

By referring to the 27th Section of the Act of 1837, it will be seen that the 48th Section of the Act of 1809, which admitted Ministers of the Gospel to visit the Prison, was repealed, and by reference to the Act of 1841, Chapter 215, it will be observed that the Office of Chaplain was abolished. For what reason that office was abolished, the present Board of Directors cannot determine, unless they suppose the discovery was made that his services availed but little in reforming the Convicts, or that sufficient voluntary aid of that character could be obtained from those Clergymen of different Denominations in our City, who are ever ready to repair to the humblest field of labor.

But let me return to the question, and enquire if, when a Chaplain was provided for the Prison by law, the Directors were empowered to remove as well as appoint him and to regulate his salary and duties, it is asking anything unreasonable of Dr. Weyatt, that he should hold the time of his visits subject to their control - particularly when we remember that the said law confined the visits of a salaried and sworn Chaplain, to the hours not appropriated to labor. If the doors of the Prison be again opened to his clerical visits during week days, Clergymen of all the various Denominations in our City may soon demand the same privilege, and thus, in a few months, a large portion of the time of the Prisoners may be occupied in receiving religious instruction from them, and a half dozen additional officers required to pay proper attention to them. It would be far preferable, in the opinion of the Directors, for them to be authorized, as under the Act of 1837, to appoint and compensate a Chaplain to attend to this duty, and the said Chaplain to be privileged, as before, to call in a Clergyman of the particular sect of a Convict, whenever one of them might seek such a favor, to opening the Prison doors, during week days, to only three or four visiting Clergymen. The fact that the Rev. Dr. Weyatt has exercised the powers we speak of for a long series of years, without any serious interruptions from any previous Boards, and received quite a flattering encomium in the report of 1840, to which he refers, affords no argument whatever against his exclusion at the present time. Circumstances may have arisen since then to make his visits objectionable for other reasons than his calling Convicts from their labors, and also to change our opinion of the value of his Ministerial services, and before we draw this communication to a close, we may have occasion to advert to some of them.

The Reverend Doctor seems to argue that the consent of all our Governors and visiting Committees of the Legislature - the evidence of which consent he has however not yet given us - to his exercise of privileges which were withheld from the Chaplain appointed under the law, is a higher authority than if it had been conferred upon him by an Act of the Legislature passed in due

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