

fore miraculous, interventions. To deny their necessity to the production of a universe like the present, according to Professor Harris, would be to affirm that the lower could of itself produce the higher; that is, that something could occur without an adequate cause. Hence the appearance of miracle in this human age, as in like manner introducing new and higher stages of progress, is according to the analogy of the past, and therefore involves no breach of the law of continuity. Thus appears most clearly the unity and continuity of the self-revelation of God in nature, in man and in Christ. Very effectively has Professor Harris shown this in the last chapter of his book. It fitly closes one of the most masterly apologetic discussions of this fruitful age, and the author will have the thanks of Christian men everywhere for so valuable a contribution to the special needs of our time.

Points there are indeed, here and there in the course of his argument, to which we should have to take exception; and some of these, moreover, are of some considerable importance. Especially, in this connection, might be noted the discussion touching justification by faith, pages 541-546. If we understand Professor Harris aright, he holds that faith justifies the believer in virtue of the fact that it is the fundamental moral condition of right character. He uses the words "Justification, conditioned on faith, is itself justification on condition of right character. Faith is the only possible beginning of right character." He insists that there is "no antithesis between justification by faith and justification by right character," page 545. Now, it is certainly true that faith is necessary to right living and holy character. But if we rightly understand Professor Harris to mean that faith is the *ground* of justification, even as right character in a sinless being might be the ground of his justification, we are bound to deny this, and affirm that the whole teaching of the Word of God is to the contrary. Paul surely makes the sharpest possible "antithesis" between justification by faith and justification by works, or "right character."

But all that our author says on this subject might be set aside without affecting the validity of his argument in general for the truth of Christian theism, and as much, we believe, may be said regarding other points upon which we might differ from him.

We have therefore no hesitancy in advising intelligent Christians, whether ministers or laymen, especially any who may be perplexed by the supposed "conflict" between modern science and Christian faith, to read this admirable work of Professor Harris. While they may not be always able to agree with him, they will hardly fail to be greatly strengthened in faith by this earnest and powerful presentation of the evidence for Christian theism and for the truth of the holy religion of Christ which rests on that immovable foundation.

COLONIE AGRICOLE ET PENITENTIARE DE METTRAY.

THE MODEL REFORMATORY INSTITUTION OF FRANCE.

This important institution, the model for agricultural colonies and reformatories not only in Europe, but throughout the world, owes its origin to Monsieur de Metz, about whom a few words introductory to an account of a visit I made to it a few years ago, and of what I saw and learned during my stay.

MONSIEUR DE METZ

was born at Paris in 1786, of an old aristocratic family, whose courtly manners he inherited. In his youth he travelled much, and associated with the great and the good of many lands. To a sympathetic disposition he added a clear and discerning judgment. By the Government of Charles X. he was appointed to the presidency of the Court of Correctional Police in Paris, which made him acquainted with phases of life entirely new to him, in the persons of criminals brought from prisons to be sentenced by him. The more he thought of the miserable condition of these brutalized adults, the more convinced he became of the hopelessness of raising them to self-respect, and amendment of life. But he was called on also to pass sentence on mere children for thefts and vagrancy. On one occasion eight juveniles were brought into court of such diminutive stature that, to be seen from the judge's seat, they had to be placed on a bench. They were a bad lot, and thinking they would be better in prison than in their usual haunts,

the judge sentenced them to the longest time allowed. So affected was he, however, at seeing the little criminals led off to gaol, that he resolved to interest himself in their future fate. Some weeks after he visited the prison, and found that so far from being improved they were becoming more hardened in crime. His visit revealed to him also the terrible condition in which French prisons then were, and from that time he changed his mode of treating young criminals. Instead of imposing the maximum penalty, he let them off with the minimum.

This lenient treatment, so opposed to all the traditions of French courts, led soon after to his promotion to a higher position, in which only civil cases came before him. In his new office, the condition of the poor, outcast children of Paris continued to haunt him until conscience compelled him to resign, and to devote his life and fortune to the reformation of youthful criminals, and the improvement of prison discipline. To fit him for his gigantic task, he visited most of the cities of Europe, and made the acquaintance of all who had studied the questions involved. Among those were De Tocqueville, Mrs. Fry, Wilberforce, Pestalozzi, Froebel, Wichern and other practical philanthropists. Then he crossed the Atlantic, and examined the works of the Quakers and Methodists in the United States. He afterward said he owed much to the latter, whose success in forming healthy congregations out of the most unpromising material, he attributed to the "peculiar faculty of Wesley and his disciples to discover where the sympathetic spark lay in the callous breast, and to fan it into a flame."

From Dr. Wichern, of the Rauhe Haus at Horn, he adopted the family system, and the plan of employing the young in agriculture along with primary instruction and moral and religious training. As Dr. Wichern had been assisted by Sieveking, the good syndic of Hamburg, in beginning his work, so M. de Metz had the co-operation of Baron Brétignères de Courteilles, who not only gave 100 acres of rich Touranian land, and £1,000 to aid in the erection of buildings, but his services until his death.

These gentlemen, as a first step, originated a small association, the

SOCIÉTÉ PATERNELLE,

having for its president Count de Gasparin, with M. de Metz as vice-president and Count de Flavigny for secretary-general, and to this society reports were presented yearly, but it never interfered with the management of the institution, which remained in the hands of M. de Metz and M. de Courteilles.

In June, 1839, the "Société Paternelle" issued its prospectus, and selected, as the site of its colony, the village of Mettray. Within the first year 500 subscribers gave their names, which included the King and members of the Royal Family, the ministers, many peers and deputies, and several inhabitants of the Department—Indre-et-Loire—in which the colony was established. The aim of the society was to rescue young offenders from the influence of prison life, and to replace the walls, with which they had been surrounded, by liberty and labour in the open air. In other words, to turn ignorant and dangerous lads into good, industrious and useful members of society. In order to secure this end, it was necessary to have devoted and efficient officers, imbued with the spirit by which they themselves were animated, so as to have a good influence upon the young over whom they were to be placed. For this purpose an

ÉCOLE PRÉPARATOIRE

was opened on July 28, 1839, with twenty-three students, selected as likely to prove valuable. They were chosen from respectable families, to whom free education and support was a boon. While assistants were thus being trained, dwellings for the *colons*, as the boys are called, were being built. In this way for some years the work was carried on tentatively, both as regards the buildings and the members admitted. In January, 1840, the first house was ready; the two directors then went to the prison of Fontevault, and selected nine youths, with whose antecedents they had made themselves acquainted, as the first on whom to experiment. In February, M. de Courteilles brought four others from Normandy, and in March M. de Metz was accompanied by six more from Paris. After this the numbers increased as the houses were ready for them, from all parts of France.

Aid was given by the Ministers of the Interior and

of Agriculture, and Count d'Ourches presented 140,000 francs (\$5,600) for building purposes! Meantime the young prisoners were employed in making a carriage road to the colony, in laying out gardens and in levelling the open courts, etc., and their good behaviour soon overcame the prejudice felt against them in the neighbourhood.

THE COLONY OF METTRAY

is about five miles from the city of Tours, being the second station on the line from Tours to Mans. From the station, ten minutes' walk brings the visitor to the colony, and on sending in his card to the director, he is courteously received by Monsieur Blanchard, the successor of M. de Metz—a gentleman who, by his zeal, energy and kind yet firm manner, is admirably qualified for his position. After a long conversation with him, I was committed to the guidance of an assistant to show me everything, and to answer all questions I might ask. With this long introduction, necessary to make what follows clear, I shall close this, my first letter, hoping that all interested in the treatment of young criminals may study carefully this and my subsequent letters on the same subject.

Toronto, May, 1887.

T. H.

Books and Magazines.

THE KNOX COLLEGE MONTHLY.—This academic monthly, which hitherto appeared only in the winter months, has now attained the dignity of a full-fledged monthly. Its aim is higher, and its scope more comprehensive in its new form. A number of Knox rising alumni contribute to the current issue. Professor McLaren pays a well-merited tribute to the memory of the late Rev. John Ross, of Brucefield. Cordial well wishes are extended to *Knox College Monthly* for its success in its more extended sphere.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The *Pulpit Treasury* for May commences the fifth year of this varied, timely, progressive and brilliant magazine. In its "make-up" from month to month no need of the preacher or Christian worker is overlooked. Whether in exegesis, exposition, or Christianity applied to the varied phases of humanity, there is in each number sufficient to meet the necessities and satisfy the cravings of the studious, practical Christian. Dr. F. C. Monfort's portrait forms the frontispiece, which is followed by an excellent sermon on *Forgotten Vows*. A brief sketch of his life accompanies an interior view of the First Presbyterian Church in Cincinnati, of which he is pastor. The contents of the May number are varied, timely and valuable.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Son.)—The last issue of this high class review is a specially strong number, as the following summary of its contents will show. "Napoleon Bonaparte," by Henri Taine. This is the second paper in which the eminent French critic gives a just and far from flattering estimate of the greatest of the Bonapartes. "Physiological Ethics," by Noah Porter; "Moral Aspects of the Tariff," by Ellis H. Porter; "The Use of Political Parties," by Levi Parsons; "The New Literature of Norway and Denmark," by H. H. Boyessen, and "A Touch of Sublimity," by Rose Hawthorne Lathrop. Criticisms, Record, etc., are also prepared with unusual care. The number closes the third volume with a most serviceable analytical index.

THE HOMILETIC REVIEW for May is a number of marked excellence. The leading article, by Rev. A. J. Lyman, of Brooklyn, entitled "The Miraculous Element in the Egyptian Plagues," is a fresh, lucid and very able presentation of the subject. The same eminent Professor of Homiletics who gave his estimate of Dr. Talmage as a preacher in the April number pays his respects to Mr. Beecher in this issue. Dr. C. S. Robinson's startling paper on "Where was the Creator before the Creation?" will suggest thought for interesting and profound investigation. Professor Raymond, of Princeton College, gives cogent reasons why there should be a Professor of Elocution in every theological seminary. Dr. Heard, of England, has a valuable paper on Christian Ethics. The Sermon Section contains four full sermons and four full outlines, among them Dr. Hall's sermon at the funeral of Mr. Beecher. Every other department of the *Review* is fully up to the high standard which it has reached.