

wealthy) classes. The following is proposed as an outline of what is required :—

1st.—The laws must be administered with even-handed justice, alike to the rich and to the poor; let no man be protected by his rank, influence, or political bias.

2nd.—The rich must shew, by their actions and words, that they are honest, truthful, charitable and religious, and that they respect the laws,—therefore, let them particularly avoid duelling.

3rd.—Let no criminal, desirous of reform, be spurred with contempt, but let the struggling spark of virtue be fanned till it become a flame. Let every inducements be held out to the erring female to return to chastity and industry.

4th.—For suspected criminals previous to trial, let separate cells be provided, with books and employment. This should be particularly observed with regard to those who are arrested for the first time, as thereby they not only avoid the contamination of evil associates, but, by being unknown to them, their baleful influence in after life, if reform be attempted, is avoided.

5th.—For the same reason only one criminal at a time should be placed in the dock for trial.

5th.—Adult criminals should be *confined separately*, taught a trade, and to read and write, (if they cannot already) be furnished with books and stationery, purchased with the results of their own labour, and should receive occasional visits from some pious Christian Minister. All sight of each other should be debarred prisoners, for reasons already stated. A portion of their earnings should be reserved to form a fund for them to commence with on leaving the prison.

7th.—Juvenile offenders should be placed in a House of Refuge, taught the principles of religion, a trade, to read, write, and cipher, and, as their time of incarceration draws to a close, they should be entrusted, in various ways, to teach them the value of probity, and to give them self-reliance. On leaving, if very young, they should be apprenticed to some respectable sober tradesman. If over 18, a certain sum of money, the result of their earnings, should be given to them to enable them to commence life with.

8th.—In all cases, well chosen and extensive libraries should be attached to all prisons, and the governor or chaplain should exercise judgment in giving out books suited to the capacities and peculiar bent of each individual. I should say that biographies of virtuous personages should form a large part of such collections.

9th.—The same acumen should be shewn in selecting the governor, matron, chaplain, and turnkeys as is shewn in selecting similar officers for a lunatic asylum. 1. The governor should be a man of unimpeachable moral character, firm, decided, benevolent, but knowing when to punish, and above all, a Christian; not however, one of your pragmatists, text-quoting, canting rascals, who

Compound, for sins they have a mind to,

By damning those they're not inclined to;

but a sensible, upright Christian, who shews by his

whole comportment, and by occasional judicious advice, that his rule of action is the Bible. 2. The matron should partake of the same character, and above all, in her intercourse with the frail sisterhood entrusted to her care, should never shew that Pharisaical spirit, which says "Stand back, for I am holier than thou." 4. The chaplain should be a man who has undertaken the task for the purpose of leading souls to Jesus, and not with the view of adding a couple of hundred a-year to his income. He should be earnest in well-doing, ever striving in the good work—"Precept upon precept, precept upon precept, line upon line, here a little and there a little," never tiring, shewing the God of mercy rather than the God of wrath, exemplifying in his own person, the beauty of true holiness, benevolent, lowly, and patient. 5. The turnkeys, male and female, should be well paid, and should be persons of education, religion, benevolence, judgment, and humanity, and qualified to discover and foster any spark of incipient penitence, rather than extinguish it, by their rude insolence.

10th.—The *lex talionis* has been too long the rule, in regard to the treatment of criminals; let the contrary plan be tried—let kindness be the rule, and my life for it, but we shall obtain the same result as in the fable of the sun, the wind, and the traveller. The sun of kindness will expand, and soften the flinty heart of guilt, that the nipping wind of harshness only hardened into stone.

11th.—When unfortunately capital punishments are inflicted, let them, as in the State of New York, be conducted privately in the presence of a jury of respectable householders, and then published in the newspapers.

12th.—Capital punishment by the unanimous opinion of the civilized world is restricted to cases of murder and open rebellion. Whether we have any right to inflict it on any one, is a question, which has often disturbed the minds of many good Christians. The advocates for it quote in its favour the text, "whoso sheddeth," &c., and the sanguinary code of Moses. The opponents of it quote the texts "Vengeance is mine, saith the Lord; I will repay," and the various texts in which Christ inculcates forgiveness of injuries, brotherly love, forbearance, reciprocation of injuries by benefits and the crowning maxim, "Do unto others as ye would they should do unto you." We see that the prevailing spirit of Christianity is in favour of milder measures. On the whole, the weight of arguments and the results of experience are on the same side. We have seen that the more reckless the law is of human life, the more reckless of it the vicious portion become, as a relaxation of its sanguinary spirit has been followed by a diminution in the number of murders. Voltaire has well said, "that the worse use you can put a man to is to hang him, he cannot repent or reform, his soul is gone, and his body can only serve for the anatomist, whose tables are already over-well supplied." The experiment might be tried of incarcerating all murderers for life, and even those who at-