

The rules here laid down. We invite him to come and devote any part of the Sabbath, to soothe, console, instruct and edify such of our Convicts as he may feel an interest for, and also to visit them in their cells, any evening that he may select, between the hour of lock-up and nine o'clock at night, either in person or by substitute, and these invitations we have repeated in every communication which he has compelled us to make to your Excellency. And yet he tries to make it appear that we have excluded him from the Prison entirely, and proceeds to indulge in many very ungenerous assertions, or imputations, when referring to the Board. If he be so very solicitous for the spiritual welfare of the Convicts under our charge, it appears to us that he would at once remove every imaginary obstacle in the way of night and Sabbath visits, and make some arrangements to serve them. He can have a great deal more time to instruct and lecture them on the Sabbath afternoon alone, than he asks for in the week days, and yet he does not avail himself of this privilege tendered him, nor attempt to offer one single sound reason for not doing so.

According to the tenor of most of his communications to your Excellency, the Rev. Doctor appears to regard the Convicts in the Penitentiary as objects most worthy of his tender solicitude, and yet he is unwilling to make the small sacrifice for them of a Sabbath instead of a week day visit. He represents some of them as likely to become deranged for the want of his soothing and consoling presence and conversation, and yet he refuses to visit them, either at night between the hour of lock-up and nine, or on the Sabbath, notwithstanding he can enjoy far better opportunities for consoling and instructing them under this arrangement, than he possibly can in his proposed one visit a week during the hours assigned for labor. At all this the Board must express both their surprise and regret.

His Reverence seems to attach great importance to his labors for the reformation of the Convicts, and points to some who are now prosperous in business and leading upright lives, who were once sentenced to this Prison for crime, and who, during their confinement, sought consolation and advice at his hand. Whilst we are far from doubting that he may have been instrumental in reclaiming some offenders, we must insist that the punishment of confinement and subjection to the discipline of the Prison, are not without their effect in deterring persons from committing crime, or in inducing them, after their discharge, to resolve to lead a more exemplary life. If the dread of confinement and hard labor in Prison have no effect in amending offenders, or the impropriety of the lives they had previously led, as his Reverence would seem to intimate by the high estimate he places upon his own agency in their reformation, then the entire penal code of the State