

coal 12 years. He further stated, that in one year, there had been 1600 cases, where summary convictions had taken place of children between the ages of 7 and 15.

The "Nonconformist" paper of November 1849, mentions, that, "at the General Sessions of Middlesex, a boy was sentenced to 7 years transportation, who had been convicted 14 times, though not eleven years of age."

In the ninth report of the general Board of Prisons, in Scotland, it is stated, that in the year ending with June 1847, there were 20,886 criminals committed in Scotland, of whom, 3,113 were under 17 years of age; and 3,930 between 17 and 21, making the whole number below twenty-one, 7,043, or more than one-third of the total number of commitments." "Of 3,548 prisoners committed to gaol during the year ending June 1848, 1587 or 44.7 per cent of the entire number were under 21 years of age."

"Of the 88 prisoners who were tried at the Circuit Court in Glasgow, in September 1848—34 males and 21 females,—total 55 were from 15 to 20 years of age"—and "of the 27 criminals, tried at the Circuit Court in March 1849, 12 of the number were from 15 to 20 years of age."

In the Prize Essay on Juvenile Depravity, by the Rev. Mr. Worsley, a number of facts and particulars are given on the same point. The author gives a table containing a total of 4641 offences, committed in a certain time, arranged so as to show the respective numbers between various ages, from 15 to above 60, from which it appears that the "period"—aged 15 and under 20, comprises more offenders than any other. Nearly the same conclusion, he says, is derived from the statements of offenders committed for trial in the County of Lancaster; a table of which he subjoins. He then gives another table, showing the proportion of crime at the same periods of age, in the three agricultural counties of Lincoln, Hampshire, and Devonshire; and showing very nearly the same result. Two other tables are added, one of them showing the whole number of criminal offenders, committed for trial throughout England and Wales, in one year; distributed according to the same periods as before; and the other table, showing the centesimal proportion of criminal offenders between various ages, in the year 1846, as stated by Mr. Redgrave of the Home Office. By these tables it appears, that of the several periods, the greatest amount of crime is committed by youths between 15 and 20 years. "The sum of crime committed by them, is 6236 to 25,107 of the whole number; being in the proportion of very nearly one fourth of the whole. From these last-mentioned tables and statements, as the Rev. author says, it appears, that the juveniles, aged 15 and under 20, form not quite one tenth of the population; and they are guilty of nearly one fourth of its crime. What more striking exhibition can there be, than is thus afforded, of the lamentable mass of juvenile depravity." But further he adds, and proves by a table subjoined, that the number of juvenile offenders under 15, as also of those between 15 and 20, has, respectively, increased during the five years preceding 1846; and shows, that the sum of offenders under 20 years of age, was, during those five years, considerably more than one fourth of the whole number; and he says, that in the year 1847, it reached the centesimal proportion of 31 to the whole. He then closes the comparative and proportionate statements on this point, with this just and appropriate remark—"In the classification of offences according to age, the period which shows the blackest, whether we look at the proportionate amount of crime or its progressive increase, is comprised between 15 and 20 years of age." The Report of the Commission (1843) on the employment of children in trades and manufactures, says—"of the total number of known or suspected offenders in this town, (Birmingham) during the last twelve months, viz., 1223, at least one half were under 15 years of age; and in the same period, there had been summarily convicted of the age of ten years, 46, and committed for trial at the same age, 44."

On the subject of female profligacy, the same Essay on Juvenile depravity states,— "The extent to which this vice exists at the present day, is scarce adequately known to such as are not familiar with the contents of parliamentary papers. In Birmingham it

greatly prevails; the ages varying from 14 to 18. These females have principally worked in the factories; most of them are notorious thieves. The males who frequent the brothels, are in age from 14 to 20. In a district which a person could walk around in fifteen minutes, there are 118 brothels, and 42 other houses of ill fame, 160 in all resorted to by female profligates. In the low brothels and lodging houses of the town, there are many female profligates, not more than 13, 14, and 15." The same Work says—"The fact, that all proposed plans for the diminution of the extended and increasing vice of female profligacy have been defeated in Parliament, by unusually large majorities, is very strongly to the discredit of the upper classes."

A brief and but partial exhibition having thus been given, of some of the principal modes and forms, as well as of the prevalence of juvenile crime and depravity, in the United Kingdom, it is next of importance, to investigate and explain, the chief sources or causes of those evils. The first that may be named, is, indeed, of universal existence, and operation, and applies to all ages, classes and nations, and is indeed no other, than the innate natural inclination and tendency of our fallen and corrupt humanity rather to what is contaminating and pernicious, than to those objects and modes of conduct, which are pure and of good report; and productive of useful and happy results. This natural propensity to what is evil and hurtful, both to the individual and others, manifests itself even in the tenderest years; and from this may be seen the wisdom, as well as benevolence of the inspired command—"Train up a child in the way he should go, and when he is old he will not depart from it." This with many other similar and authoritative injunctions to the parents and guardians of the rising generation, are, under all the forms of human existence wherever they have been promulgated, of universal and abiding obligation. But the primary and principal difficulty to be met and overcome, is—that of actually training up the child in that virtuous way in which he ought to go, so as, under the divine blessing, to secure the happy result. Even with the exercise of the utmost wisdom, and pious and prudent perseverance, it is difficult of accomplishment; but alas how few, comparatively, are there among parents and other guardians of the young, who in a sincere and enlightened manner, even make the endeavour to obey the gracious precept. It is worthy of especial notice, that the successful and favourable issue, is only promised to the actual and continuous training. Probably, there never was an age, throughout the history of our race, and either in civilized or barbarous times, or countries, when this truly benevolent command was so generally overlooked or disregarded, both by the old and the young, as during comparatively recent years; or in other words, when the youth of both the sexes, and of every age, and in every class of society, were so generally left to themselves, to follow their own natural inclinations, to choose their own associates, companions, and friends; their own pursuits and amusements, and, in short, not in a few things only, but in all, to repudiate, oppose, or disregard all parental control and direction, or even advice. This state of feeling and conduct is undoubtedly one of the greatest and most afflicting in its consequences, of the varied exhibitions of what is so often triumphantly styled, the "Spirit of the Age." There are not a few among parents and guardians of children, who utterly condemn, and of course neglect all personal or bodily correction even of the very mildest description; and by far the most wilful and criminal offences. They hold up both hands, as it were, against it, in real or affected horror, at such superlative cruelty, even in the front of the divine commands, which say—"chasten thy son while there is hope, and let not thy soul spare for his crying."—"Withhold not correction from the child; for if thou beatest him with the rod he shall not die;—Thou shalt beat him with the rod, and shalt deliver his soul from hell." Such persons endeavour to evade the force of these precepts, and others of a similar kind, under the former dispensation, by contending that there is nothing under our present enlightened system to warrant such a mode of correction, in any case, or for any offence whatever. They, thus, in reality, on a point

of moral and benevolent duty, and of perpetual obligation, endeavour to place the divine revelation at variance with itself; and, consequently, impugn, and strive, in effect, to weaken its authority, throughout the whole range of the divine moral requirements. In short, they presume to be wise far beyond what is in fallibly written. If such persons would look in an unprejudiced and enlightened manner, even unto the new revelation, given under our present beneficent but equally authoritative system, they would see, that not only is there no express abrogation or annulment of the former injunctions and directions on this point; but on the contrary that there is quite sufficient to warrant, in flagrant instances of misconduct, the infliction of suitable personal correction, in a prudential measure, and in the exercise of a truly affectionate desire for future improvement and welfare. In bestowing such correction, all anger and bitterness of feeling, should, of course, be suppressed and avoided; nor should any chastisement be inflicted, except on the most serious occasions; and when there is good reason to conclude, that it will be productive of beneficial effects. The words of a wise and learned commentator on the New Testament scriptures, are so judicious and excellent on this point, that I shall offer no apology for here introducing them. He says,—"He who corrects his children according to God, and reason, shall feel every blow on his own heart, more sensibly than his child feels it on his body. Parents are called to correct, not to punish their children. Those who punish them, do it from a principle of revenge, those who correct them, do it from a principle of affectionate concern." Here, is the opinion of one pious and experienced, as well as learned divine expressly on the point; and very many more might be added. The contrary opinion of those who have been already adverted to, is a part of that false and mischievous system of morbid sentimentalism, and spurious charity, so prevalent in the present day, which even denounces as iniquitous, and seeks to annul and discard a righteous and divinely appointed punishment for the most malicious and heinous offences that can possibly be committed against a fellow being; and which would, in effect, if fully carried out, set aside the most express divine requirements, derange society, unsettle some of its chief foundations of security, and substitute, from time to time, the fluctuating opinions, and the traditions and systems of corrupt and fallible mortals, in the place of the eternal principles of justice and righteousness, as disclosed in the infallible and unvarying divine commands and announcements. But to return from this digression, if such it may be called, it may further be observed, that there are vast numbers of parents in the United Kingdom, as well as elsewhere, in the present day, who are far more culpable than those just treated of; and who, although of sober and industrious habits, and in some respects, appearing to desire the welfare of their offspring, yet through worldliness or mere indolence of spirit and character, neglect to exercise over them any moral restraint, or to afford them religious or even moral and prudential instruction, and thus leave them to become the easy and willing prey of the alluring but contaminating influences by which they are surrounded, and the depraving associations and scenes into which they are constantly liable to be enticed and drawn.

For the Wesleyan

DEAR SIR,—Your paper of the 15th of March has just been sent me. I have not seen one for two months before. Since the beginning of November last I have been stationed as the Minister of the Methodist E. Church at Clinton, Mass., which is a new station. Clinton contains a population of nearly 4,000, who are principally engaged in manufactures. For many years the Congregationalists and Baptists have had churches here. There were but five Methodists in the place when I came here. We hired one of the Halls of the town, and commenced preaching thrice on the Sabbath. We soon obtained an excellent choir, and opened a Sunday School to which is added a library. The Hall is now too small to contain the congregation in the evenings. We have had a glorious revival of the work of God, which is still progressing,—forty-six persons have been converted to God, and at every meeting some come forward for prayers.

We have had considerable opposition and competition. Simultaneously with the Methodists, the Universalists, the Unitarians, and the Se-

cond Advents, commenced preaching at Clinton. But we have gone on steadily increasing, and in all probability a church will be erected during the year. In conclusion, I would just inform my friend Bishop Walsh, that within the last eight years, no less than TEN THOUSAND German Roman Catholics, besides those from other countries, have joined the Methodist E. Church in the U. States.

P. TOCQUE.

Clinton, Mass., April 1st, 1851.

## Wesleyana.

For the Wesleyan.

### How Wesleyanisms, or Thoughts on Methodism.

No. IX.

It would be reasonable to expect that among the thousands of the Wesleyan Ministry, dependant for success, humanly speaking, on the possession of the power of convincing or persuasive speech, some men should be distinguished by extraordinary capacity for Oratory. It is doubtless as true of the Orator as of the Poet: *nascitur non fit*—born not made; the afflatus incommunicable by any species of intellectual discipline must be a birth-gift. It is, however, rational to suppose that among many thousands of public speakers some should be found with the natural gift; and the enthusiastic spirit that has unchained so many fine minds, and impelled the Methodist Body upon so successful a career, would be exceedingly likely to awaken the native power where, otherwise, it had remained dormant.

Eloquence in its highest sense is impassioned reasoning addressed to the understanding and feelings of an audience, in voice and tone, expression and gesture perfectly accordant with the utterances of unsophisticated nature—Eloquence of this order differs much from lifeless abstract logic; nor less does it differ from declamatory appeals to the passions, and those frothy ebullitions of fancy which neither move nor melt. It is much to be questioned whether the play and prettiness of fancy are not totally opposed to the real genius of Oratory—whether they do not always dilute and weaken its effect. The soldier in the strife of the life-struggle would little think of wreathing his blade with velvet and lace and many-tinted ribbons. Could he perpetrate such folly, the keen-edged weapon would avail him nought in his hour of need. "Revolutions are not made with rose-water," nor are the rugged fortresses of the human heart stormed by silken epithets and the delicate jingle of prettily-faced words. Temper the steel, burnish the blade, sharpen the edge, and skillfully wield it; but no ribbons, no velvet, no lace—draw the naked brand.

A perfect Orator addresses himself to the whole man. He illuminates the understanding, and convinces. He rolls the burning tide of feeling over the soul, and moves. There have been fewer great Orators than Poets. The palmist days of the Grecian Muse are rivalled by the deathless names of Shakespeare and Milton, Byron and Wordsworth. But what British Orators stand on the same lofty and dazzling height with these great Poets? There has, indeed, been no lack of powerful speakers; and no people since the days of Cicero and Cataline can boast of a brighter constellation than that which numbers its stars of nearly the first magnitude by the names of Halifax and Bolingbroke, Chatham and Fox, Burke and Sheridan, Grattan and Erskine, Taylor and Tillotson, Baxter and Howe, Whitfield and Watson, Hall and Chalmers; and yet not one of these illustrious men are to Demosthenes what Milton is to Homer. None of them realized the definition of an Orator of the highest class. If Charles James Fox had possessed Garrick's voice and inimitable power of expressing the various passions of the human heart he would have shared a divided empire with the renowned Athenian. Fox had some of the very highest elements of the peerless orator.

No Methodist Orator hath approached the standard of Eloquence laid down in this paper. Powerful, graceful and effective speakers there have been in abundance. Watson wanted passion, energy, and pathos. He possessed the logic, the range of thought, the imagination; few of his contemporaries approached his scale of excellence: fewer still surpassed him.

For native endowments of Oratory, perhaps Samuel Bradburn ranks highest on the list of the Methodist Ministry. The contempt which was poured upon his rising sect from all the high places of the Nation tended much to circumscribe the sphere of Bradburn's exertion, and to prevent his powers from being appreciated by those capable of judging of their superior character. Little now remains to justify the encomiums bestowed upon him. Tradition hath treasured up the results rather than the master-pieces of his eloquence. That tradition speaks of the wondrous sway which he exercised over his auditors—of his ability to evoke at will every feeling of the soul. He appears to have been gifted with high imaginative faculties, graphic power of description, impassioned energy of soul, and amazing knowledge of the springs of feeling which lie hidden in the human breast. His voice was