

to avoid the exchange of looks. If a prisoner requires more food than that allotted to him he raises his left hand, and is immediately supplied by waiters. If another has more food than he can eat he raises his right hand, and the remainder of his allowance is removed to another who may require it. No one is permitted to exchange food with another. As soon as the meal is finished a bell is rung, when the prisoners instantly rise, and march back to their workshops.

At night the convicts, in the prison at Auburn, are visited in their cells by the Chaplain, provided by the State for that purpose, whose moral and religious instructions are rendered peculiarly grateful and impressive by the circumstances under which the recipients are placed. The exercises of the Sabbath also, are, of course, all directed to the great object of reform.

The Maryland prison has no Chaplain, and in this we find one of its greatest imperfections in discipline. The advantages which must result from the moral and religious instruction of a good man cannot be too strongly enforced, and we cannot better state our views than in quoting the words of the late William Roscoe, who has identified his name with the scenes of prison discipline, and of whom it is recorded, that he said, when looking back on the part he had taken on this great question, "that he might now be permitted to think that he had not lived altogether in vain." In his work on Penal Jurisprudence, Mr. Roscoe says, "If the infliction of human punishment were as certain as their promulgation, crimes would be prevented altogether. But, as it is impossible for any government to institute such a system of laws as can detect and punish all offences, the daring criminal perceives the imperfection; and trusting to his own precautions, and availing himself of time and circumstances, flatters himself with the prospect of impunity. Not so with the denunciations of divine punishment; which, when daily impressed on the mind, possess a sanction at which mere human authority can never arrive, and bring with them the *certainty of detection* and *certainty of punishment*, which alone can in *all cases*, and under *all circumstances*, prevent the perpetration of crime. If, then, we are once able to produce upon the mind a thorough conviction of the existence of one supreme, intelligent and superintending being, the creator of all things, who sees through all works, and perceives the deepest recesses of the human heart, and who will reward or punish every one according to his deeds, this will not only remedy the defects in mere human institutions by providing that continual inspection, discovery, and punishment, which such institutions endeavor, in vain, to supply; but will correct innumerable offences of every kind which they do not pretend to punish, and which are wholly beyond their reach."

Among the other improvements which are suggested by us, we