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Sunday Trains on Railroads.

A divine injunction in reference to human conduct is but the expression of a law, or necessity of our nature. Experience proves that men will accomplish more in seven days, with one given to rest, than with the whole seven devoted to labor. At least one day in seven is required to repair the waste of six days of toil, and to allow the mind and body to recover a healthy and normal tone. The dedication of such portion of the time to rest, and to religious uses, is sanctioned by experience and by sound sense, as well as by Revelation.

In this country, in most of the States, owing to the good sense and the religious sentiment of our people, *Sunday* is a day of rest to our railroads as well as to labor. In none of the New England States are Sunday trains run. Several reach Boston early Sunday morning from New York, but none leave it, or any other New England city, on that day. Throughout all these States there is one day in seven, when even the locomotive reposes quietly in its stall, and the senseless machine pays its homage to a law ordained for the good of man alone. As we leave New England we find a greater laxity. Upon most of the leading roads

in New York, one or more Sunday trains are run, particularly upon the Harlem, Hudson River and Central. In the Western States, the New England custom generally prevails. We are not able to say how it is in the South; but we presume that only upon a few of them are Sunday trains run.

The apology everywhere offered is the *mail* service which our companies contract to perform. Shielded behind this excuse, they usually attach a train of passenger cars to the locomotive; and thus a portion of the great stream of travel is kept constantly in motion.

There is no doubt in our own minds that all Sunday trains are inexpedient and unprofitable.

Except in a very few instances, they do not add a penny to the aggregate of receipts; while they do exert a direct and positive tendency to deteriorate the standard of service on every railroad, where they are allowed; from which a loss results, ten fold greater than all that is gained. In a country where the Sabbath is as universally observed, as in the United States, it cannot be desecrated without the loss of self-respect, and consequent demoralization of those who violate it. No man will persist, either from inclination or apparent necessity, in doing what, from conviction or tradition, he feels to be wrong, without reducing his moral nature to a level with his practice. It cannot be otherwise. There must be a harmony between the individual and his external relations. Put the best man to an immoral trade, and his mind soon reflects the character of his business. Let any man go on Sunday to the depot of a road that makes a practice of running Sunday trains, and he will find plenty of illustrations of our remark. He will find the employees of such road coarse, vulgar and profane. The quiet decorous order of the week day would be felt to be out of place on Sunday. Should an attempt be made to preserve that decorum due to the day, it would only make the matter worse; as it would render the profanation still more keenly seen and felt. To escape the sense of shame and sense of wrong experienced at the violation of the Sabbath, the day itself is degraded, and its sacredness denied, for the purpose of absolving those who desecrate it.

Such is the result that follows every violation of a known and acknowledged duty as is the keeping of the Sabbath day. The moment a railroad

company commences its violation, they put their employees to a school of vice. The very fact that labor on the Sabbath is considered disreputable, must degrade the person performing such labor in his own estimation. His self-respect being lost, his moral stamina is destroyed. A trader, or manufacturer who should keep an open store, or factory in full operation on Sunday, would lose credit and standing in the community. He would be regarded as wanting in moral sense, and in principle, and not to be trusted. Experience verifies the correctness of such judgment. The violators of the Sabbath either lack principle in the contract, or lose it in the process. Now the character of the employment does not change the result, and Sunday labor on a railroad exerts just as bad an influence, as where one works in his own business.

The observance of the Sabbath is a homage paid to our religious nature, and to the Divine command. It is a formal recognition of our duties to God and man; of the Divine attributes, and of our obligation to reverence and imitate them. A formal recognition, even, if it goes no further than cessation from toil, and the changing of sordid for cleanly apparel, is worth something. It brings man one step nearer to his ideal, both of pleasure and duty. It raises man above the machine. It secures self-respect. It recognizes his moral nature, and as before stated, by allowing him to recover his wasted energies, enables him to accomplish more for the rest he has enjoyed.

We think that a little reasoning upon this subject will convince every person that nothing is gained by Sunday labor, either on, or off a railroad. Certainly experience teaches the same result. Look at the roads that run frequent trains on the Lord's day, and see what a lax, slovenly and irresponsible system of management prevails. Take the Harlem road for instance. If, instead of keeping at work as usual, on Sunday, all the employees of the road were allowed to clean themselves of the accumulated dust of the week, to attend upon religious observances a portion of the day, and spend the balance of it in social and domestic intercourse, would not such employees soon grow to be a much better set of men, more respectable, and more respected; sober, and attentive to their duties? Would not the compa-