

10. (Mr. Daly.)—I think there is no necessity for compulsion.

22. (Mr. Ainslie.)—Yes, because the clerk in the office has as much right to the quietude of the Sabbath as the Postmaster General himself; the only difference is one of worldly rank, they are otherwise on a par.

24. (Mr. Hook.)—I do, except in cases of necessity.

29. (Mr. McPherson.)—Yes, excepting for a short time after Divine Service.

35. (Mr. Armstrong.)—Yes, and be punished for doing so; it is their daily labor.

36. (Mr. Bowen.)—I think it might be left optional with them.

48. (Mr. Hope.)—No; on the contrary, I think Postmasters should be instructed to give out letters on Sunday, at certain hours, to all who may see fit to call for them.

50. (Mr. Fraser.)—Yes, and I am aware that the most faithful, dutiful Postmasters in the country, would consider it a great relief; one of the most respectable of them expressed to me his anxiety on the subject, though from his position he felt precluded from taking any part in the discussion.

51. (Mr. A. Young.)—I think there should be no Post Office delivery on the Lord's Day, as attendance upon the office on that day prevents those who fear God from becoming Postmasters or assistants, thus keeping away the very class who would be most likely to discharge the duties faithfully.

(Lower Canada.)

Witnesses numbered 57, 59 to 64, 68 to 72, 88 and 89,—fourteen in all, answer that they should be forbidden to do so.

Witnesses numbered 65, 67, 73 to 75, 77 to 79, 81 to 84, and 86,—thirteen in all, consider that they should not be forbidden.

56. (Mr. Dougall.)—He who made the Sabbath law foresaw all the difficulties which could arise under it, and though peculiar instances of hardship might occur, it is far better that they should be submitted to than that Postmasters and their clerks should be compelled to work on the Sabbath. I would therefore say that all Post Offices should be shut. If London, containing more inhabitants than both the Canadas, can do without Sabbath deliveries, there can be no difficulty anywhere.

58. (Mr. Tait.)—I do, unless they choose to do so, in some urgent cases, of their own free will.

66. (Mr. McConnell.)—Yes, except an hour or so after Divine Service.

73. (Mr. Valère Guillet.)—I do not; for the receipt of a letter may be a matter of absolute necessity to some persons.

80. (Mr. Arcand.)—In Town they might, but not in the country; for if it is a labor of mercy, an act of charity.

85. (Mr. Duguay.)—Yes, during Morning Service and Vespers.

87. (Mr. S. Jones.)—The Post Offices should not be open on the Lord's Day over an hour, and not even that time, except to accommodate the people coming to Church from a distance.

No. 8.

Question No. 8.—Would such a prohibition be injurious to the Commercial interests of the Country ?

(Upper Canada.)

Witnesses numbered 1 to 11, 13, 15 to 17, 20 to 22, 24, 25, 27 to 29, 32 to 45, 49, 52 to 55,—forty-two in all, answer severally, that they think it would not.
Witnesses numbered 14, 23 and 31,—three in all, severally answer that it would.

12. (Mr. J. Young.)—I do not think it would be injurious ; it would cause a little inconvenience, but that is all.

18. (Mr. Evans.)—From my experience during many years connexion with one of the most extensive business firms in Canada, and from information and personal observation in England and the United States, I am not afraid to assert *that it would not*.

19. (Mr. McKenzie.)—Such a prohibition I would consider, as a business man, to be a great boon to the commercial community.

26. (Mr. Kinnear.)—I think it would, not only to the commercial interests, but to the physical and moral well-being of the country.

30. (Mr. Hayes.)—I do not think a Sunday delivery very important to the mercantile community ; but I believe the prohibition would be felt as a serious inconvenience in the country.

46. (Mr. Sandilands.)—Not at all. I have been long and extensively engaged in commercial affairs, and never found it necessary to send for my letters on Sunday, neither did my business suffer, even slightly, thereby. It has long been my solemn belief that no one will suffer injury by obeying the 4th Commandment.

47. (Mr. Stewart.)—I should anticipate no injury therefrom. Since commencing business (7 years ago,) I made it a rule never to call at the Post Office on Sunday ; and though I have corresponded with parties as far as Goderich on the one side and Bytown on the other, I have never yet experienced any inconvenience or loss in consequence.

48. (Mr. Hope.)—Judging from the large number I observe constantly waiting at the office for their letters at the usual hour on Sunday, I should say that it would be exceedingly inconvenient, if not injurious, to the general interests of the community.

50. (Mr. Fraser.)—No; in fact, I believe it would be favorable thereto, as the religious rest of the Sabbath refreshes and invigorates the mind, so that it resumes its ordinary occupations with more zest and clearness, and prosecutes them with more perseverance and success.

51. (Mr. A. Young.)—I cannot conceive any injury that would accrue from it, but it would be a measure of justice, not only to Postmasters, but to the religious commercial men whose conscience will not allow them to take out their letters on Sunday ; for instance, when an alteration in the market occurs, it may be known to the one on the Sabbath, and he be prepared to take advantage of it, while the other does not know of it till Monday ; if there were no Sabbath delivery, both would be on a par.

(Lower Canada.)

Witnesses numbered 57 to 59, 61 to 66, 68 to 72, 80, 85, 87 to 89,—nineteen in all think it would not.

Witnesses numbered 73 to 79, 81 to 84, and 86,—twelve in all, answer that it would be detrimental.

56. (Mr. Dougall.)—Quite the reverse. Business men, after the undisturbed rest of the Sabbath, would do more work on the other six days than by working the whole seven.

60. (Mr. Ichabod Smith.)—If the Divine Law requires such a prohibition, we are bound to obey it, irrespective of consequences; but apart from this consideration, and regarding the Lord's Day merely as a day of rest, I decidedly think that the commercial interests of the country would not suffer from such a prohibition.

67. (Mr. Cox.)—I cannot answer as to the commercial interest; it would be inconvenient to individuals.

No. 9.

Question No. 9.—Are Post Offices in the country generally located near Churches?

(Upper Canada.)

Witnesses numbered 1, 2, 4, 6 to 9, 13 to 17, 19, 22 to 24, 26, 28 to 31, 33 to 36, 42, 43, 45, 49, 52, 53 and 55,—thirty-three in all, severally answer, that they believe such to be the case, in general.

Witnesses 3, 21, 25, 37 to 40, and 44,—eight in all, answer, that they believe it is not so, as a general thing.

Witnesses 5, 11, 18, 27 and 32, cannot say.

10. (Mr. Daly.)—Where there are villages.

12. (Mr. J. Young.)—They are, generally, in country places, and farmers make it a matter of convenience to call at the office after the Service.

20. (Mr. McIntosh.)—Frequently near Churches, but more generally near mills.

41. (Mr. Allan.)—As it may happen.

46. (Mr. Sandilands.)—In many rural districts there are Post Offices where no Church exists, and in other instances the Post Office is located from one to three miles from any Church.

47. (Mr. Stewart.)—As a matter of course in Towns and Villages they are, but in the more rural districts they are not; I should say two-thirds are a considerable distance from Church.

48. (Mr. Hope.)—The Post Office and Church are usually found near each other, as both are institutions which spring from and indicate the progressive settlement and civilization of a new country.

50. (Mr. Fraser.)—No, not in the country; in villages and small towns the Church is often in the same locality, though not next the Post Office.

51. (Mr. A. Young.)—Country Post Offices are occasionally located near Churches, but more frequently in the neighborhood of stores, mills, or taverns.

54. (Mr. W. D. Taylor.)—In this section of the country (Owen's Sound) Churches are very few in number compared with the Post Offices.

(Lower Canada.)

Witnesses numbered 53 to 61, 63 to 66, 69 to 88,—thirty in all, answer that they are so.

62. (Mr. Lambert.)—Yes; in the country Parishes, where people in many cases congregate during the interval between Morning and Evening Service, which renders the same in many cases disagreeable to the Postmaster and his family, particularly when the Post Office is kept in a private house; but when kept in a store, business in many instances goes on the same as on a week-day, that is, in retailing goods, and exchanging horses, &c.

67. (Mr. Cox.)—Not in this neighborhood (Kingscy), except in one instance.

68. (Mr. W. Smith.)—I have no means of knowing.

89. (Mr. T. M. Taylor.)—I cannot say.

No. 10.

Question No. 10.—Would the continuance of the opening of Country Post Offices for half an hour on Sunday, after Divine Service, be a great convenience to persons residing at a distance from the Post Office?

(Upper Canada.)

Witnesses numbered 6, 14, 18, 22, 23, 26, 29 to 31, 34, 36, and 48,—twelve in all, answer that it would.

Witnesses numbered 8, 9, 13, 20, 25, and 53,—six in all, answer that it might, in some cases.

Witnesses 2, 16, 17, 32, 33, 39, 43, and 52,—eight in all, are of opinion that it would not.

1. (Mr. Moore.)—It might, and so might keeping stores open; but shut, and keep shut, both.

3. (Mr. Sproule.)—It might be convenient to some, but not to make up for keeping the officer from church.

4. (Mr. Watt.)—Trifling.

5. (Mr. Morgan.)—It might be a convenience, but mere convenience will not justify what is wrong in itself.

7. (Mr. Jeffrey.)—Setting aside what I deem the Divine Command to abstain on the Sabbath from all unnecessary labor, there might, years ago, have been some show of reason in allowing it, but now that Post Offices are so multiplied, and the means of access so generally improved, I think there is no pretext for keeping them open on the day of rest, what is wrong in itself.

10. (Mr. Daly.)—It might, but to no great extent.
11. (Mr. Ermatinger.)—It affords some convenience to such parties.
12. (Mr. J. Young.)—It might, but there are few farmers but can afford to send to the Post Office on a week day.
15. (Mr. Mickle.)—I think that most of those who consider it convenient would make it as convenient to send at other times.
19. (Mr. McKenzie.)—Not of sufficient importance to warrant the persisting in the baneful practice.
21. (Mr. Conger.)—None whatever; any desire to have access to the Post Office on the Sabbath, as far as my knowledge extends, is in Town, and not country places.
24. (Mr. Hook.)—Since our present postal arrangements commenced, many new offices have been established, and people have not so far to go, therefore I think the convenience would be but little.
27. (Mr. Harris.)—Let them wait till Monday.
28. (Mr. E. P. Smith.)—A convenience;—no necessity.
33. (Mr. Wilson.)—Not so much as to warrant its being done.
35. (Mr. Armstrong.)—Yes; so would the opening of a Merchant's shop, a Blacksmith's shop, a Registry office, or a Bank.
37. (Mr. Phelps.)—It might be a convenience, but I doubt whether it would be right.
40. (Mr. Benson.)—Doubtful.
41. (Mr. Allan.)—Of no consequence, in my opinion.
42. (Mr. Shaw.)—The same convenience as keeping their ploughs going on Sunday.
44. (Mr. Wyatt.)—No; persons who attend Church on the Sabbath go to the Post Office on another day.
45. (Mr. Fordyce.)—Many would consider it so, while many would consider it no boon.
46. (Mr. Sandilands.)—Not unless the office was near the Church. In the country the Post Office is generally kept in or near a store, and parties attending Church would suffer no inconvenience by waiting till another day, as they generally transact business at these stores during the week, the only proper time for secular affairs. By compelling the Postmaster to keep his office open for a part of the Holy Day if he is a store-keeper, a double responsibility may be forced upon him by unscrupulous persons urging him to transact other business on that day. Permit me to state the following fact which came to my knowledge years ago.—A Postmaster in Upper Canada who was a store-keeper, affirmed that the Sabbath was to him the best business day in the week, as he did more store business on the Sabbath than on any other day.
47. (Mr. Stewart.)—As a general thing, I do not consider it would be a great convenience; in certain cases it might be an advantage, but not sufficient to warrant a continuance of the abuse.
49. (Mr. Galt.) It might; but if the rule were once established for closing the offices on Sunday. I believe the public would readily make arrangements (without much inconvenience) for obtaining the letters on week days. No farmer complains of the markets being closed on Sunday.
50. (Mr. Fraser.)—No; I consider it would continue to inflict a great religious injury on the people, even perhaps more than if Theatres and Balls were opened by law to the public, for their moral sense would revolt from the one, while it is tempted by the other, and by receiving letters and papers their minds are as effectually and more extensively diverted from the great work of the Sabbath—the soul's salvation.

51. (Mr. A. Young.)—I think it no great boon, as the Post Offices being generally near mills or stores, people could generally send for their letters by neighbors who are going to these places of business during the week.

54. (Mr. W. P. Taylor.)—It is a practice most hurtful to the community; nor would it be a convenience to persons residing at a distance, such generally being irregular in their attendance at Church, and being accustomed to send through the week for their papers. Those availing themselves of the present practice are generally persons living near at hand.

55. (Mr. Conger.)—Some might think it a convenience, and might also wish to be allowed to trade a little on Sunday, to save a trip to Town next day.

(Lower Canada.)

Witnesses numbered 66, 67, 73, 74, 76 to 78, 80 to 87,—fifteen in all, answer, that it would be a great convenience.

Witnesses numbered 57, 64, 70, and 75,—four in all, think it would be no great convenience.

56. (Mr. Dougall.)—There is no argument in its favor that would not equally apply to the store, Blacksmith's shop, Lawyer's office, or any other place of business, and if all these be open, where is the day of rest? and why should the Post Office be an exception to the rest? The supposition of inconvenience is not for a moment to be put in comparison with the evil of infringing a great moral and physical law.

58. (Mr. Tait.)—Country Post Offices are generally kept in stores open from early Monday morning until late Saturday night; no necessity for opening them on the Lord's Day.

59. (Mr. Chas. Brooks.)—It might be a convenience to some, but it would be dearly purchased, considering its demoralizing effect upon the community.

60. (Mr. I. Smith.)—I have invariably found that persons residing near the country Post Offices have been more disposed to avail themselves of the privilege than those living at a distance, who generally manage to get their letters during the week, and the closing of the Post Offices on Sundays would, I believe, be of little inconvenience to them.

61. (Mr. Macdonald.)—It would be of some convenience to such, although in the country parishes of Canada East, generally, the amount of correspondence is so small that the opening of the Offices or not can be of little importance.

62. (Mr. Lambert.)—it would certainly be a convenience to many, but once the opening of Post Offices on Sunday would be prohibited, in my opinion persons would get accustomed to the change, and be as well satisfied in getting their letters or papers on the Monday or other day of the week, as on Sunday; in any case, Sunday should be a day of rest for the Postmaster (or assistants) as well as for any other individual.

63. (Mr. Wm. Brooks.)—It would be considered so in some instances, but generally letters could be obtained without much inconvenience on other days.

65. (Mr. Longmore.)—Yes; for many come several miles to church, and in spring, autumn and winter, when the roads are, at times, almost impassable, the convenience of obtaining their letters, &c., at that time can scarcely be appreciated by a dweller in Cities.

68. (Mr. W. Smith.)—It would, no doubt, be a convenience to persons residing at a distance, but it would open a door for asking an extension of the time, and the neighbours of the Postmaster would soon have the office open as on other days.

69. (Mr. Hurd.)—It might, occasionally ; but having had charge of a country Post Office for ten years, I can certify that the calls for letters on Sunday are comparatively few.

71. (Mr. Johnston.)—Let them wait till Monday.

72. (Mr. Lefèvre.)—I do not consider that a sufficient reason to permit the opening of them on Sunday, as that being once tolerated, the traders, who in our country places generally reside near the Church, might, on the same principle, open their stores after Morning Service, to people residing at a distance, to save them the trouble of returning on a working day, which would be an undoubted violation of the law of the Sabbath day.

79. (Mr. Louis Guillet.)—The Country Post Offices ought to be open all day on Sunday, for the convenience of the public, except during the time of Divine Worship.

88. (Mr. Davidson.)—It would, in the same way that opening a store would be a convenience. I am strongly opposed to all Post Office labor on Sunday ; and cannot think it desirable even were it practicable to define what are country offices, to make an exception in their favor.

89. (Mr. T. M. Taylor.)—Cannot answer the question.

No. 11.

Question No. 11.—Would the injury to trade, or inconvenience to individuals, arising from the closing of the Post Office on the Lord's Day, be so great as to justify the opening of all Offices on that day ?

(Upper Canada.)

Witnesses numbered 1 to 11, 13, 15 to 17, 20, 21, 24, 25, 27 to 29, 32 to 34, 36 to 38, 40 to 45, 47, 49, 51 to 54,—forty in all, severally answer, that it would not.

Witnesses 23, 31 and 48,—three in all, severally answer—Yes.

12. (Mr. J. Young.)—I think not ; even persons sending to the Post Office on the Sabbath for letters rarely reply to them till the following morning, so that no advantage is commercially gained.

14. (Mr. Van Brocklin.)—Yes, for an hour.

18. (Mr. Evans.)—As none would accrue to the former, and as the latter does affect the question of right and wrong, I most distinctly say, No. Individual convenience would be a most monstrous doctrine to advocate.

19. (Mr. McKenzie.)—Where fully established it could effect no injury to trade, and the convenience would not warrant or justify such a proceeding.

22. (Mr. Ainslie.)—The same reason for shutting one office applies to all.

26. (Mr. Kinnear.)—I think that for a limited time all offices should be opened.

30. (Mr. Hayes.)—I think they should be open for an hour at least.

35. (Mr. Armstrong.)—I think not. It would be convenient to most people that Banks and public offices should be kept open until 9, P. M., yet they are generally closed at 3, and the business is done accordingly.

39. (Mr. Stocks.)—If it is beneficial at all to open the Post Office, it must be only in large Cities, for it can be no use in the country offices.

46. (Mr. Sandilands.)—From my own knowledge, and from facts obtained from merchants of high respectability and extensive commercial connexions, I believe that no injury whatever would arise to trade, and no damage or inconvenience would occur to individuals, by closing the Post Offices on the Lord's Day.

50. (Mr. Fraser.)—No, certainly not; there would then be no injury or inconvenience; every man would be placed on the same footing, and have an equal chance with his fellow competitors. A livery stable-keeper, who seldom goes to Church, complained to me lately of the state of the law. He said the Sabbath traffic ruined their horses and oppressed themselves, yet one persisted because another would, and for fear of offending and losing customers; and, for his part, he would rejoice in a good Sabbath law that would make them all desist from hiring out their horses and vehicles on that day; that besides the comfort, he knew they would make more money. But the testimony and experience of the great merchants and bankers of London, in England, and the voice of so many of our own most extensive and respectable merchants in this country, who have signed your Petitions, should surely be allowed to answer this question.

55. (Mr. Conger.)—A slight inconvenience on this account is no reason for opening either Post Offices or any other offices on the Lord's Day.

(Lower Canada.)

Witnesses numbered 56 to 64, 68, 70 to 72, 87 to 89,—sixteen in all, consider that it would not.

Witnesses numbered 66, 73 to 79, 81 to 86,—fourteen in all, answer affirmatively.

65. (Mr. Longmore.)—All offices might be opened for half an hour or an hour, at times appointed so as not to interfere with Divine Service.

67. (Mr. Cox.)—I know not the extent of injury to trade, but the opening of the Post Office during part of the day on Sunday would be a convenience to all.

69. (Mr. Hurd.)—I do not. When the "Lord of the Sabbath" instituted that day as a "day of rest," He must have had a perfect understanding of *all* the circumstances in which man would be placed; and had it not been perfectly known to the Infinite Mind that the "greatest good to the greatest number" would be secured by the faithful and universal observance of this command as well as the other nine of the Decalogue, He never would have given the command that neither *man*, his *servant*, or *cattle*, should work on that day, as He never trifles with His creatures.

80. (Mr. Arcand.)—Yes, at least in the country parts.

No. 12.

Question No. 12.—Do you think Mail Steamboats and Mail Stages should be relieved from starting on any route on the Lord's Day, so far as the Government is concerned?

(Upper Canada.)

Witnesses numbered 1 to 8, 11 to 15, 16, 17, 20 to 22, 24, 25, 27 to 29, 31 to 43, 45 to 47, 49 to 55,—forty-four in all, severally answer in the affirmative.

Witnesses 14, 23, 26 and 30,—four in all, answer—No.

9. (Mr. Van Norman.)—Most assuredly, or private persons either.
10. (Mr. Daly.)—I do, where there is nothing pressing.
15. (Mr. Mickle.)—I think it is injurious to the best interests of society.
18. (Mr. Evans.)—Yes, it being detrimental to the well-being of man, and not now needed.
19. (Mr. McKenzie.)—I think Government Steamers and Stages could apportion their time so as to avoid starting on the Lord's Day.
44. (Mr. Hyatt.)—Yes; the Government has no just right to compel any parties to violate the Lord's Day.
48. (Mr. Hope.)—I certainly think they should not be relieved from such a duty. If, however, the Government should decide on relieving Mail Stages and Steamers from starting on any one day out of the seven, I would suggest Monday as the most convenient for business men and the public generally, because Saturday is a day on which usually all arrearages of correspondence are brought up, and the letters mailed in the evening for transmission by the Mails leaving on Sunday; hence those Mails are probably the heaviest of any day in the week. On the other hand, Sunday being a holiday, and few or no letters written on that day, the outward Mails of Monday are, perhaps, the lightest of any day in the week.

(Lower Canada.)

Witnesses numbered 56 to 64, 66 to 72, 75, 80, 81, 84, 85, 87 to 89—twenty-four in all, answer affirmatively, (61 and 72, adding, "except in cases of urgent necessity.")

Witnesses numbered 73, 82, 83 and 86,—four in all, are of a contrary opinion.

Witness 74 does not answer.

65. (Mr. Longmore.)—All employment which engages a number of individuals, preventing them from keeping the Sabbath Day holy, ought as much as possible to be avoided.
76. (Mr. Valère Guillet.)—I consider that Steamboats and Mail Stages should not be exempted from starting on Sunday, as far as the Government is concerned, as impediments may arise therefrom to the service of Government, and delays which may be injurious to the commercial interests of the country as well as to individuals.
77. (Mr. Pacaud.)—I see no reason for exempting them, for I cannot see that there is more servile labor or violation of the Sabbath in the travelling of the Mail Stage driver than in the duty performed by the soldier when on guard, &c.
78. (Mr. Gill.)—Mail Steamboats and Stages, as they absolutely concern society in general, in a greater or less degree, should not have their departure delayed, even though it should happen on a Sunday.
79. (Mr. L. Guillet.)—Yes, unless when it is needful to meet other mails coming from distant places, and which cannot complete their journey within the day.

No. 13.

Question No. 13.—Would the stoppage of Stages and Steamers on the Lord's Day be injurious? And if so, how?

(Upper Canada.)

Witnesses numbered 2 to 6, 8, 13, 15 to 17, 19, 20, 22, 24, 25, 28, 31 to 36, 38 to 45, 49, 51 to 55,—thirty-six in all, answer severally, that they do not think it would.

1. (Mr. Moore.)—The laws of God forbid working on the Sabbath ; they should be obeyed.

7. (Mr. Jeffrey.)—No, far otherwise ; it would be especially beneficial to the owners of these means of conveyance, in procuring for them the services of well-principled servants, thus insuring public safety.

9. (Mr. VanNorman.)—You will find persons that would complain.

10. (Mr. Daly.)—The idly disposed generally congregate at such places ; the evil therefore is greater than the advantage.

11. (Mr. Ermatinger.)—At intermediate places it would be inconvenient.

12. (Mr. J. Young.)—It is injurious to the whole community in a moral and physical point of view, and ought to be suppressed immediately.

14. (Mr. VanBrocklin.)—Yes.

18. (Mr. Evans.)—No, it would be a benefit in many ways, and especially in a pecuniary sense, as the same amount of business as is now done in 7 days would be done in 6, with a saving of one-seventh of the expense.

21. (Mr. Coyne.)—Many make a convenience of Stages and Steamers on the Lord's Day, but I consider the evils arising therefrom greater than the advantages.

23. (Mr. Ewart.)—Yes, by the detention of correspondence, and otherwise.

26. (Mr. Kinnear.)—The welfare of the community requires that they should proceed.

27. (Mr. Harris.)—I do not think the public would receive any injury. A person on a journey would be just as far on his way at the end of the week, and much more satisfactory to him.

29. (Mr. McPherson.)—Once started, they should go through, as they do at sea, but should not be started on the Lord's Day.

30. (Mr. Hayes.)—It would be felt as a serious inconvenience by the travelling and mercantile community.

37. (Mr. Phelps.)—“ Keep holy the Sabbath Day.”

45. (Mr. Sandilands.)—I think no extensive or permanent injury would arise from it, nor do I believe that the Government would sustain any damage by commanding its servants to abstain from violating a most just and righteous law.

47. (Mr. Stewart.)—In the prosecution of my business, being frequently absent from home on the Sabbath, I have heretofore made arrangements to avoid travelling on that day, and have not sustained any injury in doing so, but the reverse ; for from my intercourse with strangers on that day I can date the commencement of some of my warmest friendships, which have in several instances eventually resulted to my advantage even in a pecuniary sense. I consider travelling by these conveyances on the Lord's Day unnecessary, and the discontinuance of them would not be injurious.

48. (Mr. Hope.)—I think it would, for many reasons. If a person in London wished to be in Hamilton on Monday morning, and all Stages stopped on Sunday, he must leave on Saturday night, and thus be absent from his family on Sunday, which would be a hardship and an additional expense. If such a person received a letter on Sunday, informing him that important business required his presence in Hamilton on Monday morning, he could not get there if Stages were stopped on Sunday. If he heard of a parent, a brother, or a sister dying, and if Stages were stopped, he could not reach Hamilton till Monday night or Tuesday morning. It might be said that he could hire an *extra*, or an *express*. This is true if he is a rich man, but if a poor man it might be utterly impossible, and if so, who can tell the anguish of his mind. All this applies equally to Steamers and Stages on all the great thoroughfares. If Government were to stop Stages and Steamers on Thursdays, all will admit that it would be both inconvenient and injurious to the community, and I cannot see why it would not be equally so on Sundays.

50. (Mr. Fraser.)—It would not ; and under a strict Sabbath protection law, mankind would soon make their arrangements so as to prevent injury or inconvenience, while all would enjoy the blessed salutary rest of the holy Sabbath.

(Lower Canada.)

Witnesses numbered 57 to 59, 61 to 66, 68, 71, 80, 81, 85, 88 and 89,—sixteen in all, consider that it would not be injurious to any extent.

Witnesses numbered 78, 79, 82 to 84,—five in all, consider that it would be injurious to the commercial interests, and productive of serious inconvenience.

Witnesses numbered 72, 74 and 77, do not answer the question.

56. (Mr. Dougall.)—No detriment would result from the entire rest of all public conveyances on the Lord's Day, but the contrary ; there would be as much travelling and transportation in the 6 days as in 7, and men of a much more trustworthy character would manage them than can be found under the deteriorating influence of Sabbath labor.

60. (Mr. I. Smith.)—On the contrary, it would be beneficial. If we assume "that rest is necessary for the physical and moral well-being of man," the running of Stages and Steamboats on the Lord's Day is injurious, at least to the interests of those employed in running them ; and a very large amount of public benefit ought to result from the practice to counterbalance this evil. Experience will justify the belief that very little public good has ever resulted from it. It is always safe to do right, and any plea of advantage to be gained by laboring, or travelling, &c., on the Lord's Day, might be urged with equal justice although it might involve the violation of all the other commandments of the Decalogue. The Divine Law is plain and explicit, and while we profess to feel our obligation to obey it, we should at least act consistently in the matter.

67. (Mr. Cox.)—I am not aware of the extent of injury to public or private interests.

69. (Mr. Hurd.)—I do not believe it would be injurious. I consider the departure and arrival of Steamboats and Stages on that day more injurious to the morals of any community than the opening of Post Offices, as greater crowds congregate on such occasions.

70. (Mr. Goodhue.)—I can think of but few cases where it would operate injuriously ; some few exceptions (cases requiring speed) might be found, but no more than against any other regulation for the public good.

73. (Mr. Fortier.)—I conceive that the Stages and other means of conveying the mails of a country, are its pulses, and should therefore move with scrupulous regularity ; now to interrupt that, though but partially, would injure the welfare of the general body. Let us not stop, even for a moment, the regular movements of an indispensable machine, but rather, if possible, extend its powers ; it will do our work better.

75. (Mr. Dubord.)—Yes ; in the country, where we have not the use of the electric telegraph, if an accident happens, and we need assistance, we have no other means of reaching it except the mails, particularly for persons in limited circumstances. On railroads, for instance, the cars are not generally allowed to run on Sundays, yet those who have the means of paying for it can have the use of them in a case of urgent necessity, which a poor man cannot do.

76. (Mr. Valère Guillet.)—It would, in many cases ; delays in the transmission of money and of notes to be paid, &c., of information relating to judicial proceedings, or to

the police service, of requisitions to Coroners, and of documents in a host of other cases, would be hurtful and injurious. I often (as Coroner) receive requisitions to hold inquests, which reach me on Sunday, and which, if not delivered till Monday, might occasion serious inconvenience, especially in murder or other cases requiring speedy action.

86. (Mr. Filteau.)—I consider that it would be very detrimental to both public and private interests to interrupt the mails on Sunday; if letters left in a Post Office were to lie there over Sunday it might prove most injurious either to the sender or to the parties to whom they were addressed.

87. (Mr. S. Jones.)—I think not, but on this point I am not quite clear, as it is doubtful what might be the effect if several Steamers stop at one point on the Lord's Day.

No. 14.

Question No. 14.—To what extent should such a stoppage be carried as regards the long Mail routes? Should the Boat or Stage leaving one extremity of the Province on Saturday be allowed to continue on its course during the Lord's Day, or should it remain at the first large place it reaches on that day until Monday morning?

(Upper Canada.)

Witnesses numbered 1, 4 to 8, 10, 12, 13, 16, 17, 19 to 21, 24, 25, 31, 33 to 35, 37, 38, 41 to 47, 52 to 55,—thirty-three in all, answer severally, that they should remain at the first convenient place reached until Monday.

Witnesses 11, 14, 23, 29 and 30,—five in all, say that they should be allowed to proceed on their route without interruption.

Witnesses 2, 3, 39 and 49,—four in all, think they should stop on Saturday evening until Monday.

Witnesses numbered 36 and 40, cannot answer the question.

9. (Mr. VanNorman.)—"Remember the Sabbath day to keep it holy," is my answer.

15. (Mr. Mickle.)—If they were stopped, they would endeavour to make their journeys in the week.

18. (Mr. Evans.)—As no injury would result from the stoppage, and as, when it was generally known, no inconvenience would arise, I think it would be a manifest grievance to compel any to labor on the Sabbath; and I think it the duty of a Government at least to reverence the requirements of the moral law.

22. (Mr. Ainslie.)—When once you begin to make *exceptions*, it is hard to say where you will end. If Steamers are to run all the way, why not let Stages also? If Stages and Steamers run, the clerks in the offices must be employed as heretofore. Let them stop at the first Post Office on the Lake on the Sunday morning.

26. (Mr. Kinnear.)—The public welfare demands the *unceasing* progress of the public mails, but the employées of the department may nevertheless be allowed their seventh day of rest.

27. (Mr. Harris.)—Stop none on a trip begun on Saturday before mid-day.

28. (Mr. E. P. Smith.)—Be stopped at the end of the route.

32. (Mr. Whittmore.)—I would not interfere with Steamers or Stages pursuing their course on the Lord's Day, provided it did not require those in the employ of Government being engaged on that day. I understand the object of the Bill is to prevent Sunday labor in departments over which Government have control. A Steamer reaching Toronto on Sunday, and bound for Hamilton, should not be compelled to remain at Toronto over the Lord's Day.

48. (Mr. Hope.)—No stoppage should take place either on short or long routes. If another course were followed, letters mailed on Friday in Montreal for London would be detained a day on the way; the same would apply to letters mailed on Saturday morning, and with no Mail Boat leaving on Sunday morning, people residing in the Western part of the Province would, for three days in the week, be, for all purposes of communication except by Telegraph, equal to a day's travel farther from Montreal, which would be most injurious to the commercial interests of the country, if, as is generally supposed, rapid communication be a benefit to all classes.

50. (Mr. Fraser.)—All land or inland water communication should everywhere cease during the Sabbath, and all progress of communication by vessels on the high seas or great lakes, so soon as a vessel calls at a harbour where she can be moored in safety till the Sabbath is ended.

51. (Mr. A. Young.)—With regard to the long Mail routes, I think the Mails should stop as soon as the Sabbath commences, as I can see very little difference between taking part of the Sabbath and the whole. No Mail should start late on Saturday night, or only when they could reach some place by 12 o'clock to stop at till Monday; this, with our increased postal facilities, could cause no great delay, but whether or not, all laws should be subservient to God's law, and He says, "Ye shall do no manner of work on My Holy Day."

(Lower Canada.)

Witnesses numbered 57 to 64, 66, 69, 71, 85, 87 to 89,—fifteen in all, are of opinion, that they should remain at the first large stopping place until Monday morning.

Witnesses numbered 65, 67, 68, 75, 76, 78, 79, 82, 84 and 86,—ten in all, consider that they should be allowed to proceed on their course (No. 68 confining this to Steamboats, and adding, that Stages should stop at the first stage-house.)

Witnesses 80 and 83, would stop them only during the hours of Divine Service.

Witnesses 72, 74, 77 and 81, do not answer the question.

56. (Mr. Dougall.)—All Mail conveyances should be so arranged as to stop at midnight on Saturday for 24 hours. Thus there would be only one blank day everywhere, and that blank day would be the Sabbath, just as if the week contained six days only.

70. (Mr. Goodhue.)—I would hardly hazard an opinion on this question; it would seem to depend much on the arrangements that could be made for the comfort and convenience of passengers. Where due provision has been made for the stoppage, I think it would be attended with no serious inconvenience.

73. (Mr. Fortier.)—Truly, for those persons who believe in the general and instantaneous destruction of the human race, I consider that the Mail Stages always arrive in time, and that for their sakes Stages and Steamers ought, without fail, to come to anchor on Sunday; but for those who believe that the end of the world happens every day, but only to those who die, for them, I say, I am of a different opinion, and sincerely hope that the postal system will be put into the most efficient condition for regularity and punctuality and reduction of the rates of postage.

No. 15.

Question No. 15.—Do you think the Canals should be closed on the Lord's Day?

(Upper Canada.)

Witnesses numbered 1 to 9, 12, 13, 15 to 22, 24, 27, 28, 31 to 47, 49, 51 to 55,—forty-five in all, answer severally in the affirmative.

Witnesses 23, 26, 30, and 48,—four in all, answer in the negative.

10. (Mr. Daly.)—Here I perceive difficulties.
 11. (Mr. Ermatinger.)—At commercial starting points
 14. (Mr. Van Brocklin.)—No more than the lakes or the sea.
 25. (Not answered.)
 29. (Mr. McPherson.)—Yes, except to enable vessels once started to complete their voyage.
 50. (Mr. Fraser.)—Yes, decidedly; their being opened has been a great injury to the men employed on the Canals.

(Lower Canada.)

Witnesses numbered 57 to 69, 71, 81, 85, 87 to 89,—nineteen in all, answer in the affirmative.

Witnesses 75, 83, and 86,—three in all, answer in the negative.

Witnesses 70, 72, 74, and 76, do not answer the question.

56. (Mr. Dougall.)—The reasons for closing the Canals on the Lord's Day are as strong as for closing any other place of business, and stronger than in most cases.
 73. (Mr. Fortier.)—I neither see the necessity for it, nor how it can be done. Close the Canals! that would be tying the hands of commerce. To oblige ourselves to close the Canals every Sunday is putting away the greater to obtain the smaller advantage, particularly as the season of navigation, owing to the climate, is very short for the production of food; our commerce, both foreign and domestic, requires the opening of the Canals while it is day (i. e. in summer), seeing that they must be closed when it is night (i. e. in winter).
 77. (Mr. Pacaud.)—I perceive no difference between opening a Canal-lock or a toll-gate on Sunday,—nor between passing along a Canal and any other channel of communication.
 78. (Mr. Gill.)—Yes, in all that concerns private commerce, but not for Steamboats carrying the Mail.
 79. (Mr. L. Guillet.)—Canals should be open on Sunday to vessels bound to some port beyond them,—which depend upon propitious weather for the success of their voyage; but they should be closed to those having no business beyond the Canal.
 80. (Mr. Arcand.)—Yes, during Divine Service.
 82. (Mr. deCarufel.)—I can say nothing on this subject, but I think it necessary that the Mails should not be detained.
 84. (Mr. Giroux.)—Yes, for all communications but the Mails.

No. 16.

Question No. 16.—Would the closing of the Canals on the Lord's Day be injurious? And if so, how?

Witnesses numbered 2 to 6, 8, 15 to 18, 20, 22, 28, 31, 32, 34 to 41, 43 to 45, 49, 51 to 55,—thirty-two in all, severally answer that it would not, in their opinion, be injurious.

(Upper Canada.)

1. (Mr. Moore.)—Close them.
7. (Mr. Jeffrey.)—I think not; on the contrary, beneficial to those in charge of them, and to the country in securing respectable persons to superintend them.
9. (Mr. VanNorman.)—It might, in some cases.
10. (Mr. Daly.)—One day's detention might not only produce difficulties in the locks, but create serious delays.
11. (Mr. Ermatinger.)—See my answer to No. 13.
12. (Mr. J. Young.)—The only injury would be the detention of goods for one day, which I think immaterial.
13. (Mr. Cockshutt.)—Not injurious in the great majority of cases.
14. (Mr. VanBrocklin.)—Yes, it would accumulate too many at certain points, and create great inconvenience, unless you stop their progress on the lakes and rivers.
19. (Mr. McKenzie.)—It might effect an injury to private speculation if placed in competition with a similar mode of transit in the hands of other nations not guided by the same rules on that day.
21. (Mr. Coyne.)—I see no more necessity for keeping Canals open on the Lord's Day than there is for loading or unloading vessels in port.
23. (Mr. Ewart.)—Yes, by the general obstruction of intercourse.
24. (Mr. Hook.)—If the greatness of a nation consists in its moral worth, it cannot be injurious.
25. (Mr. Lawrason.)—Cannot answer the question.
26. (Mr. Kinnear.)—Yes, by unnecessarily impeding the progress of business.
27. (Mr. Harris.)—I do not think there would be any injury received;—allow a man rest on the Sabbath, and he can do more and more satisfactory work the rest of the week.
29. (Mr. McPherson.)—Should not be closed to stop vessels on their voyage.
30. (Mr. Hayes.)—In this country, where the season of navigation is limited; and the importance of getting produce to market so great, I think the closing of the Canals would be a very serious inconvenience.
33. (Mr. Wilson.)—It may be injurious to owners of vessels, but, if general, it would be felt by all alike.
42. (Mr. Shaw.)—It would only detain the transit one day.
46. (Mr. Sandilands.)—I am not aware of any injury that would arise from it; on the contrary, I believe that the closing of the Canals, and the stoppage of Steamers and Stages, and all other acts of profanation of the Lord's Day, would be followed, not by injury, but by prosperity and comfort to all concerned. I do not know an instance of injury arising to any one by carefully abstaining from labor on the Lord's Day; while, on the other hand, I know numerous instances of permanent injury having arisen from the criminal neglect of that most solemn command, binding upon all men, to remember the Sabbath Day to keep it holy.

47. (Mr. Stewart.)—See my answer to No. 13.

48. (Mr. Hope.)—The Canals are closed for at least 4 months in the year, by the severity of a Canadian Winter. If you close them on Sunday, during the 8 months of navigation, you practically shorten the period by at least one month of Sundays in the year, which would be injurious to the interest of the Canals, to the shipping interest, and to the rapidly increasing trade of the Province. The Legislature should take the proper steps to see that the Canals are kept open on Sundays as on other days, and, if necessary, an Act should be passed for that express purpose. To say nothing about the injury which the closing of the Welland Canal on Sunday inflicts on the trade of the Upper Lakes,—in a moral point of view it is equally pernicious and objectionable,—the compulsory idleness of so many sailors and others connected with the Canal, leading only to tippling, gambling, and other disreputable practices. I see no good that it can serve. Neither can the same excuse be urged as is sometimes done respecting other classes, about the necessity of a day of rest to people working all the year round, as sailors and other people connected with the Canal Navigation are at least 4 months in the year unemployed.

50. (Mr. Fraser.)—No, but on the contrary, a great blessing. It would relieve ship-owners of a temptation to sin; it would free the nation from the guilt of conniving at sin; while it would secure to the officers and sailors, as well as to the lock-keepers and laborers, the inestimable blessing of a Christian Sabbath. When British commerce was wont to be embarrassed by recurring crises and crashes, I reflected how much of it passed through the bad ordeal of Custom House oaths, and was reminded of the warning, “Because of swearing the land mourneth,” and I have long considered it the duty of Government to remove as far as possible every temptation to sin; and I am sure there would be more prosperity and increase in our provincial commerce if the 4th Commandment were no longer trampled at its shrine. The woe is not to those who make rich, if they do it consistently with other duties, but to those who make haste to be rich, and thus pursue their object with a reckless eagerness that neglects God and His claims. Let us only develop our resources and cultivate our commerce in a manner consistent with righteousness and duty, and by God’s blessing there is no limit to the progress of our wealth and prosperity.

(Lower Canada.)

Witnesses numbered 56 to 60, 62 to 66, 68, 69, 71, 81, 85 and 88,—sixteen in all, consider that it would not be injurious.

Witnesses 73, 79, 83, and 86,—four in all, consider that it would be injurious to the interests of commerce.

Witnesses 67, 70, 72, 74, 76, 77 and 82, do not reply to the question.

61. (Mr. Macdonald.)—It might, at first, until people were aware of it, and would be very little afterwards, in my opinion. Any injury arising from it would be caused by the detention, and by people being prevented from using the Canal on that day as they are now prevented from doing other servile work.

75. (Mr. Dubord.)—It would, inasmuch as a great number of vessels would be collected at the Canal locks on Sunday, and a long time would be required on Monday to pass all those vessels through, which during that time might be losing a fair wind; and in navigation the loss of an hour’s fair wind may cause the loss of a fortnight to a vessel in reaching its destination. Another circumstance that might be injurious, both

morally and physically, to the sailors, would be the great number of people collected at the entrance of the locks on Sundays.

78. (Mr. Gill.)—Not if the Mails were allowed to proceed.

80. (Mr. Arcand.)—Not if it were confined to the hours of Divine Service, and were made a general thing.

84. (Mr. Giroux.)—It might, in certain cases, but the respect due to the Lord's Day, and the moral welfare of the population, especially in the neighborhood of the Canals, would seem to require their being closed.

87. (Mr. S. Jones.)—There might be more pecuniary loss, notwithstanding, I think it should be done.

89. (Mr. T. M. Taylor.)—I do not think it would. The Lachine, Welland, and Chambly Canals, are now, I believe, closed on the Lord's Day, and without injury, as I believe, to the trade of the country.

No. 17.

Question No. 17.—Have you any other evidence to give?

(This Question is not answered by all; the following are the replies given :—)

(Upper Canada.)

1. (Mr. Moore.)—Remember the Sabbath Day, to keep it holy.

2. (Mr. A. Smith.)—I have been in business for 20 years, and never call for my letters on the Lord's Day, and have never found any inconvenience by so doing, and I do think that no person can suffer any loss by the Post Offices being closed on the Lord's Day.

3. (Mr. Sproule.)—As far as my knowledge of men and things is concerned, nothing could strike more awe into people generally than to see our Rulers compelling their own servants to respect the Day of the Lord. The lesson would compel individuals to do likewise.

4. (Mr. Watt.)—Inn-keepers should be prohibited from selling, and every individual from giving, intoxicating drinks to Mail carriers and drivers.

7. (Mr. Jeffrey.)—My experience for many years as a Magistrate has enabled me to observe that Sabbath profanation is invariably the cause or concomitant of vice. Anything that will check this grievance must have the support of every well-wisher to his country.

8. (Mr. Putnam.)—I believe we have no excuse for violating the Sabbath in any particular or for any cause.

9. (Mr. Van Norman.)—None, other than to offer an opinion that you can scarcely go too far in this matter. All Christian persons are looking forward anxiously to the time when all Sabbath labor shall be unlawful.

10. (Mr. Daly.)—Having been Postmaster here (Stratford) for many years, I can say that the calls for newspapers was the principal work on the Sabbath Day,—that during 10 years I cannot call to my recollection any Sabbath transaction important to the settlement my office accommodated.

11. (Mr. Ermatinger.)—The opening of Post Offices on the Lord's Day withdraws the attention of a vast number of people from the sacred objects for which that day is specially appointed, and the Offices being open only for a short time on Sundays, and the arrival of the mails irregular, more time is wasted in waiting and loitering about Post Offices than on any other day.

12. (Mr. J. Young.)—None, but to express my opinion that a Bill embodying the foregoing questions would meet with the approbation of the inhabitants of Canada.

13. (Mr. Cockshutt.)—No free Government like ours ought to require its servants to do duty on the Lord's Day, except in cases of *really urgent necessity*,—if they do, their example and influence is *bad*. All my observation and experience convince me that Sabbath labor has a very pernicious tendency, both in a religious, moral and social point of view,—and on the other hand, its strict observance as a day of rest tends to promote a nation's highest interest and real prosperity.

15. (Mr. Mickle.)—I think a Postmaster and his assistants should be allowed their day of rest, and that no law should be framed that would compel a man to act contrary to his conscience; as if he feels it is wrong he must either give up his office or the law compels him to do that wrong. Would it be advantageous to have such in offices, who regard not their Sabbath? Would their influence on Society be beneficial?

22. (Mr. Ainslie.)—I should say, generally, stop Stages and Steamers, and shut up Post Offices on the Sunday without any exception. It is in a great measure a matter of *habit*, and as soon as the community become accustomed to the proposed alteration they will cease to consider it inconvenient. A few days ago an old inhabitant of this Village (Galt) returned from California, after an absence of two years. He says the Sunday is the day set apart by the miners to wash their shirts, mend their clothes, purchase their supplies at the stores, &c.; so engrossed are these people with the accumulation of the mere dross of the earth, that they have banished Sunday observances altogether. In what respect is a Canadian Stage proprietor or Steamboat proprietor different from a California Miner, so far as the Sunday is concerned? None; they both practicably make no distinction between Sunday and Saturday.

26. (Mr. Kinnear.)—The amount of *labor* on the Lord's Day, whether in the Post Office Department, on the Canals, or in the private household, necessary to prevent the *absolute stoppage* of the business of life, need not be burdensome to those whose peculiar avocations demand the sacrifice from them. It may be compared (and is, my uniform observation leads me to believe, *now* so practically regulated) to the "Sabbath Day's journey" of the Jews. This amount of Sunday labor, however, cannot, in my opinion, be defined by an Act of the Legislature, because it must frequently depend on unforeseen circumstances. Its regulation should therefore be left in the hands of the public departments, as of private households. Lastly, as the abstaining from *labor* on the Lord's Day, (altho' in my opinion conducive alike to the moral, physical and spiritual well-being of man) is essentially a religious institution, regarding the obligation and manner of observing of which even large bodies of Christians differ in opinion, I think it is a matter which ought, in a great measure at least, (for I have no wish to see the existing laws repealed) to be left to the consciences of individuals, and with which the Legislature ought to be very tender interfering, more especially in a community such as ours, composed of so great a variety of religious sects and denominations.

27. (Mr. Harris.)—Yes; pass a severe law, which would make it compulsory on all corporate Towns and Cities that their officers take up all vagabond boys and girls, men and women strolling about amusing themselves at various games, about grog-shops and taverns—creating disturbances about places of worship—boating and shooting—bathing after 8, A. M.,—hunting and racing; and inflict heavy fines and severe confinement therefor.

35. (Mr. Armstrong.)—Only this, that no reason can be given for permitting one department of labor on the Lord's Day, which will not equally apply to every other. My own experience, both as a Magistrate and in the different occupations of life I have passed through, convinces me that a disregard of the sacred obligations of the Lord's Day leads to *vices and crime of every description*.

37. (Mr. Phelps.)—The highest evidence I have for the above answers, and the best authority possible is the *Bible*. It is written, “Remember the Sabbath Day to keep it holy;”—Again, “*Righteousness* exalteth a nation, but *sin* is a reproach to any people;”—which is fully verified at this day among the nations of the earth. Compare England, the United States, and other countries, with France, Mexico, and the like. You have the good wishes of the *pious* of every sect in our country, in your commendable zeal in this cause, to stop Sunday travelling, and to prevent the profanation of the Lord’s Day, by wise laws and wholesome enactments. Go on then! persevere!! May success crown your efforts.

42. (Mr. Shaw.)—No man should be deprived of the hallowed rest of the Lord’s Day, which all experience shews to be absolutely necessary for his physical, moral, and religious well-being. Herewith enclosed are Nos. 5 and 6 of Drummond’s Sabbath Rest page tracts, most valuable evidence on the subject, emphatically corroborating the words of the Saviour that “the Sabbath was made for man.” (These are not with the Evidence.)

43. (Mr. Urquhart.)—The best evidence is in the 4th Commandment.

44. (Mr. Hyatt.)—I have been engaged in the building business for 16 years, during which I have corresponded with many parties on business and other matters, but have never yet found it necessary to send to the Post Office on the Lord’s Day. It is my intention, as soon as circumstances will permit, to retire from building and engage in mercantile business; and if I thought anything connected with it would require a violation of the Sabbath I would be very sorry to abandon so honorable and profitable a business as my present one, and engage in one requiring such a violation of the Lord’s Day; but on due reflection I am satisfied that the success of any business does not depend on working on the Sabbath. I am aware that many merchants will differ with me respecting the closing of the Post Offices on the Sabbath; they think it an advantage to receive their letters then that they may reply on Monday: this may be all very well, but if you look into their common habits and practices you will see they find it quite as advantageous to post books, mark their goods, and even sell if an opportunity offers, as it is to have access to the Post Office. Thirty years’ experience and observation convinces me that there is nothing whatever gained by labor performed on the Lord’s Day.

45. (Mr. Fordyce.)—With regard to the 6th Question, I may mention that at Fergus, where I reside, more business is done in delivering letters on the Lord’s Day, during the comparatively brief space occupied, than on the whole of any other day of the week, and this for the mere convenience of parties, shewn by no Mail being received on that day.

47. (Mr. Stewart.)—None, but to express my regret that Legislators generally do not see it to be their duty to discountenance Sabbath desecration with that harmony which might be expected from professing Christians; they apparently view it as a simple matter of £. s. d., and not as a Divine obligation to “Remember the Sabbath Day to keep it holy.”

48. (Mr. Hope.)—Stages and Steamboats are essentially the poor man’s mode of conveyance, whether for matters of convenience, enjoyment or recreation, or on errands of necessity and mercy, and therefore I would deprecate their stoppage by the Legislature on Sundays, as a blow aimed at the comforts of the poor man, while his richer neighbour is freely indulged with the use of his carriage on Sundays, for recreation and amusement, or it may be for the purpose of ostentatious display at the Church door of some Clerical agitator for the stoppage of Sunday Stages and Steamboats. An Act of Parliament to convert Sunday into something resembling a Jewish Sabbath would, in my opinion, be opposed to the physical and moral well-being of man, and would have a tendency to favor the growth amongst us of that Pharaasaical intolerance, censoriousness and spiritual pride, which was rampant amongst the advocates of Sabbath observances in the days of our Saviour, and which on more than one occasion called forth from Him a withering rebuke.

50. (Mr. Fraser.)—I know from personal confidential intercourse, that many trustworthy, conscientious public servants, such as postmasters, canal lock-keepers, mail stage drivers, and even livery-stable hirers, shipmasters, and others in private employment, secretly wish for a Sabbath protection law, as a great public benefit. They feel it a cruel necessity that they are tempted to violate the Sabbath, because it is allowed to be the rule of their trade or business. God has given our age the advantage of such discoveries and improvements in the facility and rapidity of our intercourse and transmissions, that we are bound in gratitude as well as duty, to consecrate the Sabbath more wholly to His worship and service. The business of the world went well on in the Augustan age of George IV., and yet we could afford, if that had been commanded, to keep three Sabbaths in the week, and still have our communications more rapid and frequent than they,—whence then the objecting? It is, in truth, but the cant of ungodliness and profligacy that conjures up arguments from worldly interests and inveterate habits, against a law for the better observance of the Sabbath. But the consecration to Himself of the seventh day is an original institution of our great Parent, as necessary to our well-being as to our duty; and I am quite persuaded that in its own nature and influence, as well as by God's approbation and blessing, the present national recognition of this Divine institution will draw down upon us a course of commercial prosperity and moral improvement, that will shame and astonish the present dissentients.

51. (Mr. A. Young.)—Since 1828 I have been in business as a merchant; I have also been engaged in farming and the lumber trade; and during all that time's experience I have not met with anything that would justify Sabbath labor of any kind, but everything has tended to shew me the great benefit (in a physical as well as a moral point of view,) a day of rest is to man.

54. (Mr. W. D. Taylor.)—I believe the labor in the Post Office Department and on the Canals on the Lord's Day, is a breach of the law of God, which no nation countenancing can expect to prosper. Moreover, I conceive the present management in these Departments as unjust to a considerable number of the community, as no Christian person whose conscience is properly exercised, can accept of office under the present system.

55. (Mr. Conger.)—I think legalized Sabbath labor as much a violation of God's command as it would be for farmers to plough and sow, or for millers to grind. There are many occasions when these persons might think their business required them to labor on that day, and they would do it if the law allowed them. I am glad they are not thus privileged, and therefore hope the Legislature will stop the carrying of mails or opening of Post Offices or Canal Locks on the Sabbath Day. The keeping of the Sabbath is not an act of expediency or a matter of pounds, shillings and pence, but an imperative command.

(Lower Canada.)

56. (Mr. Dougall.)—The countries which are most noted for Sabbath observance are by far the most moral, commercial and prosperous, in the world. Many other reasons might be adduced, but the foregoing may suffice.

58. (Mr. Tait.)—I am in favor of putting a stop to all business in Post Offices and Canals, as well as travelling on the Lords Day.

59. (Mr. Charles Brooks.)—See the Holy Bible—"Remember the Sabbath Day &c."—Also, the judgments sure to follow upon nations, as well as individuals, for infringement of God's law.

61. (Mr. Macdonald.)—I think no work but that of necessity should be done on that Day.

62. (Mr. Lambert.)—No, only I would mention that in cases of emergency, where property, &c., would be in danger from any stoppage on the Lord's Day, provision should be made for that,—not otherwise.

64. (Mr. Robertson.)—I hope the Committee will recommend that *all* labor on the Lord's Day, in the Post Office Department and on the Canals, be prohibited by Legislative enactment, and that such a Report will be adopted by the Parliament, and the necessary measures to enforce such prohibition forthwith put in operation. I believe that the evils resulting from the present system in the Post Office and on our Canals, far outweigh any slight inconvenience which the proposed change would cause to some few individuals, and this without reference to the obligation resting on all towards God, but merely as regards the effect on the morals of society.

68. (Mr. Wm. Smith.)—I think that man requires the rest of one day in seven, and if that is allowed him and he misimprove it, the sin lies with him. If he is in the employment of a Government which requires him to work on the Lord's Day, or to lose his situation, and he, to get bread for himself and family, remains in the employment, the case is reversed, and the sin lies with the government.

69. (Mr. Hurd.)—Experience has fully demonstrated that both in the old world and the new, in those countries and communities where the Sabbath Day is observed as holy time, the people are more prosperous, intelligent and happy than in those places where that day is not so regarded.

70. (Mr. Goodhue.)—No small considerations of expediency or worldly advantage should conflict with moral or religious obligations.

73. (Mr. Fortier.)—I must remark, that as I perceive no advantage to arise from these prohibitions, I cannot, for my part, desire to see them adopted. Interdict, if necessary, all labor on Sunday; by that alone all the Canals will be closed. Forbid all vessels to move from the ports or places where they may chance to be on the Sunday, or else leave the Canals open; for if the Creator had not inadvertently neglected to form the St. Lawrence throughout its whole length of one sufficient and uniform depth, it is very certain that man would not have been obliged to make good the imperfections of His work by Canals, and vessels would set out just as well on Sundays from Montreal upwards, by the St. Lawrence, as they now do downwards, and the Canals would trouble nobody, necessity would meet with no impediment, and men becoming familiar with it would overcome it. Then, and then only, would men shut up both Offices and Canals on Sundays. In the present order of things I consider these questions of such vital importance, that I apply to them a certain verse of the Gospel of St. Matthew, which in certain cases authorizes work to be done on Sabbaths,—all prohibition to the contrary notwithstanding. This is why I am unwilling to see the Mail stages stopped, trade checked by the closing of the Canals, the locomotives on Railroads locked up, the Telegraph Office deserted, and the Post Office closed. These things I do not wish to see, even on the Day of the Lord!!!

79. (Mr. L. Guillet.)—I consider that it is permissible to receive and deliver letters in the Post Offices on Sundays, as also to despatch the Mails; and that every other kind of duty ought to be prohibited.

80. (Mr. Arcand.)—It might perhaps be better to let things remain as they are for some time longer.

81. (Mr. Rousseau.)—Observance of, and respect for, the Sabbath, without puritanism. In public business there are certain useful and even needful duties which are not

“work” in the true meaning of the Holy Scriptures, and which give the people no occasion to profane the Lord’s Day; so also there are in private life.

82. (Mr. de Carufel.)—I would remark that the Mail, in Summer, should be carried by land, and not by Steamboats.

85. (Mr. Duguay.)—All work should be put a stop to on Sunday, and a considerable penalty be imposed, or punishment inflicted, to enforce its observance.

87. (Mr. Jones.)—My opinion is, that the observance of the Lord’s Day in any country by the Government, will conduce to the happiness, well-being, and good government of the community.

88. (Mr. Davidson.)—A residence of some years in London induced me to form a high estimate of the advantages which attend the closing of the Post Office on Sunday.

(In addition to the foregoing, the following Witnesses were examined *vivâ voce*, viz:)

Tuesday, 5th October, 1852.

Rev. Mr Cannon, Rom. Cath. Curé of Cornwall, called in and examined:

18. How long have you resided at Cornwall?—Since 1846. I live near the mouth of the Canal, and my mission extends along its whole length.

19. Is the Canal open on Sunday?—Yes, there is more work done on that than on other days, in consequence of the Lachine Canal being closed on Sunday, which causes a press of business on the Cornwall Canal. The Beauharnois Canal is also partly closed, as no towing is allowed thereon; Steamboats pass, however, the Government allowing it, but the towing is under the control of the local magistrates, who forbid it.

20. Do you consider the effect of this traffic injurious?—Yes; the men on the Canal feel it a great hardship to be obliged to work on the Sunday; but I cannot say anything of the boatmen.

21. What is its effect on the population?—It causes a great deal of dissipation; young people and others are led away to the Canal to see the boats passing, and it is incongruous to hear the Church bell and that of the Steamboat ringing together on Sundays.

22. Has not the opening of the Canal on Sunday the effect of drawing many away from their religious duties?—It has.

23. Do you think the observance of a seventh day of rest essential to the physical welfare of man?—Most assuredly; all feel the necessity for it.

24. You consider it also necessary for his moral welfare?—It is, most certainly; and I think it an important lesson of morality, in which the Government ought to set the example.

25. Is it not consistent with your experience that the neglect of the Lord’s Day is one of the first downward steps towards vice?—It certainly is; it leads and encourages men to other vices. There are taverns and other houses of common resort in the neighborhood of the Cornwall Canal, which lead to great temptation.

26. Do you believe that any man is a pecuniary loser by abstaining from work on the Lord’s Day?—No; I believe it to be a frivolous excuse. No man is the richer for working on the Sunday; and no one need boast of that which he makes by robbing his Maker to work on that day.

27. Do you not hold it as a Christian duty to abstain from labor on the Lord’s Day?—Most certainly; our Church holds that doctrine, and it is acknowledged in all Christian countries.

28. What is the feeling in your neighborhood with regard to this Sunday traffic?—The people all ask why those employed by Government are required to work on the Sunday, while there is a law fining all persons who are found doing so. It is looked upon as a great nuisance, being productive of fighting, drinking, card playing and various other sources of annoyance. The closing of the Canals would be a most popular measure.

29. Have you made any efforts to get the Canals closed on Sundays?—Yes, I have made great efforts, and have frequently called (in my clerical capacity) on those concerned in the traffic, to remonstrate with them; and, in 1850, I got up a Petition to Government, aided by all the Protestant Clergymen in the neighborhood, which was numerous and respectably signed, but it was rejected without any reason being assigned.

30. If you hold it wrong to work on the Sunday, do you not consider those who cause others to work equally worthy of blame?—Certainly; more so.

31. Then you think it especially incumbent on the Government to throw no obstacles in the way of a proper observance of the Lord's Day by those in their employ?—Certainly the Government should not oblige any to work on that day.

32. Do you think it desirable that the Government should discontinue the running of Steamers and Stages on Sunday?—Yes, I consider it a moral duty that they should do so. This should apply to all persons in the employ of Government in every capacity.

33. Have you considered whether the stoppage of the Mails on Sunday would be productive of inconvenience to the public?—In the Petition I have referred to, we stated that we did not consider the passing of the Mail Steamers so hurtful to the interests of morality, (as respects the Cornwall Canal,) as they pass at regular hours, and stop only at the locks; we stated this, fearing that if we asked too much, it might not be granted; nevertheless, we should be glad to have the Canal closed altogether on the Lord's Day. I do not think people generally could suffer much from not receiving their letters on Sunday.

34. Do not the people residing in the country call for their letters on the Sunday on coming into Church?—I am not aware that it is so in my neighborhood, for the Post Office arrangements at Cornwall are not made so as to suit the convenience of the country people in this respect, the office being opened only at 8, A. M. and 2, P. M., for a short time. I do not think it at all necessary to open the Post Office on the Sunday for this purpose, as the people generally call for their letters on other days through the week, to the best of my experience.

35. Is there any further testimony that you would wish to offer on the subject?—It might perhaps be urged against the closing of the Canals, that evils might arise from boats being detained at the foot of the Canal; but should this be the case, I feel certain that the local authorities would be better able to preserve order and ensure a proper observance of the day; and the Clergy would also have a better opportunity of exercising their influence among the boatmen.

12th October, 1852.

John Counter, Esq., Mayor of the City of Kingston, called in and examined:—

*Answer to Question No. 2.—*I am extensively engaged in business, employing, in various ways, about 150 men.

*Answer to Question No. 4.—*I believe that even if this world only is concerned, it is a great benefit to him.

*Answer to Question No. 5.—*Yes, I believe that from the active nature of man, an occasional cessation from labor is necessary to prevent him from being too much engrossed

with the things of the world, enabling him also to resume his labors with renewed vigour of body and mind. I think that man could not remain a moral and religious being while living in disobedience to the Divine command, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c.

Answer to Question 6.—I think not. I have had servants for thirty years, and never compelled them to work on Sunday. Such an example as is set by the Government is a serious evil to the community at large. I have frequently heard those employed in the Post Office complain much of being required to work on the Lord's Day.

Answer to Question 7.—I think they should, except in cases of great public necessity. I do not think the requirements of the commercial interest should form an exception.

Answer to Question 8.—On the contrary, it would be a benefit.

Answer to Question 12. It would, in my opinion, be a great advantage to society. I do not think they should be prohibited from arriving on the Sunday, which could hardly be avoided; but they should not be allowed to leave again on the same day, for the arrival and departure of Steamers and Stages create a bustle and excitement through the whole City: it has an evil effect on the youth of the City, who flock around the boats, &c., and fall into many evil practices. Much is done at Kingston to provide for the proper training of youth, but the evil of which I speak stands in the way of all our attempts at improvement or reformation. On the American side of the lake, the Steamers all stop on Sunday, and I am not aware that any inconvenience is experienced. I consider the running of Stages more injurious than Steamers, inasmuch as the latter pass over the lake, where there is no one to be disturbed by them, while the Stages go into the heart of the country, where the Lord's Day might otherwise be more properly observed than in Towns, and they produce an exciting and immoral effect upon the rising generation.

Answer to Question 13.—I do not think it would. For the last 25 years that I have been in business, I have made a point of never opening my letters on Sunday; and though my business has been so extensive as to amount to more than £100,000 in one year, I have felt no inconvenience to result from it.

Question 36.—If the Mail boat between Kingston and Montreal were stopped on the Sunday, would the people of Kingston consider it a boon, or otherwise?—I am quite satisfied that more than two-thirds of the people would be highly pleased at the change.

Answer to Question 15.—I do.

Answer to Question 16.—I am satisfied that it would not. In the forwarding business in which I am concerned we employ many French Canadians in the boats, who complain very much that they are prevented from attending their church. If the boats were required to remain all day at any intermediate places, such as Cornwall or Beauharnois, they would be enabled to do so, and I am sure the forwarding interest would not suffer by the delay, while the men would materially benefit, and their energies be increased by the rest they would thus enjoy.

Wm. Ford, Esq., Justice of the Peace for Frontenac, &c. (formerly Mayor of Kingston,) called in, and examined:—

Answer to Question 2.—I am a tanner and leather merchant.

Answer to Question 4.—I do. I think it even for the advantage of the employer that those under him should rest on the seventh day, as this rest is necessary so sustain the mental and bodily vigour of man.

Answer to Question 5.—I do.

Answer to Question 6.—I think the Government should not do so any more than private individuals, except in cases of urgent and extraordinary necessity. They should by all means set an example to others, for while there is a law for the punishment of those who violate the Sabbath, the evil example set by Government in this respect would invite the people to break that law.

Answer to Question 7.—Yes, as a general thing: there might be cases requiring an exception, such as cases of public calamity, robbery, murder, &c., in which it might perhaps be well to allow Postmasters to exercise their own discretion. The practice of keeping open the Post Office on Sunday has the effect of preventing clerks and servants and others who may have to attend, from attending in their respective places of worship.

Answer to Question 8.—I do not think it would be at all injurious to the community; I have been engaged twenty years in business and do not send for my letters on Sunday, and I have not experienced any inconvenience or loss from it.

Answer to Question 12.—I think they should. When any Mail Steamer or Stage arrives at a large Town on the Sunday, where places of worship, and the necessary accommodations for travellers are to be found, it should be required to remain there until the next day: this would do away with the excitement and gathering of crowds, that is now caused.

Answer to Question 15.—I do.

Answer to Question 16.—I do not think the mercantile interest of the Country would suffer by it.

23th February, 1853.

John Gilmour, Esq., of Quebec, of the firm of Allan, Gilmour & Co., Shipowners and General Merchants, called in, and examined:—

Answer to Question 3.—Twenty-two years.

Answer to Question 7.—I do.

Answer to Question 8.—I do not think it would be the least inconvenience.

Question 37.—Are you in the habit of taking your letters out of the Office on Sunday?—Sometimes we do and sometimes we do not; we give our Clerk no instructions on the subject.

Question 38.—Would it be any injury to your business to have the Post Office closed?—It would be no inconvenience to us if it were closed to all alike. It would be the desire of all the partners in our house, both here and in Great Britain, to have it closed.

Answer to Question 10.—I do not think the closing of them altogether would cause any inconvenience, as the country people are continually coming into Town through the week on business.

Answer to Question 12.—I do.

Answer to Question 13.—I think it would be no inconvenience to the commercial interests to stop them from starting from large places, allowing such as had left on the Saturday to continue on their route to the first large stopping place.

Answer to Question 15.—I do.

Answer to Question 16.—As far as my experience goes I think it would be no inconvenience. Some argue that on account of the shortness of the season it would be so, but my belief is that it would not, as the men employed would be stirred up to greater diligence on the other six days of the week, and matters would get on much better. We used formerly, on some occasions, when business was pressing near the close of the season, to try the effect of working 7 days in the week, but we always found that business did not get on so well or so fast as when the day of rest was observed.

John Leeming, Esq., of Montreal, Auctioneer and Commission Merchant, called in, and examined :—

*Answer to Question 3.—*Twelve years.

*Answer to Question 7.—*Most decidedly so.

*Answer to Question 8.—*I think it would be no inconvenience whatever. So far as my acquaintance goes among the Merchants of Montreal and those of Upper Canada (with whom I have had large transactions), I have found a general feeling in favor of closing the Post Office on the Lord's Day.

*Answer to Question 12.—*I think no Mail should be despatched on Sunday.

*Answer to Question 13.—*I believe it would be no injury whatever.

*Answer to Question 15.—*Whether convenient or not convenient, I think decidedly they should be closed, as a matter of right, and of common justice to the parties employed.

*Answer to Question 16.—*I am not sufficiently acquainted with the business of the Canals to say how far it would be found inconvenient, but in my own experience I have never found any inconvenience from the closing of the Lachine and Welland Canals.

23rd March, 1853.

Hon. F. Hincks, Inspector General, called in, and examined :—

*Answer to Question 6.—*I think only in cases where great public convenience would be caused by their not doing so.

*Answer to Question 7.—*I think they should not.

*Answer to Question 8.—*I think it would.

*Answer to Question 9.—*They are, very frequently.

*Answer to Question 10.—*I think it would. It is found to be a matter of great convenience to the rural population to be able to obtain their letters when they come to church on Sunday. So I have been often informed by persons of a religious character. I have had no information upon the subject within the last twelve months.

*Answer to Question 11.—*I think except in the very large Cities and Towns the Post Offices might be opened for a half an hour or an hour before or after the usual hours for Divine Service, and in larger Cities, of more than one Mail delivery, perhaps a half hour or more in the evening.

*Answer to Question 12.—*I am in favor of not sending off Mails on Sunday from the principal Cities, but I think it would be found very inconvenient to cause them to stop at small places on their route.

Answer to Questions 13 and 14. See last answer.

*Answer to Question 15.—*I think the Canals should not be closed to Mail Steamers or to propellers carrying passengers, but I would not recommend their being opened to the carrying trade.

*Answer to Question 16.—*I think it would be a great hardship to all passengers, and especially immigrants, to be delayed on their voyage to their port of destination.

*Question 39.—*Are not the St. Lawrence and Welland Canals closed on Sundays?—
Yes.

*Question 40.—*Have there been any complaints sent to the Government, arising out of the closing of those Canals?—None that I have heard of.

*Question 41.—*Would it not have a more injurious effect upon the morals of the sailors to have them congregated in one place on Sunday (by the closing of the Canals) than if they were scattered over the whole line?—I think there would most probably be steps taken to provide them with the means of moral improvement.

Hon. H. H. Killaly, Assistant Commissioner of Public Works, called in, and examined:—

Answer to Question 39.—(See evidence of Mr. Hincks.)—They are.

Answer to Question 40.—The opinion of the persons residing on the line of the Canals seems to be decidedly in favor of keeping them closed,—but among the mariners opinions are divided. When I was Superintendent on the Canals, Masters of Vessels frequently complained to me of the detention preventing them from taking advantage of a fair wind, but no complaints have been made officially.

Question 42.—How long is it since the Canals were first closed on Sundays?—Several years.

Answer to Question 15.—I think the Welland Canal an exception to the rest to a certain extent, it being a link between two great Lakes; a change of wind may thus cause inconvenience to arise from detention. The other Canals are differently situated. Mr. Keefer, however, who was for several years Superintendent of the Welland Canal, was decidedly in favor of keeping it closed. I believe it was during his time that it was first directed to be closed.

12th April, 1853.

Hon. James Morris, Postmaster General, called in and examined:

43. How many Post Offices were there in Upper and in Lower Canada respectively on the 6th April, 1851; and how many are there now?

On 6th April, 1851:

| | |
|----------------------|-----|
| In Upper Canada..... | 365 |
| Lower Canada..... | 235 |
| Total..... | 600 |

On 1st April, 1853:

| | |
|----------------------|------|
| In Upper Canada..... | 655 |
| Lower Canada..... | 371 |
| Total..... | 1026 |

44. During what part of the day are the Offices open on Sunday?—In the Cities for two hours, namely, for one hour in the morning and one hour in the afternoon, in the intervals before and after Divine Service; at the Country Post Offices, generally for one hour, either before or after Divine Service, as may be most convenient to the public.

45. What length of additional time is devoted on Sunday to distribution, despatching and other labor, besides delivery?—In the Cities, about one hour additional on an average; at Country Offices, save at the comparatively small number where Mails arrive or are despatched on Sunday, there is no additional labor.

46. What is the number of employées in the Department?—Including Postmasters, Assistants, Letter Carriers, &c., the number of persons employed in the Post Office would, it is supposed, average rather more than two to each Office—probably not fewer than 2500 persons altogether; Contractors and Mail Carriers might number about 1000 more.

47. How many Mails are sent out on Sunday,—state particulars?—The Mails are now conveyed seven times a week, including Sunday, throughout the year, on the Main Post Route from Montreal to Kingston, Toronto, Hamilton, London and

Sandwich, Hamilton and Niagara.—and during Winter only between Quebec and Montreal. On the Branch Routes, travel, or the despatch of Mails on Sunday, is carefully avoided; but from exceptional causes there may be not exceeding five or six small Routes served twice or three times a week, for which, on one of the trips, the Mail is despatched from the Main Route on Sunday, upon the arrival on that day of the Saturday's Mail from the nearest large City.

48. What is the amount of Postage received in Upper and Lower Canada respectively, and what the comparative amount of Postage received in Country Offices and Towns?—In the Quarter ended the 5th July, 1852, the Gross Postage of the Province was £21,200.

| | |
|---|--------|
| Of this sum, there was collected at Hamilton, Toronto & Kingston, £2980 | |
| At other Offices in Upper Canada, | 10580 |
| | ————— |
| | £13560 |
| Collected at Montreal and Quebec, | 5020 |
| At other Offices in Lower Canada, | 2620 |
| | ————— |
| | 7640 |
| | ————— |
| | £21200 |

49. What is the number of Letters passing through the Post in each Province respectively, shewing the Cities as distinguished from the Country Offices?—During the Week ended 3rd April, 1852, the number of Letters received for delivery, was, at

| | |
|---|--------|
| Kingston, Toronto and Hamilton, | 13,624 |
| At Country Offices in Upper Canada, | 49,630 |
| | ————— |
| Total, Upper Canada, | 63,254 |
| | ————— |
| At Montreal and Quebec, | 11,653 |
| At Country Offices in Lower Canada, | 11,144 |
| | ————— |
| Total, Lower Canada, | 22,797 |

(The following letter was received by the Chairman from the Rev. Justin Edwards, of Massachusetts, to whom a copy of the printed series of questions had been sent):—

ANDOVER. (MASS., U. S.) Oct. 29th, 1852.

DEAR SIR,—Yours of the 25th instant, came to hand yesterday. My state of health is such, that I am not able to visit Canada; nor am I able, except in a very brief manner, to answer your letter.

My residence is Andover. For 15 years I was Pastor of the South Church in this Town; for about 2 years, Pastor of Salem Church, Boston; about 6 years, President of the Theological Seminary in this place; and about 14 years I travelled for the purpose of promoting, throughout our Country, Temperance and the observance of the Christian Sabbath. In that course of time, I visited 25 of the United States, and travelled about 30,000 miles. In the same time, I collected and embodied the facts which you will find in the volume of PERMANENT SABBATH DOCUMENTS, a copy of which I herewith send you. These facts and reasonings, in my judgment, prove conclusively,—

1. That rest from labor on the Sabbath, is needful to the physical and moral well being of man.

2. That it is wrong for Government to compel any of its servants to work on the

3. That the closing of the Post Offices and other places of public business on that day, would be promotive of all the great interests of the Country.

4. That all public conveyances should be relieved, so far as the Government is concerned, from starting on, or prosecuting journeys on the Sabbath, and that this, instead of being injurious, would be beneficial.

5. Trains leaving one extremity of the Country for another, instead of continuing their journey, should stop over the Sabbath, and not attempt to travel or attend to any secular business, except six days in a week. The same applies to Canals, the Locks on which should not be opened on the Sabbath.

6. A great change for the better has taken place on this subject in the United States within a few years. No mails, so far as I know, are carried on that day, in any of the New England States; and none come into them, except the one which leaves New York on Saturday and arrives at Boston about eight on Sabbath morning. None leave Boston on the Sabbath, and no great interest is known to suffer by the delay. The change, so far as known, has been profitable to all classes of people, and in all kinds of business; and the strict religious observance of the Sabbath will be found, by experience, to be not only consistent with, but promotive of all the great interests, public and private, of every Country.

With great respect, and with many wishes that you may succeed in all your efforts to promote the universal observance of the Lord's Day,

I am, most truly,

Yours, &c.,

JUSTIN EDWARDS.

Statement showing the measures adopted by the Nova Scotia Sabbath Alliance for suppressing Sunday labor in the Post Office Department in that Province (communicated to the Chairman.)

HALIFAX, NOVA SCOTIA,

7th October, 1852.

It having recently come to the notice of the undersigned, the Acting Committee of the Nova Scotia Sabbath Alliance, that an effort is being put forth in Canada to obtain Legislative enactment for the better observance of the Lord's Day, and (among other things) to prevent the desecration of the Sabbath by putting a stop to the transmission of Mails, and to all labor connected with the Post Office Department on that day, they feel it a duty to put the Committee of the Canadian Assembly, who have been appointed to consider this matter, in possession of any information they possess; and, in so doing, they would call their attention to the following extract (having reference to the same object) from the Report in 1851, of the Nova Scotia Sabbath Alliance, viz.:

POST OFFICE.

It is well known that Sabbath profanation prevailed to an alarming extent in this department of public service. According to the old arrangement, the Mail on the Western Route left Annapolis every Sabbath about mid-day, and one of the Mails on the Eastern Route left Halifax late on the Saturday afternoon, thereby perpetrating a fearful amount of Sabbath desecration along both these lines. Any one who has been at Amherst and

Pictou, on occasion of the arrival of the Mail, can bear testimony to this fact. As the Post Office department was soon to be brought under Provincial control, and Legislative measures to be adopted by the last Session of the House of Assembly relative to its future management, the committee spared no pains in endeavouring to obtain redress for these claimant grievances. They appointed a special committee to watch over the whole of this business. This sub-committee used all diligence in stimulating those most exposed to these evils to petition the Legislature, in conferring again and again with the committee of the House of Assembly charged with the matter, and in repeatedly memorializing the Governor in Council. And the committee have now the highest possible satisfaction in being able to state that, with one solitary exception,—the case of Amherst,*—there is no such thing as secular labour in this department of public service on the Lord's day, a state of things which, as far as the committee are aware, does not exist in any other portion of Her Majesty's dominions. The following extract is taken from the report of the House of Assembly of last Session.

“The attention of the committee has been called by the Sabbath Alliance and numerous Petitions, to the secular duties performed on the Sunday by the transmission of Mails and delivery of letters on that day, and, after deliberate consideration, have adopted schemes by means of which the advantages of post communication will be greatly enlarged, and no office be kept open or Mail be transmitted through the Province on the Lord's day.” The schemes here referred to, the committee have reason to believe, have even been greatly improved in the way of avoiding all secular labour in this department, and the exception of Amherst has arisen entirely from the difficulty of arranging with the Postal authorities in the neighbouring Province. It is to be hoped, however, that the energetic friends of the Sabbath at Amherst will continue to testify until they get rid of the evil. Then will Nova Scotia present to the whole world the ennobling spectacle of a total cessation from all secular labour in the Post Office on the Lord's day—a position, in the opinion of the committee, vastly more commanding than that which she possesses by any natural resources, whether external or internal.

The undersigned would further remark, that the Postal regulations as to the province of Nova Scotia, now in force under the sanction and authority of the Government, are at present so arranged as to render unnecessary and to discountenance Sabbath Mail travelling, and to allow of a total cessation of labor on the Sabbath in the several Post Offices throughout this Province.

The following Queries have been submitted to a member of the Provincial Government, with the view of obtaining authentic information; and the Answers subjoined were freely given on the sixth of the present month of October.

“*Query 1st.* What are the instructions given to Postmasters and Mail Contractors in reference to the Sabbath?”

“*Answer.* Postmasters are instructed to close the Mails for despatch at certain hours in their respective offices, and also to keep their offices open for the delivery of letters during certain hours of every week day; but in no office throughout the Province is a Mail made up or are letters required to be delivered on the Sabbath Day.”

“*Query 2nd.* Has any complaint been lodged with the Government as to any inconvenience arising from the present arrangement?”

“*Answer.* Not any.”

“*Query 3rd.* Is the communication more or less frequent throughout the various parts of the Province?”

“*Answer.* Formerly but two Mails a-week were despatched from Halifax to Yar-

* The Mail is now so arranged at Amherst as to close on Saturday evening.

mouth, New Brunswick, (*via* Amherst) and Pictou. Now there are three despatched weekly to the two former places, and four to the latter."

"*Query* 4th. Do the Merchants or others complain of any irregularity in reference to these arrangements, or do they receive their letters as punctually as ever they did?"

"*Answer.* I have reason to believe that there is as little reason to complain of want of punctuality in the arrival of the Mails now as there was formerly "

As the result of the existing Government arrangement, viz.: The closing of all Post Offices on the Lord's Day and the prohibition of Sabbath Mail Travelling; the undersigned state, that the Mails are as regularly despatched, and more frequently than heretofore; that, from inquiries made of some of the leading Merchants in this City, they find that the present system works well and satisfactorily, and meets their approval; that although, when this improvement was first spoken of, it was discountenanced by many, and even thought by the Post Office Department that the changes could not be effected without too great public inconvenience and dissatisfaction; it is now, after a trial of upwards of a year, highly prized by all; enables a large number of persons, including Postmasters and their Clerks, Mail Carriers, Hostlers and Servants, to worship God and attend the public ordinances of religion, who, under former arrangements, were debarred of this privilege, and that it is hailed as a boon conferred upon our people which will bring honor to our country and a blessing from the Lord of the Sabbath.

They would, in conclusion, state that no public Reading Room is open in Halifax on the Sabbath. That the Athenæum—a place of much resort by all classes—has never been opened on the Lord's Day since its first establishment in 1850; and that a public Reading Room recently established here on an extensive scale, and which numbers upwards of one hundred and fifty subscribers (who are daily increasing) and comprising the Mercantile community, has a standing rule that the Reading Room is to be entirely closed during the whole of the Sabbath, which facts must evidently lead to the conclusion that there is a growing interest and desire for the better and more general observance of the Lord's Day.

All which is respectfully submitted.

ALEXANDER FORRESTER,
GEO. H. STARR,
NEPEAN CLARKE,
J. CUNNINGHAME GEIKIE.

QUEBEC :

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