

was, in barbarous times, and associated, as it is, with barbarous consequences. Let us, seeing that the gallows fails in all the legitimate objects for which punishment is intended, substitute imprisonment for life, with hard labour and religious instruction. We have the means and the power to do all this, and humanity and christianity demand that we do it. "I ask," wrote the late ordinary of Newgate, Dr. Forde, "why execute at all? Who shall say that the most hardened villain may not repent? Youth, health, ignorance, bad companions, &c., may lead a man to perpetrate the worst of crimes. The time, however, may come when he will look back with horror on his past transgressions, and repent in dust and ashes. Execute him, and think of his hope of salvation. Why not leave him to God and his own conscience? Time, confinement, mortification, &c., may restore him, and cause 'joy in Heaven.' Regular labour—the sweets arising from industry—the want of bad companions—all combine to recover the lost sheep."

It may be said that Capital Punishment is already virtually abolished in Lower Canada. But that alone is insufficient. That is but a part of what we require. We not only require that the murderer's life be spared, but also, that *reformatory* measures be applied to him. This aim has not yet been properly striven for; but the lectures which have been delivered by Mr. Sheriff Coffin, upon Prison Discipline, and the exertions of the Commissioners in the Penitentiary Enquiry, particularly of Mr. George Brown, lead us to hope that the public will be awakened to the importance of this question; and that, ere long, our treatment towards criminals will have a tendency to rescue them from sin, and not to harden them in crime.

In a former article, we briefly adverted to those countries where Capital Punishment had been abolished. We adduced the experience of Tuscany and Delhi, of Bombay and Russia, of Egypt and Rome; and from the success of these experiments, we urged our countrymen to imitate these examples. We now intend to add the testimony of Belgium, which will likewise substantiate the assertion that Capital Punishment *increases* crime. We copy this important fact from an excellent little Treatise, entitled "Thoughts on the Death Penalty," by Chas. C. Burleigh:

"In Belgium the penalty of death, less and less often used since 1800, though not in form abolished, has been practically set aside since 1830, by commutation of all capital sentences, to imprisonment at hard labour. Joseph Hume stated in Parliament, in 1837, that he learned from the superintendent of a prison, in which was a large number of capital

convicts, that 'from his experience,' this measure, 'tended greatly to soften the disposition of the mass of the people.' In 1826-9, with *seventeen* executions, the accusations of murder were forty-five; in 1831-4, with so executions, only forty-one. An official abstract of executions and capital convictions in thirty-five years, beginning with 1800, shows, in the periods ending respectively, with:

	1804	1809	1814	1819
Executions,.....	235	88	71	26
All Capital Convictions,.....	353	152	113	71
Of Murder,.....	150	82	64	42

	1824	1829	1834
Executions,.....	23	22	none
All Capital Convictions,.....	61	74	43
Of Murder,.....	38	34	20

"Whence it appears, that as executions decreased, capital crimes *diminished*; inasmuch that from over seventy a-year, of which thirty were murders, when the executions were forty-seven a-year—they fell to less than nine a-year, of which but four were murders, *when none* were executed." Edward Duquetiaux, inspector-general of the prisons in Belgium, contends, in his "Statistics of the Death Penalty," "that the punishment of death is useless, unfit as a means of prevention, and can be replaced by safe-guards more efficacious."

This is the experiment, which speaks so (un) "favorably" of the gallows, according to the testimony of its zealous advocate, Dr. Cheever.

In conclusion, we again would solemnly urge the abolition of this law, and the substitute of imprisonment for life, with hard labour and religious instruction;—Because we believe the change would be more humane as a punishment, more effectual as a check against crime, and more christian-like in its character. It would be more humane, because it would afford a criminal, life, and at the same time, secure the safety of society. It would be a more effectual example, because it would substitute work, which the majority of criminals fear more than death. And it would be more christian-like, because it would recognise the value of their souls, by affording them time and opportunity for salvation!

J. P.

SONNET.

When in disgrace with fortune and men's eyes,
I all alone bewep my outcast state,
And trouble deaf heaven with my bootless cries,
And look upon myself, and curse my fate,
Wishing me like to one more rich in hope,
Featured like him, like him with friends possessed,
Desiring this man's art, and that man's scope,
With what I most enjoy contented least:
Yet in these thoughts myself almost despising
Haply I think on thee,—and then my state
(Like to the lark at break of day arising
From sullen earth) sings hymns at heaven's gate;
For thy sweet love remembered such wealth brings,
That then I scorn to change my state with kings.