

and offered by the new Government measure for Education is adopted by this Society.

THE LATE DR. CHALMERS.

His PRACETICE DEATH.—I have only further to add the following short but descriptive narrative of his last hours, supplied to me by his family. On the evening of last Sabbath he went out into the garden behind the house, and sauntered round it, and then he was overheard by one of the family, near to whom he passed, in low, but very earnest accents, saying, 'Oh, Father, my heavenly Father! It was a season of close and endeared communion with his God. He then supped with his family; and, as if he had kept the highest and most beautiful of that day's smiles for the close, and the fondness of his utterances for his own, that supper, to himself and all around, was the happiest season of a very bright and happy day. After family prayer, he retired to rest; and it could not have been very long afterwards (not more perhaps, than an hour) when the summons came. In a season of perfect quiet and composure, he laid himself gently back upon the pillows, which were so placed as to elevate him nearly into a sitting posture; just then his heavenly Master came, and called, and he departed. It must have been wholly without a struggle. The expression of the face, as seen in the morning—that of a calm and dignified placidity—the position of the body, so easy that the slightest ruffle of a conflict would have disturbed it; the very lie of the fingers and the hands, known to each familiar eye of those around him as being that into which they naturally fell in the moments of entire repose, all showed that, undisturbed by even the slightest strife with the last enemy, his spirit had moved away, and ascended to its own place of blessedness and glory in the heavens.'

SOME OF HIS REFLECTIONS, FOUND IN M.S.—On the 112th Psalm he thus writes:—'This is a pre-eminently beautiful. Give me, O Lord, to delight greatly in thy commandments, and so that my spiritual or inner heaven may commence and be carried forward here. Let me not be anxiously fearful for my children, but cast this care too, with all confidence, upon God. He will provide. And oh, grant that I may leave them an inheritance in a light shining before men.' On the 113th Psalm, and the 138th verse where we read, 'Open thine eyes, that I may behold wondrous things out of thy law,' he has written this characteristic note:—'This is among the most precious of our scriptural notabilia.' On the next verse, 'I am a stranger in the earth, hide not thy commandments from me,' he adds:—'I indeed feel myself a stranger, and have marvellously little sympathy with my fellows. But ride not from me the knowledge of thy will, nor suffer me to hide myself from those of my own flesh.' And then, passing on to the 20th verse, 'My soul breaketh, for the longing that it hath unto thy judgments at all times,' he proceeds to say:—'I have long fixed upon this verse as the most descriptive of my own state and experiences, of any in the Bible. What straining I have had after a right understanding of God and his ways; more especially the way of salvation! Give me greatness, clearness, and fulness of understanding, O God! The very last of his writings was a letter, full of overflowing kindness, to the sister he had just visited in England; and it was found in the morning lying by his side. I extract just this one most remarkable sentence from it,—'I never expected, at one time, to see you again in the flesh; but now, I will form no definite prospect of any futurity on this side of the grave.'—From Funeral Sermon by the Rev. Mr. Bruce.

QUARRELS.—Don't quarrel with a neighbour, even though he denies you just rights. It is better to suffer in peace, than to get angry and maintain your ground. There is nothing so much to be deprecated as a quarrel. The toothache is nothing to it. We can only compare it to a writ at your heels—and this would not have come, nineteen times in twenty, had there not been previously hard words and harder thoughts. There can be nothing equal to a quarrel. If we were a preacher, once a year we should preach from the text, 'Live peaceably with all men.' Look at that neighbourhood, family or church, that is cursed with a quarrel, and what does it present? A cage of things unclean. Hatred, envy, bickerings, hard words, and base insinuations, more on the face of all that was lovely—destroying peace, joy, and every virtue. And alas! how difficult it is to end a quarrel, when it gets into the church or family. We should rather attempt to dam the waters of the Penitential in April. Every one feels right with himself—no matter what he has said or done that was wrong—and every one looks on his neighbour as an enemy and a scoundrel. We tell you to keep out of a quarrel. Don't permit it to enter a church. It has a long tail, and before you can find its end, the church may be torn in splinters, and scattered to the four winds.

Reader, avoid a quarrel—run from it as from a pestilence. Give up a few dollars—an inch or two of land, or anything reasonable, rather than have a dispute that will descend to your children, and find no end till the third or fourth generation. We know it is sometimes difficult to move on smoothly with certain characters; but if you never suffer your temper to be ruffled, your tongue to be unhang, or your dander to start up, we think you may weather all difficulties, and remain in peace with everybody to the close of life. At least, you can have the satisfaction of knowing that you have done your duty, which, to reflect upon, is no mean comfort.—Portland Tribune.

The Berean.

QUEBEC, THURSDAY, JULY 29, 1847.

In looking over a catalogue of French books, the other day, we were struck with the title of a work announced in the following words: CONVERSION DE 60 MINISTRES ANGLICAINS. The number here stated was startling to us; we wished to ascertain what foundation there is for the assertion that 60 Anglican Clergymen have been, what the book would call, converted; and so we obtained the book. The gilt letters on the back of the binding correspond with the announcement in the catalogue; the fly-leaf bears the same. We come at last to the title-page, which stands thus:

CONVERSION

DE SOIXANTE MINISTRES ANGLICAINS Ou membres des Universités anglaises ET DE CINQUANTE PERSONNES DE DISTINCTION AVEC UNE NOTICE SUR M. NEWMAN, WARD ET OALEY; PAR JULES GONDON.

Who Mr. Gordon is, we do not know; the publishers' names are Sagnier et Bray, Paris; the work bears date 1846. To whom to attribute the *supplicatio veri* which lies in the clipped title found in the Catalogue, on the back of the binding, and on the fly-leaf, we cannot tell; but the design is evident. Hundreds of persons will hear of the "Conversion" of 60 Anglican Clergymen, before one makes sufficient inquiry to find out that they were 60 Clergymen or members of the English Universities. This is one of those arts to which, we are thankful to say, Protestants, in their opposition to Rome, have not had occasion to descend.

In the body of the work, we find the list of the Perverts, down to Mr. George Burder, making the 25th of the Clergy, and Mr. Henry Bachus, the 24th of the Lay Collegians. A translation of it we shall probably insert in our next number. The case is quite lamentable enough, without exaggerating it to serve some sinister purpose.

It is likely that we shall find some instructive passages in the work, to be translated and laid before our readers. One of them we have met with on just turning over the leaves as far as the 13th page. After tracing the commencement of the present retrograde movement in England, from the principles of the Reformation to those of the Romish Church, to the influx of French priests into England during the revolutionary troubles, doing justice with great candour to the hospitality extended by the people of England to these refugees from the other side of the Channel, the author thus describes the mode in which these guests rewarded the confiding generosity of their hosts:

'These priests profited by the good-will of which they were the objects, to fulfil the functions of apostles, though they bore not that name. In their relations with their protestant hosts, in teaching their language to the sons of the great families, in whose bosoms they were received, they let none of those circumstances escape which allowed them to explain their faith and to make their doctrine known. Their gentleness, piety, and exemplary lives were like an incessant preaching before which prejudice vanished, and error disappeared.'

Here is a passage for those Protestants to weigh before God, who place children under the tuition of Roman Catholics. The more conscientious, as members of their Church, such tutors and governesses (in Convents or Nurseries or out of them) the more infallibly will they profit by every opportunity for instilling the errors of their Church into the minds of those entrusted to them for instruction. According to their principles, they cannot confer a greater benefit upon their youthful charge than by bringing the boy or girl over to the Roman faith; and to lose an opportunity for attaining that object, would, to them, be a sin against God, and a cruelty towards their scholar. Let this matter be rightly viewed, and the conclusions to be drawn are obvious.

The composer of our respected contemporary, THE LOYALIST, at St. John, N. B., in putting in type an article from our number of 8th inst., has by mistake inserted two letters which alter the meaning of the paragraph penned by us. We are made to say: "As to any prospect of the extensive adoption of such a work by Christians of various denominations, our opinion is that there would be no more probability of their being united in the use of the Liturgy of the Church of England, than of their agreeing permanently upon offices cast in an entirely new mould." Now what we said was, that "there would be more probability;" and as we are thus led to recur to the subject upon which these remarks bear, we will add just one or two observations to express still more distinctly our opinions. We believe that the testimony which has been borne to the excellency of our Liturgy, not by members of our Church alone, but by many (such as Robert Hall and Adam Clarke) who stand deservedly high in the estimation of Non-Episcopalians, and the veneration ordinarily, and not improperly, yielded to that which has the stamp of antiquity upon it, in preference to what is of modern origin and device, justifies an expectation that the Liturgy of the Church of England would be acquiesced in, and adopted, by far greater numbers, than a form newly composed, even though the latter were equal in real value to the former. Men would be found nibbling at every corner of the modern Liturgy who, to the ancient one, could with common decency only oppose partial objections—its general value has been so severely inquired into and so powerfully attested. Objections, we readily admit, can be raised, which ought to be neither rudely repelled nor flippantly set aside; but if the time were to come for uniting, by means of a prescribed liturgy, a large body of Christians who now worship under separate modes and usages, we think the venerable Anglican Liturgy as the groundwork would receive the suffrages of a much larger number than the form conceived by modern authors.

We noticed an interesting circumstance connected with the account, not long ago published, of the perilous situation in which the crew and passengers of the Mail-Steamer Tweed passed several days after the disaster which caused the loss of that vessel. While they were on a raft, erected on the reef which they had just reached to save their lives, anxiously looking for deliverance, it was found that "one of the passengers had saved his Bible and Prayer-book bound in one; he was solicited to read prayers, which he did with great solemnity and emotion, and one and all joined in the responses with the greatest fervour." The reading of a few appropriate prayers is mentioned day after day, as the account proceeds; and now we mean to say that the words of no modern book of prayers would have been joined in with the same unanimity and reverence as those of our ancient Liturgy—a conclusion which will be concurred in by many who have had experience from attempts at uniting for

the purpose of joint devotion mixed companies, temporarily thrown together into one community, as for instance on ship-board during voyages.

Our readers know that we do not join in the worship paid to the Book of Common Prayer by some who seem greatly disposed to prefer its circulation even to the dissemination of the word of God itself. We consider that to be only part and parcel of the romanizing tendencies which are doing so much mischief among us. But the probabilities of a general concurrence in a prescribed Liturgy seem to us to gather round our ancient form of prayer much rather than round any newly framed formulae—notwithstanding which, we express once more our satisfaction at the relenting towards forms of prayer in the abstract, of which the publication of that work is an indication which drew from us the remarks inserted by our friend the LOYALIST.

We have to acknowledge the receipt of a Parliamentary paper from O. P. Gowan, Esq., M. P. P.

THE LONDON HEBERNAI SOCIETY held its 41st Annual Meeting on the 18th of May last. It had raised, during the year, £4,155. 2. 4. in aid of Church Education in Ireland; and the Church Education Society in Ireland, by itself and its Auxiliaries, had raised £41,633. 3. 5; and the sum of £2,425. 10s. had been remitted by friends in England, for the specific purpose of relieving the most destitute of the teachers during the season of severe distress. Number of schools connected with the Church Education Society 1,893. Scholars 96,815, comprising 12,882 Protestant Dissenters, and 29,691 Roman Catholics.

The Lord Bishop of Cashel forcibly exhibited the fitness of the demand made by the Irish Church Education Society; he quoted the words used by Lord John Russell and by Sir G. Grey in the House of Commons, with reference to the Government measure for education in England, and showed how exactly Her Majesty's Ministers concurred in England all that which the friends of Church Education asked for in Ireland and could not obtain. The following are Sir G. Grey's words, as quoted by the Right Rev. Prelate:

'One course would have been to establish entirely a new system of education, disregarding the divisions in the country upon matters of religion, disregarding the schools established in connexion with different denominations, and endeavouring to bring all the children together into one system of education, by which they could grow up in harmony, peace and good-will. Such a plan would be impracticable. It would meet with no cordial acceptance by any one denomination of Christians or by that House. He agreed with the Hon. Member for Nottingham, that the earnest religious feeling of the people of this country would oppose an absolute bar to combined education, because it could only be effected by the exclusion of all religion.'

The perseverance and self-denial with which the Church in Ireland adheres to its demand for scriptural education, and the liberality which has raised upwards of £41,000, in a year towards effecting that object, seem to show that the Established Church in Ireland is not deficient in that "earnest religious feeling" which will not be satisfied with any plan of education that attempts to produce unity by the exclusion of all religion.

A correspondence has taken place between the Archbishop of Armagh, on the behalf of the Church Education Society for Ireland, and Lord John Russell as Prime Minister, which has resulted in another refusal on the part of the ministry, to adopt for Protestant Schools in Ireland the very principles upon which the ministry found their measure for education in England. Lord John replies to the Archbishop, under date 26th of May last, "The revenue of the Established Church in Ireland appears to me sufficient, not only for the support of the beneficed Clergy, but also for the encouragement and maintenance of a scriptural system of education." His Grace the Archbishop, in reply, expresses his regret that His Lordship should be under such an impression, and reminds him that the income of the parochial Clergy, even if duly received, (which it is not) would not afford to each of them an average sum of £20 a year, and that the funds at the disposal of the Ecclesiastical Commissioners are not adequate to meet the demands which are made on them for the building of new churches, enlargement of old ones &c. The correspondence has been published.

THE LONDON CITY MISSION held its 12th Annual Meeting on the 6th of May last, Sir E. N. Buxton in the chair. Receipts during the year £13,929. 11. 8; which is £2,213. over the receipts of the previous year; but the expenditure has so much increased at the same time that there is a deficiency of £951. in the funds. It is satisfactory to learn that the number of Missionaries has been increased from 152 to 156; and a gentleman who had contributed between five and six hundred pounds during the year, had promised £1,300. for the next, on certain conditions with regard to the increase of the number of the Missionaries. The two Secretaries had relinquished their pastoral engagements, in order to devote their time undividedly to the work of the Mission, and to give more efficient oversight to its agents, who are, we believe, generally or exclusively laymen.

To the agents of this Association—which is composed of members of the Church of England as well as various other denominations of Christians, belongs the credit of having originated the plan of Ragged Schools now so successfully in operation. The following remarks from the Hon. and Rev. Baptist W. Noel, describes the kind of agency which has in many cases been found so remarkably efficient in its endeavours to reach the most inaccessible portions of the population.

'It is a common belief in this country, that official rank, the rank of a minister of Christ, gives him access to the minds of the uneducated and the ignorant. To those who have studied the Bible, it may be so; to them, at least, it would not depreciate the message; but I am much mistaken if the application of this maxim to these masses of the poor in this city would not be one of the greatest mistakes into which men could fall. I believe that few things render them so little disposed to entertain the message of the Gospel, as the fact, that it is presented by an official person. They think that he is promoting the interests of a class; they think that he is bound up with the success of his doctrine; they think that he is recruiting for his church or his chapel. And there is yet a further point. It is true, that a man who fears God in any position of life may be able to do extensive good; but it is no less true, that when we have to deal with the uneducated poor, who are wrestling every day with great hardships, and struggling how to live, for the rich to go to teach them the lesson of contentment and submission, is to teach them that which, from such instruc-

tors, they can hardly be expected to receive. But let those go to the doors of that population, who are not only laymen, and without official rank in the Church of Christ, but who have themselves wrestled with misfortune and been familiar with trial, whose minds have grown hardy in that great school of discipline, and who have felt the consolations of the Gospel in hours as dark as those whom they visit; and when these men, whom they can hardly envy, for they are almost as poor as themselves, assure them that in the Gospel there is peace and happiness, there will be many ready to exclaim, like that poor woman of whom we heard to-day, 'This is too much; I can bear it no longer.'

Some confirmation of the Reverend speaker's statement was contained in the information given by the report that the missionaries were listened to in the "refractory wards" of workhouses where it was difficult for them to obtain liberty of access from the magistrates, on the ground that the persons found there would not listen even to the Chaplain. A lodging-house for the poor, which the Union had established in Drury-Lane, had been transferred by them to the Society since then expressly formed for the erection of such establishments, presided over by the Bishop of London. The Union maintained a missionary to the Police, and one to Cabmen. It is painful to Churchmen to be obliged to admit that an advantage is derived by this Union from its peculiar organization (being independent of any ecclesiastical authority) in the liberty possessed by it to send its agents into parishes situated as described in the following extract:—'The Missionaries met with very painful illustration of the active and soul-destroying efforts made in some parishes by the ministers of religion, in inculcating what could scarcely be called semi-popery, since it much more nearly approximated popery itself; in some of these parishes the missionaries had met with great opposition, and were branded with the worst of names. The Committee ventured to remind the members, that this Society could go into these parts of London, when all Societies connected with the Church of England must, by their constitution, refrain from giving those people any instruction.'

The Rev. JAMES RALPH, Rector of Horselydown, bore testimony to the value of the labours of one of the missionaries in his own parish, who went forth, day by day, with the grace of God in his heart, in simplicity of spirit and singleness of eye, seeking to glorify his Master. After alluding to the several delusive devices by which some professed to improve the population, this speaker said:—'Our great dependence for reclaiming our countrymen to happiness and holiness, must be upon an active and faithful ministry, aided by a lay agency, such as happily now might be called forth, owing to the labours of the pulpit and the extension of Sunday-schools during the last thirty years.'

Among the speakers were the Earls of Waldegrave and Ducie, both of whom spoke with approbation of the labours of the Society's missionaries, of which they themselves had personal knowledge.

THE CONVERTED PRIEST BRASIE, and the PRESIDENT of MAYNOOTH COLLEGE.—On the 21st of last month an action for slander and defamation of character was tried before the Lord Chief Justice of the Queen's Bench in Ireland, in which the Rev. Denis Lane Brasie was plaintiff, and the Rev. Lawrence F. Reunanah, President of Maynooth College, defendant. It was proved that Mr. Brasie, a Roman Catholic Priest, having renounced the errors of the Church of Rome and joined the Established Church, would have been employed as Assistant Curate by the Rev. Mr. Boyle, of Birmingham, if the defendant, to whom the Lord Bishop of Worcester had applied for information, had not written a letter to that prelate in which it was insinuated "that Mr. Brasie was a suspended or degraded clergyman, and was not a fit person to be the clergyman of any creed." The slander was not expressed in direct terms, but a letter was written by the defendant which no man could read without coming to the conclusion that such was the impression intended to be conveyed. Two R. Catholic Priests were the witnesses called on the part of the defendant; and the jury returned a verdict for the plaintiff—damages £25.

DOINGS AT LITTLEMORE.—Corruption of the Authorized Version of the New Testament.—The Rev. Dr. Pusey, and the Rev. John Keble, (who find it daily more difficult to unchurch the English Church) have, in conjunction with the Rev. Isaac Williams and others, established a printing press in Mr. Newman's late monastery at Littlemore, near Oxford, and propose to publish, as soon as subscribers' names sufficient are received, a new translation of the New Testament Scriptures, with their own commentary. When it is recollected that the Pope of Rome has commissioned the late occupant of the monastery to complete a new translation of the Latin Vulgate, with power to associate with him, in the work, competent parties, it does strike us that there may be a connection between these parties; we are sure there might be and ought to be.—Church & State Gazette.

THE LATE DR. ARNOLD, Master of Rugby School.—Her Majesty has signified her intention of bestowing an annual prize of a gold medal upon Rugby School, to show her respect for the character and memory of the late Master.

WILLIAM AND MARY COLLEGE, VIRGINIA.—The Rev. FRANCIS L. HAWKS, D. D., of New Orleans, has been elected President of this institution, by the Board of Visitors. [The appointment recently declined by the Assistant Bishop of Virginia.]

DOMESTIC SLAVERY considered as a Scriptural Institution, in a correspondence between the Rev. Richard Fuller, of Beaufort, S. C., and the Rev. Francis Wayland, of Providence, R. I., 5th edition. Lewis Colby & Co., New York. Gould & Co., Boston.—We are highly gratified in finding an editorial notice of this work in the Boston Christian Witness, in the course of which we read that "the conviction, that slavery is wrong, utterly wrong, under whatever aspect it may be viewed, has taken such a firm hold upon the moral and religious feelings of the citizens of the free States, that no power on earth can so dislodge this impression, as to toll the men into that state of indifference, which, a few years ago, was indulged in by the people of the North." We submit a larger extract from the same notice.—'The correspondence between Drs. Fuller and Wayland is one of the ablest discussions of this question, which we have ever seen. The South has brought forth her champion, and it is but justice to say that he has maintained his high reputation, and has done ample justice to the cause which he has espoused. The slave interest, in this country, cannot well expect to see their cause committed to able hands.

On the other side, the Rev. Dr. Wayland has brought the masterly powers of one of the strongest and best disciplined minds in this or in any other

country, to the discussion of the question. Whether domestic slavery is sanctioned by the Scriptures, it is hardly necessary to say, that he has placed this matter in a light which cannot fail to convince all candid minds, who look at the subject as Christian men should, unbiased by prejudice, interest, or self-will, that the word of God does not sanction the right of man to enslave and make property of the body and soul of his fellow man.

As these letters are bound together in one volume, it is to be hoped that both sides will be carefully read, both at the North and South. If so, we have no doubt that the cause of truth and Christian charity will be advanced, and under the blessing of God, the time hastened, when all men shall not only be born free, but live free, and die free.'

ROMAN CATHOLIC EXCOMMUNICATIONS IN PRUSSIA.—The Archbishop of Breslau has been put under arrest in his own palace for a month, for having given publicity to the sentence of excommunication pronounced by him upon Prince Germain de Hatzfeld, a measure contrary to the laws of the country, without the special authorization of the Government. The Prince seems to be a worthless character who married a woman divorced from her husband, then obtained a divorce from her again, and got married to another woman by a Lutheran Clergyman. But he stood in high favour with the Court of Rome, down to the last act, having been the head of the Roman Catholic aristocracy of the province, and obtained great privileges and immunities for the Clergy of his Church, in return for the sanction which had been given to his first marriage.

ECCLIASTICAL.

Diocese of Quebec.

The Rev. Charles Rollit came to town from Grosse Ile on Tuesday, indisposed, but it is hoped he will escape an attack from the prevailing sickness by the timely precautions taken against it.

The Clergymen who have been reported as having suffered are now rapidly improving.

Synodical of Newwien.—The Gazette of Friday, June 11, contains an Order in Council, directing that from and after the next avoidance of the see of Norwich, the Bishop succeeding thereto shall pay to the Ecclesiastical Commissioners 500*l.* a year; it appearing from a new return that the income of the see exceeds the average annual income of 4,500*l.* determined by the Commissioners to be "suitable to the circumstances thereof." The same order abolishes certain peculiar and exempt jurisdictions in the same diocese.

Diocese of Fredericton.—On the 5th inst. the Lord Bishop of Fredericton consecrated the New Church at Digger Harbour, Parish of Lancaster, by the name of St. Thomas. His Lordship was accompanied on the occasion by the Rev. J. W. Disbrow, A. M. Rector of Loch Lomond, and the Rev. T. W. Robertson officiating Minister of the Parish of Lancaster, who is deserving of great praise for his exertions in getting three Churches erected in the Parish, which but a short time since was without a Minister of the Established Church.—St. John N. B. Courier.

Diocese of Ohio.—The Rev. JOHN T. BRONX, D. D., has resigned the Rectory of Christ Church, Cincinnati, for the purpose of assuming the Rectory of Harcourt Parish, Gambier, in connection with the professorship of Pastoral Divinity in the Theological Seminary of the Diocese.

The celebrated American statesman, HENRY CLAY, was baptized, together with one of his daughters-in-law and her four children, on the 22d of June, by the Rev. Edward F. Berkley, Rector of Christ Church, Lexington, Kentucky. It was expected that he would be confirmed on the third Sunday in this month. A statement has been published by a Baptist periodical, that Mr. Clay "united with the Episcopal Church, but demanded immersion;" and that he was baptized in a beautiful pond on his estate. This is an error. He was baptized in his own parlour on his country-seat, Ashland. Our readers acquainted with religious matters in the United States will know that it is no unusual thing there, for men in the most respectable walks of life to remain unconnected with any Church by baptism, as Mr. Clay did, even to an advanced age. We have great pleasure in copying the following remark which winds up an account given of the occurrence by a correspondent at Lexington:—

'One of the prominent sins of the present day is, that the great men of our country, as a body, although, it may be, for the most part, speculative believers in Christianity, are, nevertheless, not regardless of religion, and of God. Let them review their ground—they then look at the tremendous influence they wield in behalf of irreligion and of evil; and consider the mighty power they might exert for religion and for good. Let them fix their eyes upon the practical testimony to the truth and value of Christianity, given by the giant in intellect, whose name stands at the head of this paper, and, go and do likewise.'

To the Editor of the Berean.

While all must admit the necessity of places of punishment for those who violate the laws, it will probably be allowed with equal readiness, that the object of legal punishment and restraint is not so much to inflict pain on the criminal as to protect the community and to procure the reformation of the offender. That such a consummation is not likely to take place in Quebec and the Province generally, is but too well known by those who have the slightest acquaintance with the interior regulations and arrangement of our jails. The lamentable fact that youthful offenders, when committed, are exposed to intimate contact with experienced and hardened criminals, has been too often adverted to in the presentations of our Grand Jurors to remain a matter of doubt or uncertainty; the boy who goes to jail for some slight offence comes out an expert pick-pocket or daring burglar, and thus the very object of punishment is defeated.

The foregoing remarks, Mr. Editor, suggest themselves to me while introducing to you a most excellent institution lately established in the State of Massachusetts; the object of which is the prevention of crime by the reformation of Juvenile offenders. In the year 1846, the Legislature of that State appointed commissioners for the erection of a State Manual Labour School; and from the interesting report of these gentlemen, which the kindness of a friend has furnished me with, I purpose to give some little intelligence of the nature and character of the new establishment.

The object being, as much as possible, to avoid the name and appearance of a place of confinement, and yet to provide for the detention of those who need restraint, the establishment is named "The State Juvenile Reform School," and the external appearance of the buildings is as little that of a