

Bishop of Toronto, for the interest he manifested in recommending the Chaplain's Memorial for that grant of books.

*The School.*—During the past year a great amount of good has undoubtedly been done to the convicts, through the instrumentality of the education afforded them. All who have no education can now attend school, and have the advantage within their reach, of learning to read, write, and cipher.

There is, however, still one class of men in the institution to whom the teacher can have, as yet, but very little access under present regulations, although admirably adapted to meet the wants of all the others. This class consists of those convicts who are, generally speaking, engaged on contract labour, and whose sentences are either a long number of years or for life. These men have no opportunity of getting to the day school, and, at present, it is deemed prudent not to let them out of their cells at night to attend the evening school.

As stated in my report for '59, the classes are frequently changed during the year, and so soon as it is found that some have learned to read sufficiently well, they are furnished with a book from the library and kept in the dining-hall the remaining portion of the hour allowed them to take their meals, where they have an opportunity for making some improvement, and their places in the classes filled up by others who cannot read. Sometimes a large class of thirty or forty is dismissed, and another formed to take its place; in this way, although all those destitute of instruction in the institution cannot, at the same time, be permitted to attend school, still every man may be reached in his turn, and with the following exceptions, which it is not in the power of man to teach here, I believe none who are allowed any time for improvement will ever leave without at least being able to read.

The exceptions to which I allude are the following:—First, those persons who are so old that vision is impaired to such an extent as to render letters imperceptible. Secondly, when the amount of intellect is so small as to be scarcely a remove from that of an idiot; and finally, when the person is so deaf that he cannot hear or understand the teacher but by actually shouting.

Admitting it an impossibility to teach such as I have just mentioned (and there are many such here), and also taking into account the difficulty of access to some of the men engaged on contract labour, it would almost seem incredible, and speaks highly for the convicts themselves, that, during the year now at a close, 76, who knew not their letters when sent to this Penitentiary, and some of whom are well advanced in years, have learned to read English; 17 French Canadians have learned to read French, 15 more are spelling that language well, and are now almost able to read. Two Italians, who did not know the letters of the alphabet when sent here, have learned to read their own language out of books lent them of my private property. Three have learned to read German; 46 have learned to write; 32 have learned to cipher; 400 have improved in reading; and I might add that nearly all have improved more or less in general knowledge, from reading the books distributed among them from the library.

There are many instances of the convicts sending to their friends, sometimes for books and sometimes for money to purchase them; others again who brought money with them when coming to the Penitentiary, instead of letting it remain in the office until going out, and keeping it for other purposes, have drawn it and purchased books through me, which is permitted by the Warden.

This evidently shows a disposition to improve mentally; and who can doubt, when a step is taken towards the improvement of the mind, that an effectual one may be taken towards the moral improvement as well.

It is a source of great pleasure to be able to report to the inspectors that, although I am alone and unarmed in the school-room with so many who, in the aggregate, may be considered the ignorant and depraved outcasts of the country, they observe the strictest order and decorum, and apply themselves to study with a zeal truly worthy of better members of society; and that they not only appreciate the privilege of getting to school for the purpose of improving both mentally and morally, but their desire for instruction seems to increase in proportion to the amount of knowledge they acquire. Indeed, during the last 21 years, in which I have been actively engaged in the art of teaching, and 9 of which have been spent in that avocation in the Provincial Penitentiary, where almost every amount of talent have come under my notice and direction, I recollect but few instances of persons making greater progress in reading, writing, and ciphering within the same limited space of time, than some of these attending the above classes.

#### REFORMATORY AT PENETANGUISHENE.

The Reformatory at Penetanguishene will long feel the effects of its auspicious beginning. The Reports of the two Chaplains contain several consoling facts, which, as good fruit already produced, give reason to hope for happy results hereafter.

Two facts related by the Warden are creditable both to the Institution and to the prisoners, and ought not to be omitted in this report.

One of the prisoners, employed for a short time without the enclosure, found a pocket-book on the road, containing papers and acceptances to the amount of \$525, of which \$25 were in bank bills. Without the least hesitation or delay, he carried the whole to the Institution and placed it in the hands of the Warden to be restored to the owner. Another, who had recently left the Reformatory, having obtained employment in a family found a sum of money which he immediately restored to his mistress to whom it belonged. The good lady lost no time in mentioning the circumstance to the Warden of the Reformatory, as an encouragement to persevere in his good work.

#### THE ROMAN CATHOLIC CHAPLAIN'S REPORT.

At my arrival I found seven young prisoners placed under my guidance, but the number has since increased to nineteen, the majority of whom knew neither how to read nor write; but, as a result of last year's instructions, all—with the exception of those who have arrived during the last three months—can read with tolerable facility. Their penmanship is neat, and they can work the rules of arithmetic, both simple and compound, with comparative accuracy. The more advanced have made considerable progress in the study of English Grammar and Geography. This progress is owing, I think, to the eagerness which, with one or two exceptions, they exhibit to acquire useful knowledge.

#### THE PROTESTANT CHAPLAIN'S REPORT.

*Religious Instruction.*—My daily public instruction in religion consists in reading a few verses from one of the Psalms or Lessons for the day, with generally a few short observations. Then, after prayers, all the boys who can read come up in classes with their Bibles, and each reads a verse, not as a common reading lesson, but as a daily remembrance of God's Word. I again take the opportunity of occasionally introducing a few brief observations, naturally arising from the passage read. Before I dismiss them from evening school, I read a few verses of the Bible, as in the morning, and conclude with the usual prayers. On Sundays, I have a morning service and sermon, and also evening prayers. I have also divine service on the evenings of Thursday.

*Library.*—The boys have the use of a small library of books; some entertaining, others combining instruction and amusement. These I give out once a week, and each boy is responsible for the care of his book till returned to me. They think much of these books, and it is very desirable that they should have a suitable place for reading them, and a place for their safe-keeping when not in use.

#### REFORMATORY AT ISLE AUX NOIX.

The Catholic Chaplain does not cease to deplore in his Report the effects of the bad early education of the unfortunate inmates of these institutions, but still cherishes a hope that he will be able to remedy, in a great measure, this fundamental evil.

As it belongs to the functions of the Inspectors to indicate the causes of crimes and misery, when they obtain clear views of them, this is no unfit occasion to remark on the terrible effects of the mendicacy carried on in cities by young children. The poor, whether they be young or old, are no doubt privileged to ask for bread; but, it is the duty of the charitable part of society who care for the salvation of souls, to provide that young children shall not, by the practice of mendicacy, contract habits of idleness and vagrancy, which, becoming inveterate, may lead them to vice and crime.

But it is not in the prison where the seeds of virtue are to be implanted in the first instance; no, the fitting, the natural place, is at the domestic hearth. Here it is that the most powerful, the most permanent and indelible principles are engendered, it is here, indeed, that the home-education, which is to shape our future life is first implanted, that makes or mars our fortunes. Chateaubriand asks: "Whence is it, that of all the recollections in existence, we prefer those which are connected with our cradle?"

The answer is easy, plain and satisfactory: the young mind is most impressionable, is easily fashioned to good or evil. It is well remarked by Jean-Jacques Rousseau: "Un jeune homme élevé dans une heureuse simplicité est porté par les premiers mouvements de la nature, vers les passions tendres et affectueuses; au contraire, les jeunes gens corrompus de bonne heure, sont inhumains et cruels: leur imagination pleine d'un seul objet se refuse à tout le reste."

These facts are so palpable that they allow of no dispute, and it is the more to be lamented that fathers and mothers are not sufficiently alive to the irrevocable, the holy obligations imposed upon all by an ever-watchful and overruling Providence.

In moments of adversity and, more so still, in those of prosperity, we are disposed to forget our duties, and only view things as they are presented at the moment; we forget that better times may be