

house was a place of entire discord, in regard to every thing good, and of harmony, only, in devising and executing mischief; and in one instance, at least, a son, who made sport on his way from the prison to the gallows, where he was soon to lose his life, traced his dreadful end to the instructions of his mother. Let parents then govern their children, and children obey their parents, in that which is right.

*This Society promotes temperance.*—The facts disclosed from the interior of prisons concerning the consequences of intemperance, are among the strongest arguments in favor of temperance. In the house of correction in Boston, the records show, among the men, besides very many committed a second time, two committed three times; six committed four times; four committed five times; two committed six times; one committed seven times; and one committed eight times, for drunkenness. Among the females, besides many committed twice, three committed three times; two committed four times; one committed five times; six committed six times; and one committed seven times; for drunkenness. Of these, in sixty cases, the subjects had been discharged more than one month, and less than one year, before they were again arrested and committed to prison; sixteen had been discharged more than five days, and less than one month, before they were again arrested and committed to prison; three had been discharged but five days; three but four days; one but three days; two but two days; and three but one day, before they were again arrested and committed to prison.

The time lost in prison, in the cases above mentioned, was about thirty-two years. And the expense of supporting these twenty-eight drunkards, at \$2 per week, for the time mentioned, \$3,320.

This is a limited view, as exhibited on the records of one of our prisons, of the evils of intemperance. There is another view, not less appalling, concerning the probable number of cases of imprisonment for debt; and the probable expense attending these cases, principally in consequence of the same vice.

Number of persons imprisoned for debt, annually, in the United States, in consequence, principally, of the intemperate use of ardent spirits,	50,000
Costs of process in 50,000 cases of imprisonment for debt,	\$250,000
Expense of court for the same number of cases,	250,000
Loss of time in prison, at 60 cts. per day, of 50,000, for 15 days each,	450,000
Board of the same number,	250,000
Turnkey, notifying creditor, administering oath, &c.	125,000
Derangement of affairs as much as the loss of time,	450,000
	\$1,775,000

Again—the evils of intemperance are seen from the interior of prisons among criminals, not less than among debtors. The probable number of criminals annually committed to prison, in the United States, is about 125,000; and the proportion of these committed in consequence, directly or indirectly, of intemperance, does not appear from the most authentic documents to be less than three fourths of the whole number. The following statement may then be made:

Criminals committed to prison during a single year, in the United States in consequence, directly or indirectly, of intemperance, three fourths of 125,000,	93,750
Costs of process in 93,750 cases, at \$5 each,	\$468,750
Loss of time in prison of 93,750, at 60 cents per day, for 30 days each,	1,687,500
Board of 93,750 for 30 days, at \$1.25 per week,	504,539
Costs of court, juries, &c. in 93,750 cases,	1,000,000
	\$3,660,789

Such results rendered only probable, as the consequence of intemperance, may produce some effect by way of restraint. A Society then which keeps it constantly in view to trace the connexion between intemperance and crime, is useful in promoting temperance.

*This Society promotes the better observance of the Sabbath.*—It is estimated that the number of persons in prison at a given time, in the United States, is 10,000. It is not a matter of small moment whether the prisons, in which 10,000 persons are constantly confined, shall be so constructed and managed, as that the Sabbath shall be properly observed. In this respect there is a vast difference between the prisons at Auburn, Wethersfield, and Sing Sing, and many other state prisons; and between them and the county jails generally. Silence, order, religious instruction in the Sabbath school, public worship, and pri-

vate admonition, sympathy and advice, and reading the Bible diligently,—are characteristic of the first mentioned prisons on the sabbath. Gambling, profane swearing, unrestrained communication of evil, are characteristic of several penitentiaries and of almost all county prisons, on the Sabbath. If it were only the difference in the effect of these institutions in regard to the sanctification of the Sabbath on the 10,000 persons constantly in prison, it would not be a matter of small moment; but it is to be considered that the number of persons committed to prison in the United States, and leaving there to go abroad in society, to exert an influence upon others, in the lapse of a single year, does not greatly vary from 200,000; whether this vast multitude have been confined in prisons where the Sabbath was observed or profaned, is a matter of still greater moment.

*This Society shows the value of solitude.*—The remarks and facts stated in former Reports, in regard to the importance of solitary confinement at night, and in this Report showing the connexion between architecture and morals, are mostly illustrative of the value of solitude. Whether the principle is applicable to other members of the human family to the same degree, or not, it is now admitted as an axiom, that little or nothing can be done for the benefit of that part of the human family which is found in prison, without a time and a place for solitude; and it is a matter of great surprise, how great is the value of solitude, to this class of persons. Many are constrained to acknowledge, on visiting the prisons at Auburn, Wethersfield, and Sing Sing, and the house of refuge in New-York, that they never before conceived what effect would be produced on the hearts of vicious persons by being silent and alone at night. And if there were no other result from these admirable institutions, than a deeper impression upon the public mind of the value of solitude, in producing, in the minds of persons disposed to evil, reflection on the past, remorse for sin, resolutions of living a better life, and a disposition to read the Bible, and to hearken to good advice, they would be of great use to the world. An intelligent convict at Wethersfield, who came there from the old prison at Newgate, was asked by a citizen how he liked the prison? when a conversation in substance as follows took place; *Convict.* I do not know. *Citizen.* Is not the food better? *Convict.* Yes. *Citizen.* Is not the clothing better? *Convict.* Yes. *Citizen.* Are not the officers better? *Convict.* Yes. *Citizen.* Why then is it not all better? *Convict.* You do not understand it. *There,* by day and by night, it was hail fellows well met; and *here,* the last thing at night is prayer, then retirement, where we see no one and speak to no one during the evening; then go to bed, but cannot go to sleep; but *think, think,* If we get to sleep, and awake in the night, we see no one, and hear no one; but *think, think,* When the morning comes, and we go out, the first thing is prayer. We see our fellows, but say nothing; and at night, again, after prayer, we go alone, and **THINK, THINK.** This is the difference.

*This Society shows that the Bible is the best of books.*—No other book, nor all other books together, could supply the place of the Bible, in prison. When this is the only book with which prisoners are supplied, they read it often and much; become very curious to understand its meaning; select pungent passages, and turn down the leaves where they are; and in a few months gain a valuable knowledge of the scriptures. Some of the prisoners, who were ignorant of the alphabet, in the prison at Sing Sing, with no other book but the Bible, learned to read it, in four or five weeks; afterwards became greatly interested in committing the scriptures to memory; and in a few cases gave evidence that the effect was not lost on their consciences and hearts. In the prisons at Auburn and Sing Sing, where about eleven hundred prisoners are confined, in as many separate cells, at night, they are supplied by a law of the State with eleven hundred Bibles, or as many Bibles as there are prisoners. In the prison at Wethersfield, also, each convict is supplied with a Bible, by the Connecticut Bible Society; and in these prisons, nothing has been more surprising and delightful than the attention which has been given to the word of God. In the Connecticut prison, in one instance, a citizen was curious to know, what proportion of the convicts would be found, at a given time, reading the Bible. He entered the prison, after the prisoners were locked up at night, and passed round the block, and looked into the solitary cells; through the grates upon thirty six prisoners. They were all engaged, without any

exception, and each without the knowledge of the others, in reading the Bible; and not only so, they had set their supper down, upon the floor of their cells, to remain there till they had improved all the time before dark, in reading the Bible—thus preferring the word of God to their necessary food. A similar interest in reading the scriptures is manifested at Auburn, where a very large proportion of all the convicts, as they are passed on the Sabbath, at their cell doors, are found reading the scriptures.—How is the unusual interest manifested in reading the scriptures in prisons constructed and managed on the principles of those at Auburn, Sing Sing, and Wethersfield, is promoted by the opportunities for solitude, which are furnished, and the deprivation of other books, to which they are subject, we cannot tell; but one thing is certain, in these circumstances, there is no book like the Bible: none like it in its history, which is read with the greatest eagerness in prison: none like it in its poetry, for there are many minds in prison which can see its beauty in this respect; none like it in its sanctions, which are awful to the mind in the solitude of a prison: none like it in its invitations and promises, which are as the balm of Gilead to the wounded spirit in prison: none like it in its miracles. No other book, nor all other books together, could supply the place of the Bible in prison. And the time which is spent in reading it, and the rapidity with which a right understanding of its meaning is acquired, and the gratitude which is manifested, in many cases, for its consolations, and the restraints imposed by its anctions, and the hope and astonishment excited by its promises and miracles, while it speaks volumes in favour of the new prisons where the Bible is so much used, and the system is so well calculated to increase its use, affords instructive lessons concerning the value of the Bible, where ever it is a neglected book.

*This Society shows the value of Sabbath schools.*—It shows the value of Sabbath schools in prison, and in preventing crimes. The Sabbath schools have been organized at the prisons in Concord, N. H., Charlestown, Mass., Wethersfield, Conn., Greenwich, Blackwell's Island, and Auburn, N. Y., at the houses of refuge in Boston, New York, and Philadelphia, and at the county prison on Walnut street, Philadelphia, where the effect of them has been manifest in promoting the sanctification of the Sabbath, the study of the Bible, an increase of kind feeling; an improvement in discipline, and the benefit of the teachers as well as the pupils. The number of scholars in the Sabbath schools, in the prisons mentioned above, is about 85, and the number of teachers about 60. The effect of these Sabbath schools in promoting the better observance of the Sabbath, is not only seen while the convicts are under instruction, but in their conduct as scholars, and in their influence over others during the remainder of the day; and in most usefully occupying the time of the officers and teachers concerned in their government and instruction. The Bible is the only book, or nearly the only book, used in these schools; and the effect of bringing 500 or 1000 minds in prison, on certain hours of every Sabbath, into systematic operation upon the truths of the Bible, is not only a proper mode of observing holy time, but it often enables those, who could not do it before, to read the Bible, and produces in a still greater number a taste for reading it. Besides, it interests the teachers in the convicts, and the convicts in the teachers, and thus produces pleasant feelings. The expressions of affection are very strong on both sides; the teachers wondering why they never felt for this class before, and the convicts feeling that they have, at last, found friends. All this, and much more, is strikingly illustrated in the kind, grateful, and affectionate feelings exhibited between teachers and scholars in the Sabbath schools of the Auburn and Wethersfield, and other prisons where Sabbath schools have been established. The effect on the discipline of these institutions is scarcely less valuable, than on the affections of the convicts; for the privilege of attending the school furnishes a strong motive to good conduct, and the fear of being deprived of the privilege, a strong restraint against misdemeanor. The privilege of being teachers in these schools is highly valued, especially among young men preparing for the ministry, as it brings them into contact with a great mass of inventive and inquisitive mind. But the best evidence of their value, derived from prisons, is the effect of Sabbath schools in deterring from the commission of crime; since there are very few Sabbath school scholars found in prison, in Europe or America.