

and continual transformation of the social machinery, the desire to place political prisoners and those made to suffer for their religious tenets has been so paramount from time to time, that the idea of punishment, the conception of guilt, and the treatment of criminals, have depended very largely in times past on the pleasure, in some cases the safety, of the crowned head. Gradually, however, as ages become more progressive and men more free, places of punishment began to be called penitentiaries, and a system, combining different methods to meet the requirements of different criminals, was adopted by which an attempt was made to apply the idea of expiation to punishment.

The most glaring feature of ancient prisons was the massing of prisoners in common; the first reformation suggested was their isolation. William Penn in the middle of the seventeenth century, with profound philosophical thought, proposed prison labor with enforced silence, but the principle was deemed impracticable and not applied. The ethical consciousness of society was, however, aroused by the suggestion, and in some measure unified by many evidences that civilization and progress are not an unmixed good; and the demand became more and more imperative for a public and private philanthropy that should be governed by the results of scientific enquiry. It was not until 1703 that a policy was adopted to ameliorate those deplorable conditions that it was felt could not wholly be removed but which could very easily be made worse. In that year Pope Clement XI., laid, what proved to be the foundation of the present prison system by constructing in Rome the prison of St. Michael, the principle of which enunciated over its doorway has not yet even been fully recognized,—*Parum est improbos coercere pœna, nisi probos efficias disciplinâ*. Here was sought by separation, education, good discipline moral and religious instruction, the complete reformation of all criminals brought therein. Philanthropists watched the experiment closely. Royal potentates, statesmen, and the priesthood, began alike to discuss possibilities. A few economic and moral writers imagined that society had admit-

ted industrial reform too soon, and were for going back to a system akin to the feudal system of old. Others foresaw an even more brilliant era of prosperity, and vainly imagined that a necessary reduction in the percentage of crime and vagabondage would result therefrom. Few as yet seemed to grasp the idea that these were due to the rapid transformation, and many even viewed the plan of reform advocated by Pope Clement XI., with misgiving. His example was followed by Maria Theresa, Empress of Austria, who built prisons in Milan and in Ghent in the second half of the eighteenth century. The construction of these edifices, erected according to carefully-prepared plans, presents the first type of all buildings which have been built for this purpose.

The protestant English-speaking race in England and America, moved by the powerful writings of Howard, the prison philanthropist, were not slow to grasp the full import of the new experiment. The construction of a cellular prison in Gloucester England, was ordered in 1785, after which sprang up among the Quakers in Philadelphia that celebrated Prisoners' Aid Society, known as the Society for the Relief of the Unfortunate in Public Prisons. Through the able advocacy of this religious body, considerable mitigation in corporal punishments and the substitution of imprisonment for execution in some cases were effected, besides the classification of prisoners according to the crime committed and the confinement of the worst criminals in separate cells. The famous Cherry Hill Prison was built in Philadelphia on this approved plan in 1821, containing nearly 600 cells constructed so as to render communication between prisoners almost impossible. Continual isolation, by which every prisoner "is placed beyond the possibility of being made more corrupt by his imprisonment, since the least association of convicts with each other must inevitably yield pernicious consequences in a greater or lesser degree" is only modified here by the visits of persons desirous of aiding the guilty in their moral reformation. Then came the Auburn system, in which isolation is enforced during the night, and, in order