

APRIL. 1889.



NO. 2.

PENETANGUISENE. ONTARIO

PRICE, 50cts.

"That it may please thee...to shew thy pity  
upon all prisoners and captives." The Litany

CONTENTS.

- 1.....Who Governs Ontario ?
- 2.....Shall the Prisoner Work ?
- 3.....One Solution.
- 4.....Another Solution.
- 5.....Notes by the way.
- 6.....Correspondence.

Printed and published monthly by,

Rev. G. Exton Lloyd, Chaplain.

Ontario Reformatory for Boys.

Penetanguishene. Ont.

APRIL 1889.

THE REFORMATORY PRESS.

WHO GOVERNS ONTARIO?

Were the matter not so serious for the peace of the whole of Canada in the near future, one would be inclined to smile at the spectacle of Protestant Ontario, trying to keep the Roman Catholic Church from usurping the Queens' throne in Quebec, and slowly grinding to death the desponding Protestant minority.

It is not without grave reason that we are told to set our own house in order first, and then go and help Quebec get theirs a little straighter.

Surely there never was a worse case of trying to pull the mote from the brothers eye, while the beam is in our own eye.

Who governs Ontario?

Should any one seriously doubt what is the silent power behind the throne in this province, let him enquire at the Parliament Buildings, Government offices, Prisons, or in fact any patronage department, and he will be told that where - a few years ago - they were few and far between, to-day, Roman Catholics over-run the whole place. Should he persist in his enquiry he would probably find out that (in at least one public institution) the late Archbishop Lynch actually claimed the nomination of one-third of all the staff for Roman Catholics; and if for the word "nomination" appointment is substituted, it will be nearer the practical result.

We do not object to their filling every official position, so long as they are not appointed because they are Romanists; and by the proper authorities, without any prompting from Ecclesiastics interfering in purely civil matters.

It might be well for the Executive Committees of the Synods of Toronto, Ontario, Huron and Niagara, while they are discussing the Jesuit question of Quebec, to take into consideration the coming Jesuit question of Ontario.

## SHALL THE PRISONER WORK?

The Mail of April 6th published the following --

The Trades and Labour Council held its regular bi-monthly meeting last night in the Central Labour Hall, President Parr in the chair. Local Assembly 5,650, through its secretary, Mr. Sabiston, sent a series of long resolutions dealing with the question of prison labour and management.

The assembly points out that the Central Prison is now a complete workshop for the manufacture of iron bedsteads and wire nails and that Canadian manufacturers can now produce more of these articles than can be sold; and that an investigation into the management of prisons, should include an enquiry into the causes of crime. The assembly concludes by appealing to the council for its moral support in securing the cessation of prison labour which competes with free labour.

The action of the Trades Union, as indicated in the above paragraph, points to another obstacle thrown in the way of those who are earnestly seeking to solve the prison question, in the best possible way both for the criminal and for society at large.

One cannot help feeling that the concluding paragraph of the resolution was dictated by a spirit of professional selfishness, more than the desire to help the fallen out of their misery.

The Trade Unions have a perfect right to make their grievance known to the public, and will receive public sympathy, when the action of the Government threatens to seriously injure one special class of workmen alone in their trade; and therefore we heartily agree with the suggestion that an investigation into the whole question of prison management be held; but the protest is surely over-done when the assembly concludes by asking "the cessation of prison labour which competes with free labour". If there is one point more than another upon which practical prison workers agree it is the absolute necessity of providing regular employment for all prisoners. Not only is it necessary to reduce the cost of maintenance and to prepare them in some measure to fill their station in life after release, it is essential to proper disci-

pline also in the prison, and is admitted to be a most potent factor in the reformation of the criminal's character. It is fairly open to question, how far prison labour should be used, in such a way as to injuriously compete with one particular branch or manufacture! But when the Knights of Labour ask for "the cessation of prison labour which competes with free labour" they surely are going beyond reason. A man when he commits a crime has not forfeited his right to live, and we, the free law abiding citizens might well feel agrieved were we called upon to support 7,454 criminals (as we did last year), in absolute idleness, doing nothing to defray the enormous bill of costs.

While the Knights are defending their own special branch of labour, let them remember that there is very little remunerative employment to which a convict can be set to work, without to some extent, taking the place of free labour. Surely the Knights do not seriously wish us to follow the example of Toronto Goul, where prisoners are required to wheel a barrow of sand round a yard, in order to wheel it back again.

The Common Sense of Ontario would soon decline to maintain an army of 7,500 convicts doing such work as that, or, as the only option the Knights would leave us, folding their hands in ease.

"Satan finds some mischief still

For idle hands to do."

is intensely true of our prison population; and if the clamour of Trade-Unions with its threatened loss of votes, causes the Government to withdraw its manufactures without the substitution of other regular employment; a few revolts and the massacre of half a dozen guards, will soon compel the province to deal with the prison labour question on its own merits.

We earnestly hope that the labour organizations, instead of trying to press their resolutions as a whole, will lend their powerful influence to get a Commission of competent gentlemen appointed to investigate the whole subject of prison reform.

THE REFORMATORY PRESS will be sent to any address in Ontario for 50cents per annum, in advance.

## ONE SOLUTION ?

If proof is required of the urgent necessity that exists for a thorough revision of our prison system as it operates to-day, it may be found in the report of the estimates for Toronto Goal, presented to the City Council by Warden Green on April 5th.

In 1888 there were 4,039 prisoners committed to Goal for various offenses against the law. For the proper care and keeping of this number, \$23,848 was required and paid by the City; while they lived in idleness. This year however the authorities decided that the prisoners should work, and so ( whether from fear of the Trade-Unions, or the want of any appliance for work ) a large quantity of sand was procured, and the prisoners were required to wheel the sand round the yard, and then back to its original start ing point. For the proper performance of this highly interesting, and useful labour, Warden Green explained that \$3,000.00 extra would be required, to provide for additional goalers: which they ( the City Council ) were quite ready to grant.

We almost wonder that such a progressive city as Toronto did not go yet one step further in advance of the times, and import a few discarded pillories and stocks from England: one of which should be placed in front of the City Hall.

We do not wonder that a mutiny broke out on its first trial; for nothing would be more likely to strengthen the prisoner's natural antipathy to work of any kind, than to wheel sand round a yard, in order to wheel it back again.

## ANOTHER SOLUTION ?

The following is from a New York paper:-

The unworthy policy of letting prisoners spend their time in absolute idleness which has been inaugurated in the State of New York at the dictation of short sighted demagogues acting on behalf of alleged labour interests, is said to be bearing fruit, in increase of insanity among the victims. No wonder. If anything is calculated to drive a man with any brains insane, it is the thought of having to spend five, ten, or twenty years, or perhaps the rest of his life in confinement without anything to do. The policy is barbarous.

## NOTES BY THE WAY.

The second issue of the "Reformatory Press" is exactly double the first number sent out last month. It now ranges into the four figures.

A specimen copy has been sent to every clergyman in the province of Ontario. It is hoped that many will subscribe the small sum of 50cts and take a deeper interest in the work of the Church among the prison population. Should the amount exceed the cost of issue, it will be used for the Scripture and Conduct Prize Fund.

It is very encouraging to hear the welcome with which the first number was greeted, and we heartily thank those who sent us their good wishes. So far not a single "wet blanket", though of course they will come. A Rural Dean writes "fearless, outspoken and true". A Toronto rector says "highly creditable production" while another "wishes it every blessing".

From Barrie came the first response, "very interesting" and two years subscription; whilst sundry packages of books and papers make it evident that "all prisoners and captives" find a warm corner in the hearts of Churchmen.

Why should not the Church of England in this province have her own Industrial School or Training Ship? Surely with four wealthy dioceses to draw from there should be no trouble in providing for the sixty lads who belong to the Church; according to our own view of what a christian training should be.

Will the Clergy of the Province kindly communicate with the Chaplain, in the event of any lads being sent to the Reformatory, from their parish, who are or ought to be churchmen.

Cases often occur of lads claiming to belong to the Church of England, being entered on the charge-sheets as something else.

We beg to call attention to the letter published this month. It is sent by an active worker among prisoners, of many years experience in this province.

There is still the sum of \$85 owing to Messrs Cwatkin and Son for the Pearl Printing Press purchased in March. Will some of our friends kindly assist us in paying off the debt.

We beg to acknowledge with many thanks the receipt of a large box of books and papers from G. Booth Esq. Orillia; also packets of Sunday School papers from Mrs. Gowan, Miss Mason Barrie, and Rev. Rural Dean Kirkby of Collingwood. Story papers for Sunday reading are eagerly sought after, while very few will look at a purely religious paper.

Owing to the distance between the Reformatory and the town, it is impossible to secure any teachers to help in the Sunday School. As a consequence, for three years past, there has been a school ranging from 100 to 165 lads, of all ages from 8 to 21, and all states of mental capacity from the quick and intelligent down to the unfortunate semi-idiot, which the Chaplain has taken alone. The impossibility of doing effective work can be well understood.

A change has now been accomplished, the Morning Service and Sermon is from 8-30 to 9-30, about 60 junior lads from 10 to 11 the second division from 11 to 12, and the senior division in the afternoon as before.

The Roman Catholic and Protestant Chaplains have organized a branch of The Royal Templars among the Reformatory officials and their families. Temperance is not looked upon with much favour in the community even abstainers seeming to be under the prevailing influence of chilliness.

## CORRESPONDENCE.

Sir, Ever since the days of John Howard, prison reform and the best means of reclaiming criminals from their evil courses, have engaged the attention of philanthropists. It is only of late years however, that society at large has begun to awaken to the fact, that they are to a great extent their brother's keeper; that it is the duty of every-one to enquire into the underlying causes of crime, and if possible remove them. But to perform this great and important work wisely and well, requires not mere theory, but an extensive practical knowledge of the subject; like the skilful physician who, after making a careful diagnosis of the complaint of his patient, seeks to find out his habits and external surroundings before he adopts a definite course of treatment for the cure or alleviation of the malady; so must he also, who seeks to raise the dregs of humanity to a higher plane, to remove the excrescence on our boasted civilization; study the habits of moral disease, its miserable surroundings, (I speak of what is commonly called "the criminal class") before he is in a position to undertake the noblest and highest work that man may engage in: the carrying out of Christ's mission on earth, that of calling "not the righteous but sinners to repentance". Great must be his patience and his faith infinite, who earnestly attempts the task, for great will be the difficulties to overcome, and many, many, the discouragements he will meet, until his heart grows weary that his labour has met with so little reward.

The lower strata of vice are a terrible revelation to even the ordinary human mind when seen in all its naked deformities, nameless vices, lying hypocrisies, whining cant, Bill Sykes ruffianism, human vampires, feasting on the blood of their fellows; Oh! that man should sink so low; so much beneath the brute. Let us be thankful that this terrible moral leprosy has not attained such dimensions in this fair country of ours, but there is enough to cause serious alarm and incite us to use our best endeavour to stop its progress, for there is already in our large cities an ever-growing class whose only aim in life almost is to be birds of prey,



to snatch a living without earning it honestly, whose mental faculties are all trained to take advantage of their fellow men; in whom a long apprenticeship in vice has completely deadened their moral perceptions. In fact I am sometimes led to think that as we have cases of physical "lusus naturæ", why not cases of moral "lusus naturæ". Are some not made to dishonour as well as honour?. Are there not inherited tendencies to vice?.

I have not wondered that many have become adepts in vice and deceit at so early an age when I have heard them tell of their exploits in "beating" their way from place to place, their plan to "raise the wind", their utter disregard of what we might call civilized comforts, having no objection to sleeping under a door step, a box, or some other similar place of shelter, in fact they take a pride in telling about their "bunking out".

Let us see what we have been doing for these poor unfortunates in the past. We have quietly waited, in the majority of cases, until he has committed some offence that the strong arm of the law takes hold of him, tries him, finds him guilty and sentences him for a certain number of years to our Reformatories, the Central Prison, or the Penitentiaries; and then commences our admirable system of reform(?).

We place him in some shop or gang under a keeper whose main object is to get all the work he can out of him; and is not, in many cases, particular about the method he uses, nor the example he sets.

We feed him at regular intervals, send him to bed at a certain time wake him again in the morning, to go through the same routine, and so he goes on day by day, just as if he were a beast of burden, driven to his work and with very little interest in it.

His work is all laid out for him, no scope for individual thought, no outlet for his mental energies except in concocting schemes to avoid work in which he has no interest, or to plot his escape.

What lessons of carefulness are inculcated?. What practical business habits are taught him, so useful toward making an honest living? What manners are taught to fit him for a place, however humble, in respectable society? Or is he only fit, when his sent-



Mr Bennett

~~Perth~~

St Andrew

