

SAINT JOHN, N. B., DEC. 16, 1899.

Numbers on Wrappers.—Subscribers will please observe the number on their wrappers, at which their term of subscription runs out.

## An Appeal

## To our Subscribers and Friends.

We do not deem it out of place at the present time to make an appeal to our subscribers and friends.

We have been struggling for about a year and a half to publish a paper on the cash principle. It is a new thing in the Provinces, but we are certain it is the best way for publishers and subscribers, giving the most satisfaction to both.

The term for which many of our subscribers have paid, expires on the first of January. Others very soon after.

We have endeavored to publish a religious paper that would be welcome in every family—nothing has been allowed to appear in it, that would be offensive to the sentiments or views of Christians of any denomination and yet it has been outspoken and decided against the corruptions and sins (however popular) that blind and weaken the Christian church; as well as those of a more immoral and degrading character. Our aim has been to make our paper exert a healthy moral influence in every family that it has entered.

Loyalty to our beloved Sovereign, and obedience to the laws and constitution under which we were born and live is with us a religious principle. This we endeavor to inculcate in a becoming manner. Neither do we think it a small duty, when in almost every community there exist the subjects of a foreign potentate, and in almost every city, a press devoted to the abuse and subversion of British Institutions.

We are desirous of continuing our work, and of making our paper still more worthy of patronage.

Hitherto the want of means of support has obliged us to divide our time between our paper and the pastoral care of churches—preventing us from giving to either the labour necessary. We wish to devote more time to our paper, which a liberal increase in our subscription list would enable us to do, and at the same time, do no less as Christian ministers in the work to which we are solemnly pledged.

WE NOW MAKE AN APPEAL TO OUR SUBSCRIBERS AND FRIENDS. WE ASK YOU MOST RESPECTFULLY,

1. TO RENEW YOUR SUBSCRIPTIONS. Do so IMMEDIATELY. Forward it by mail,—if no other direct opportunity offers,—at our risk. We trust we shall have the gratification of continuing our present subscribers, and also that many whose terms expired some time ago, will renew with the beginning of the year.

2. We ask that our friends will not only subscribe themselves, but will speak a word for our paper to others, and induce them to subscribe if possible. If each one of our subscribers would renew, and also obtain for us one new subscriber each, it would place us in a position beyond anxiety in our business department, and enable us to devote our time exclusively to the work we most ardently love.

Who will send us ONE OR MORE NEW SUBSCRIBERS?

We will receive CLUBS at our published prices until the first of February next.

Any person not wishing to be interested in a club that will forward us thirty shillings subscription money, we will send them the "Intelligencer" six months FREE. For a greater sum a proportionate time.

We want patronage. We appeal to our former and present subscribers. We trust we have friends that will help us in our struggle, and that our subscription list will be largely increased.

## Christ's Love.

There are some single clauses of verses in the Bible that seem to include in essence the expression of the Christian system. "Walk in love, as Christ also loved us." The sum of Christian duty seems to lie expressed here. "Walk in love" the other clause being to define the kind of love. In the verse preceding, Eph. v. 1, is a clause that expresses the same from another side. "Be ye followers of God," or more strictly "Be imitators of God." This the Apostle himself resolves into the former. He that "walks in love," that is, the kind of love spoken of, is an "imitator of God." Let us then scan this verse, and fix upon some of its features. Christ's love, his love toward us, is what we propose to look at. We need to know what that love is, for it is before us to copy as including the whole of Christian duty. We have already said, in substance, we are now to turn our thoughts to the love of Christ bore to his. If Christian duty had been stated, "Love God with all thy heart," &c., thousands would profess to be Christians who do not to profess now; that is, we mean, if the "and thy neighbor" had been omitted. Nothing is easier than to mistake an involuntary admiration of power and wisdom as displayed in God's works, for love to God himself. To prevent all such delusions, we are to test our love to God whom we have not seen by the love we bear our brother whom we have seen. This is the test men most dread. They want certain states of feelings, certain emotions, without any fruits of Christ's love manifest, to

be taken as proofs of genuine Christianity. "By their fruits ye shall know them," they want to have limited to experiences in the religious emotions, instead of having it applied in its length and breadth to the life. They point to the thorn shrub and say, "behold the fig tree." You say, "Show me the figs and I will know it is a fig tree." "No, no," they answer, "let us look at the timber, the grain, and the structure, the color of the heart and the bark." After inspection and dissection they insist you should acknowledge the said thorn tree not only to be a fig tree, but a fruit-bearing fig tree.

But again to Christ's love to us as a test of the kind of religion Christ wants us to have. Its greatest characteristic, perhaps, is condescension. He that was rich became poor. Christ who was above all came down to the most lowly. Many suppose because they are kind and amiable to their equals, because they are ready to serve those who are above them in rank and wealth, that therefore they are walking in Christ's love. But speak to them about teaching the ignorant, lifting up the disgraced, giving their time, means and influence to such things as have never entered their heads, much less their hearts, as at all implied in Christianity. Those who have good positions in society, those who have money and culture, these who are fine and noble in their lives—to love such they thought was the cross of Christ, and such a cross! They know they have passed from death unto life because they loved the brethren. It may be, it is the good and refined and cheerful society, after all, they love, and not the brethren as such, be they in poverty and ignorance, in black skins or in white. It may be after all there is not one particle of condescension in them. Then the first element of Christ in character is still absent from them.

Again, Christ's love was entirely free from what we may call a patronizing air. Many are willing to do something for the poor and degraded, if they be allowed to feel it is a work beneath them. It is no duty they owe by virtue of Christianity. It is nothing but the lofty playing a little for the gratification of those unworthy of their notice. They want to perform all this part of Christian duty in the lofty way in which a man of great wealth would throw a penny to a beggar, or Dives a crumb to Lazarus. "You poor undeserving beggars, take this and rejoice that we have ever bowed so low as to know you are in existence," they seem to say. There is indeed often a patronizing air in aiding the needy which does more to crush a spirit than poverty and famine. Christ had not the first thing of this bearing about him. He did not say "You poor, miserable fishermen, I have come all the way from heaven to earth to save you, now thank me for my condescension, and about my praises, or you may perish at last." Yet I will venture almost every reader will recall cases in which just such a spirit has been exhibited as the height of Christian love. Be sure, nothing can be more opposed to the spirit of Christ. He who has it is not walking in love as Christ also loved us; he is very far from being an imitator of God.

The last characteristic of his love we mention, is that which led him to give his life as a proof of its sincerity. In a meek spirit he met man by an infinite condescension and yet he met the poorest of men as fully his equals. If they were ungrateful, he did not fail to abusing them. If they abused him, he did not get out of patience. If they seemed hardened and obdurate, he did not withhold his life, but gave it freely, praying, "Father forgive them for they know not what they do." Preachers, Sabbath school teachers, and other Christians of an grow impatient and discouraged before they have half tried to benefit others. The fact is, there is too often a want of manly courage to religion. Professed Christians often act too much like children in their sports, when they fall to frightening each other "never to like" their playmates again, if they do not please them so and so. The fact is, the love of Christ is a thing of so deep and profound an earnestness, that few begin to apprehend it. They do not pursue things professedly undertaken, for Christ, with half the patience and mainly fortitude and outlay of means that they display in worldly schemes. Somebody has done wrong, and they are not now to Christians any more, virtually their excuse. If a neighboring farmer in his folly should refuse to fence his fields with proper care, and to plough the soil and put the seed in at the proper time,—who sets that up as a reason for himself to run into such folly? Yet in effect this is precisely the nature of the excuses which most impatient and backsliding persons render for not obeying God? It is a thing that requires all the courage any one has to set out to "walk in love, as Christ has also loved us and given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." Yet without the attempt we are certainly lost.

Every one who duly apprehends this love of Christ intellectually, only, must be able to understand that it is a power to change and mould the world. Let it exist in the life of any human being, however obscure, and it is one of the mightiest forces that any community ever feels. While it seems so condescending, so free from pretension, so entirely submissive and patient, yet the power of the Almighty God is under that unimposing form, as surely as the might to rebuke the winds, and calm the waves slumbered in the arm of Jesus while sleeping upon the fishermen's boat.

"Imitators of God as dear children." Not wayward, stubborn, rebellious children who always misrepresent, by their actions, their good parents; but those who by affectionate obedience bless their parents. Do we represent Christ, or do we misrepresent him.

D. M. G.

## "Moral Government" by Law.

We publish for the information of our readers the following *Bye Law*, passed under the provisions of the Municipal Act of Canada, by the County Council of Simcoe, Canada West. We copy it from the *Montreal Witness*. We see no reason why, in addition to judicious and earnest "Moral Suasion" for the promotion of virtue and the protection of the peace, and good morals of a community, civil enactments may not be resorted to, to restrain those whose depravity

would corrupt, demoralize, and degrade others to a level with themselves. This seems to be the view which prompts with commendable zeal the County Council of Simcoe.

*By-Law to make Provisions for the "Preservation of the Public Morals" within the County of Simcoe.*

The following are the principal features of the By-Law:

1st.—It shall not be lawful for any person whatsoever, in this county, to sell or expose for sale, or to purchase Wares, Merchandise, Goods, Chattels, or personal property, or any real estate whatsoever, on Sunday; nor to do or perform any worldly labor, business, or work of his, her or their calling, (conveying travellers, or Her Majesty's Mail, selling Drugs and Medicines, and works of charity and necessity excepted.)

2nd.—That it shall not be lawful for any person to sell intoxicating liquors, or to allow or permit the sale of intoxicating liquors, save and except to travellers lodging at, or ordinary boarders lodging at the place or places where such liquor is sold, and save and except in any case where a requisition for medical purposes, signed by a licensed Medical practitioner, or by a Justice of the Peace, is produced by the Vendee or his agent, or to use impure or profane language in any tavern, Inn, Grocery, or house of public entertainment, or on any Street or public place within this county on Sunday.

3rd.—That it shall not be lawful for any person to play at Marbles, Cricket, Skittles, Bill, Racket, or any other roisy game, or to gamble with Dice or otherwise, or to run races on foot or on horseback, or in carriages or vehicles of any kind; or to Dance, or to play profane music on Sunday within this county.

4th.—That it shall not be lawful for any person to go out Fishing, Hunting, or Shooting or to quest, or to take, kill or destroy any Deer or other Game, or any wild animal, or any wild Fowl, or Bird or Fish, or use any Dog, or use or carry any Gun or Rifle, or other engine, or any Fishing Rod, Net or trap for the above mentioned purposes, (except in defence of his or her life or property from any wolf, or ravenous beasts, or birds of prey,) on Sunday, within this county.

5th.—And be it further enacted by the authority aforesaid, That it shall not be lawful to sell or give intoxicating drinks of any sort to any apprentice, servant, idiot, insane person or child, within this county, without the consent of the master, legal physician or parent of such person or child.

6th.—That it shall not be lawful for any person to post or circulate any indecent placards, Writings, or pictures, or write any indecent words, or make any indecent pictures or drawings on any walls or fences, or on any other place whatsoever, or to circulate the same within this county.

7th.—That it shall not be lawful for any person to utter any profane oath, or any obscene indecent blasphemous, or grossly insulting, language, in any of the streets or public places, or highways within this county.

8th.—That it shall not be lawful for any person to be drunk, or guilty of any drunkenness, or disorderly conduct in any of the public streets, highways, or public places within this county.

REVIVAL INTELLIGENCE.—The revival in Woodstock under the labours of Brother Downey, is still progressing. When we heard last (Saturday) he had then baptized nineteen, and twenty-six in all had joined the Church. Many others seemed deeply moved and determined not to rest until they knew their sins forgiven. The house was crowded every evening and the number of applicants increasing. Our correspondent says "there is little or no undue excitement, and the work appears very deep and thorough."

Elder French also writes us that in Wickham, Q. C., where he is labouring, the Lord is blessing the people. He had baptized seven and hopes many more souls will be converted to God. May God continue to give success to the labours of his servants.

VILLAGES IN BOHEMIA LEAVING THE CHURCH or Rome.—The *Deutsche Allgemeine Zeitung*, paper which enjoys a deservedly high reputation in Germany for the general correctness of its information, and the caution it exercises in the insertion of any startling or doubtful intelligence, states, in one of its recent numbers, that a very powerful religious movement is now taking place in the northern parts of Bohemia (it is believed from disgust with the oppression exercised under the Concordat) whole villages are going over to Protestantism!

AGRA, INDIA.—The Rev. J. Gregson, of the Baptist Society, writes:—"Our mission prospects in Agra were never so full of promise as at present. From all accounts, a marvellous change has come over the feelings and conduct of the people of this district, since the mutiny, in reference to Christianity. Formerly, in many places near here, it was with difficulty that even a few were collected to listen to a short address from a missionary. Now, go where we may, in the city or villages, crowds gather round us, and will listen as long as we have strength to address them. We do not, indeed, yet see all the fruit for which we so ardently long, though we are by no means left without much to encourage us."

Last Sunday we had the pleasure of baptizing eleven native converts."

ANTI-TABACCO JOURNAL. We have received the first number of this journal, published by the Rev. Geo. Trask, at Fitchburg, Mass. It contains 24 pages; is at present published quarterly, but anticipates being issued monthly. We wish it every success. Mr. Trask is very outspoken against the evils of Tobacco. Having been once a slave to the vice, he is well prepared to speak of its effects both scientifically and experimentally. We would really be glad if a copy of this journal should find its way into every family in the Provinces. The nasty, filthy, ruining habit of tobacco-using has become so universal that it is high time more energetic action should be taken to curtail its use, and if possible, banish it altogether. We regard it as a member of the same family of vices as intemperance. We do not know as we can give the pamphlet a better introduction to our readers than by giving the reasons for its publication, which are as follows:—

Ten years ago I was a victim of Tobacco—a tremulous, haggard clergyman, on the verge of the grave. I relinquished the poison; God smiled upon me, and I have been a robust man ever since; as all who know me can testify.

Believing then as I now do, that Tobacco is as great a curse as can be named, I gave myself to battling it without compromise.

I have seen very much of the destructive effects of this great narcotic. I have written books and tracts, preached and lectured extensively against it; and now, through the pages of this Journal, I purpose more fully to speak that I do know, and testify that I have seen.

My views are regarded as radical. Radical or otherwise, I shall not deviate in any superficial way with this enormous evil, but shall show the reasoning, willful, and unscrupulous of Tobacco as a sin against God, and a mighty obstacle to the conversion of men, and the salvation of the world.

## Religious Intelligence

## A Christian Mother's Anxiety.

The Fulton street meeting was led one day last week by William E. Dodge Esq., merchant of this city. He said in his opening remarks, that he had just received the following note from London. He knew not who it was from, but it was eminently expressive of a mother's burdened heart. It is evidently in the handwriting of a lady, and he hoped it would stir the sympathies and desires of all present as it had done his own. It is as follows—addressed to himself, and through him to the Fulton street prayer meeting.

"Sir: Will you listen to a mother's cry, and present this request for prayer, at the united meeting? Will you bear this unhappy, dark young man, on your heart, and carry out others to do so, too. No God may yet show mercy, and lead him to Jesus."

"I venture to enclose a copy of my request in the hope you will kindly send it to the meeting, in Fulton street."

London, Nov. 1, 1899.—"A mother asks for earnest and repeated prayers in behalf of her son. His reasoning mind leads him away from the truth as it is in Jesus, and all his friends are clearer, ungodly men. The power of the Holy Ghost alone can reach such a one, and earnest prayer is the only means in the mother's power. He belongs to the high ranks of society, and is therefore deprived of many advantages which meet the poor."

The leader called attention to the peculiarities of this case, and said he hoped we would not only remember to pray for this son here, but also when we were away in our places of secret prayer. The prayer which followed was earnest and fervent coming evidently from a heart moved with strong desire for the salvation of this son.—New York Observer.

## Prohibition in England.

The Sixth Annual Meeting of the British Alliance for procuring the prohibition of the liquor traffic, was held in Manchester last month. Between eighty and ninety members of the General Council took breakfast and then transacted the formal business of the Alliance. The President, Sir Walter Trevelyan, who gives the large subscription of £300 annually to the Alliance, stated that he "thought they had reason to congratulate themselves on the improved state of public feeling on this great question. Various circumstances had lately occurred which might lead us to expect that the public were gradually becoming more enlightened on this important subject. The address of Lord Brougham on our principle—was, he thought, of the greatest importance to us, and, no doubt, would bring over many to our side. We might hope that as the people became more enlightened on this matter, which there was every probability of their doing, the great reform would be very likely and generally called for by a more advanced and more enlightened public."

The report read by the secretary, Mr. Pope, referred to the methods adopted for promoting the object of the Alliance. The *Alliance Weekly News* maintains its position, and is doing a useful work. The *Quarterly Review*, "Meliora," is carrying the discussion of Prohibition into the higher circles of society. A series of tracts on Prohibition have been published. Numerous meetings have been held in various parts of the country. The following paragraph explains a most important part of the society's operations:

"But whilst seeking to influence members of parliament, by election agitation, and magistrates by town meetings and through the licensing courts, you cannot have neglected the clergy and the ministers of religion hold a very important position in your movement. Neutralism on the part of those whose sacred profession it is to promote the moral and spiritual reformation of the world, in itself obstructive. The vicar of indifference in such demands every effort to overcome it, and no opportunity has been lost for introducing the question of Prohibition not only to the notice of individual ministers, but to religious organizations. In some cases existing ones have been made, as from the Methodist Free Church Conference assembled at Sheffield. In others, success has been partial. Many gratifying adhesions have been received during the year from individual ministers, and none has provoked more comment than that of the Dean of Carlisle. The recent expression of sympathy by Canon Stow II and others of influence in the establishment, leads your committee to hope that before long important accessions may be gained from the ranks of the clergy and ministers, who may stand upon the Alliance platform as common to all who desire the welfare of man and the glory of God. Men of science at Aberdeen, and men of philanthropy at Bradford, have also been stirred up to consider the work of Alliance with a result as unexpected as gratifying."

The Alliance is endeavoring to procure a Permissive Prohibitory law as introductory to empire prohibition. The design of the Permissive law is to enable municipalities to prohibit the traffic within their bounds by popular vote. The sense of the people has been tested by a personal canvass, both in rural villages and in manufacturing towns. Out of about 140,000 householders and adults who have been questioned 108,000 are in favor of the principle of the Permissive Bill.

23,000 were indifferent, whilst less than 10,000 avowed themselves hostile. The report added:—"In the House of Lords, the Bishop of London, the Earl of Carlisle, and other noble lords have expressed strong views on the necessity of legislation, and have urged the government to immediate action. It is also noteworthy, that the apostles in parliament for the opium traffic in China have been driven by the miserable logic of their case to resort upon their assailants with the argument that the drink traffic at home is infinitely more harmful than the opium traffic abroad, and by the same reasoning ought to be dealt with. Lord Stanley and Sir John Bowyer openly avow this as their last line of defence and it cannot be long before the inconsistency of the position must be apparent to those whose philanthropy appears keen in proportion to the distance of the object on which it is lavished. Nothing will so certainly remove hesitation or doubt on the part of members of parliament as a knowledge that the people are disposed to act."

The success which is attending the efforts of the Alliance in England should encourage those individuals who, in this Province, are endeavoring to influence public opinion in favor of the Legislative Prohibition of the liquor traffic.—Montreal Witness.

## John Brown on Education.

From a letter written by John Brown, while in prison under sentence of death, to his wife on the subject of educating his daughters, we make the subjoined extract, which shows him to have been a man of no little common sense, and a good share of observation and reflection. The extract contains valuable hints for every body:

"Now let me say a word about the effort to educate our daughters. I am no longer able to

provide means to help towards the object; and it, therefore, becomes me not to dictate in the matter. I shall gratefully submit the direction of the whole thing to those whose generosity may lead them to undertake it in the future. While I give you a little expression of my own choice respecting it. You, my wife, perfectly well know that I have always expressed a decided preference for a very plain but perfect practical education for both sons and daughters. I do not mean an education so very miserably as that you and I received in early life; nor as some of our children enjoyed. When I say plain but practical, I mean enough of the learning of the schools to enable them to transact the common business of life comfortably and respectably, together with that thorough training to good business habits which best prepares both men and women to be useful both poor, and to meet the stern realities of life with a good grace. You well know that I always claimed that the music of the broom, washbowl, needle, spindle, loom, axe, scythe, hoe, flail, &c., should first be learned at all events and that of the piano, &c. afterwards. I put them in that order as most conducive to health of body and mind; and for the obvious reason that after a life of some experience and of much observation, I have found ten women as well as ten men who have made their mark in life right where early training was of that plain, practical kind, to one who had a more popular and fashionable early training."

## Reformatory School.

Last week we made some remarks upon the necessity and utility of this much needed institution. That it is one of the first and greatest wants of our city none can doubt. We must have some provision made for the education and moral improvement of our juvenile offenders, or have our country filled with notorious, hardened criminals, inured to all kinds of vice from their youth up. This week we give the following very satisfactory Report of a Committee of the Sessions on the subject, with the action of the Court. It occurs to us, however, that an institution of this kind should be for the whole Province.—Other cities and large villages have, or may have very soon, the same class of juveniles to provide for as those referred to in this report. One institution for all would be much better than separate ones, and be much less expensive. Should action be taken by the Legislature on this subject, we trust that a Provincial Institution will be provided for. The Report we copy from the *New York Times* of the 14th inst.:

## REPORT.

SAINT JOHN, N. B., Dec. 5, 1899.

To His Worship the Mayor and Magistrates in Session.

The Committee to whom was referred that portion of the presentation of the Grand Jury to the Court in March last, relative to the establishment of an institution for the reformation of juvenile offenders, have had the same under consideration and respectfully report:

That the erection of an establishment for the instruction and reformation of juvenile offenders, is a subject which demands the most serious consideration of every Philanthropic mind and the immediate attention and action of the Public Authorities, and all others who feel an interest in the moral and social progress of the community.

On enquiry we find that a week seldom passes, wherein some one or more young persons are not brought before the Police Magistrate charged with crime of Petit Larceny—many of whom, that officer in the discharge of his duty under existing laws, is compelled to send to the Provincial Penitentiary for short periods. We have there a Reformatory School, and the Law has altered that that officer could send them to it for as many years as he now imprisons them for months, we believe that a vast amount of good would be accomplished, as, during their confinement, they could be taught to read, write and cipher, and instructed in some trade, by which to obtain an honest livelihood when released from the institution.

The yearly average number of boys under 18 years of age sent to the Penitentiary, is Twenty, and it is but recently that Four went sent there whose ages did not much exceed Twelve Years.

Offences committed by young persons of both sexes, appear to be on the increase, and to increase such, is, in the opinion of your Committee, a grave error; it is a punishment to be sure, but without an effort towards their reformation; instead of deterring them from vice, it only tends to harden their minds and fit them for the perpetration of offences much more serious in their character.

It is a rare circumstance to find amongst the prisoners of mature years confined in the Penitentiary, one who is a mechanic.

In the report of the Commissioners appointed to enquire into the management of the Provincial Penitentiary, we find as follows:—"The Registrar of the prison shows that a considerable number of the male prisoners are very young. Many of them were boys. In one instance, we had the name of a boy who was committed by the Police Court in Saint John, for some trifling offence, whose age is put down at nine years. He died in prison, before the expiration of his sentence. There are many others whose ages vary from Ten Years upwards."

During the last year twenty-four boys were committed whose ages varied from 12 to 18 years. There are many very strong reasons why this subject should be seriously examined. While it may be admitted that juvenile delinquencies should be promptly punished if must, at the same time be borne in mind, that as one object of punishment in the case of criminals of mature age, is reformation, it should more especially be so in the case of children. The crimes for which these boys are imprisoned, with few exceptions, are of a comparatively trivial kind. Without parents or friends to instruct or guide them, and without means to a trade and improve themselves, they are thrown into circumstances of exposure and temptation, and thus become an easy prey to vice. They are upon conviction, immediately sent to the Penitentiary, generally for a short time; there they are necessarily associated with the very outcasts of Society, and are exposed to their evil communications.

When they are discharged they are often without any to care for them, and the almost inevitable result is, the commission of new crimes, which subject them to additional punishment. Many cases which illustrate this remark, are found in the records of our Penitentiary. "We believe that immediate arrangements should be made to provide for the class of offenders."

"The simple and obvious course which suggests itself to our minds, is to erect another building within the prison enclosure, where the young can be sent entirely from the other prisoners. They should be well fed and in the usual prison restraints, but should be instructed in some trade which will be of service to them after they leave the prison. A school should likewise be daily kept in which they should be taught in the elementary branches of Education."

The Grand Jury in their presentment, suggested the use of the Old Hospital on Partridge Island, as a suitable place where to commence a Reformatory School; in many respects, that locality is well considered a very good one.

The Commissioners in their report say "The Law were as altered, as to allow young persons to be sent to this establishment (Reformatory School) for a series of years, instead of in the usual manner, the great object of a prison discipline would be better attained."

"The subject of Reformatory Schools for Juvenile offenders, has lately received much attention from the Imperial Parliament. In 1855 an act was passed authorizing any Police Magistrate, Stipendiary Magistrate, or any two Justices of the Peace, before whom any person under 16 years of age shall be convicted of any offence, and sentenced to be imprisoned for a term of not less than 14 days, to order such person at the expiration of the time of imprisonment, to be sent to a reformatory school, for a period not exceeding 5 years nor less than 2 years, subject to be discharged by an order from the Secretary of State; and by another act passed in 1857—a Juvenile offender confined in a Reformatory School, may obtain a license to reside with a person who is willing to take him, the object being to facilitate his liberation for good conduct."

There is in Ohio a State Farm established for the reformation of juvenile offenders. The Farm is carried on upon a large scale, and the vagrant boys of the Cities, who would otherwise be inmates of Prisons, are there taught to support themselves at a business which never fails to yield a good return to labor.

It is said that the employment of farming is so congenial to the active habits of the boys, that they take great delight in it, and cease to regard the establishment as a place of restraint upon them, and seldom break any of its rules. There are Eighty Boys in it at present. The system has its different grades of honour and its badges, and when a boy has reached the highest grade and worn for a specific time and with approval the highest badge, he is honorably dismissed to his home and parents, and has a passport into any career of usefulness which he may choose, his transgressions are not remembered against him. An establishment of this kind appears to be one among the best of all Reformatory Schools.

S. K. FOSTER,  
G. E. FENETY,  
W. H. A. KEANS.

The above Report, on motion, was accepted, and ordered to be filed, whereupon Mr. Justice SMITH moved the following resolutions, which were seconded by Mr. Justice WIGGINS, and carried unanimously:

Whereas, It has become the firm conviction of many philanthropic minds that the state of many of the youth of our city renders it necessary to use all reasonable means to improve their present condition—that the erection of a suitable Reformatory School under proper management, is the best and only means to accomplish so great and praiseworthy an object.

Therefore Resolved, That a Committee be appointed to prepare a Bill and Petition to the Legislature, praying an Act to authorize the City and County of Saint John to raise by bond or otherwise, a sum sufficient to cause out the objects contemplated—an Act that the same Committee be authorized to have a Bill prepared, praying that a Law may be enacted authorizing the Police Magistrate with any two Magistrates, to arrest and commit all idle and vicious youth found going about the streets.

In accordance with the above resolutions, the following Committee was appointed by His Worship the Mayor, to carry out the object, viz: Justices S. K. Foster, G. E. Fenety, W. H. A. Keans, Daniel McLaughlin, T. W. Daniel. A Bill will therefore be prepared and read before the Grand Jury in January.

## NEWS OF THE WEEK.

A STABBING CASE.—It is with much regret that we record this week a case of this kind in St. John, not fatal however. The party stabbed was Mr. A. Martin, and the person perpetrating the deed, Mr. S. Neil, both well known in this community. As is usual in such cases, it occurred at a gambling place, Paddock's Billiard Saloon, and the perpetrator was far advanced to a state of drunkenness. We observe by the Police Reports that several young men were spending their evening at this place of dissipation and riot. It is to be regretted that persons claiming respectability, and occupying respectable positions in the community, should allow themselves to spend their evenings at gambling places, which are always the resort of the vicious, unprincipled, and dissipated. We learn that the affray of Monday evening is to be settled in the Supreme Court.

NEW PAPER.—We have received the second number of a new paper published at Digby N. S., called *The Acadia*. It is published in quarto form, and makes a very respectable appearance. Messrs Albert E. Dodge and Ingraham B. Gidney are its editors and proprietors. We shall with pleasure place it upon our list of Exchanges and wish it may serve its country truly.

FIRE IN CARLETON.—On Tuesday evening the paragon house occupied by the Rev. Mr. Coster in Carleton, caught fire as it is supposed from sparks escaping from a stove crack or opening in one of the chimneys. Between the fire, water and cutting, it was totally destroyed. Through the energetic exertions of the Carleton firemen and the people generally, the furniture and library of the Rector were saved.

A Mr. Vail was badly injured in Carleton a few days since by being caught in a drilling machine. His left arm and side were very badly cut, and so one of his ribs broken.

PROTECTION FROM COLD. Few persons in this country but know how to appreciate warm clothing at this season of the year. Fur caps, mitts, rubbers, Ladies' Furs, &c., are a necessity for those who travel and wish to be kept comfortable. Where these articles can be obtained cheap, is important. At Mr. D. Nag's, King Street, we observe almost every article in fur for winter weather, that is worn by either men or women. These are manufactured by himself and can be recommended as durable. Buffalo skins also, cheap. Persons wishing to purchase any articles in fur for cold weather would do well to call at Mr. Nag's. See his advertisement in another column.

CROWING TWO SOX. We judge from the chuckling and crowing of the *Freeman* of Tuesday, that its Editor has had an unusually good time over what he thinks to be the appointment of a "Papist" and a near relation of the Priest of the Parish, to the J. P. ship of Carleton County. He does not know Mr. Cornelius Connolly as well as we do. We have enjoyed his acquaintance for several years and consider him a very worthy, respectable, and intelligent man, but what will disappoint the poor *Freeman* in the matter is the fact that Mr. Connolly is a deacon of a Baptist Church, and no relation "to the Priest of the Parish."

P. S.—Since writing the above we see the *Freeman* has found out his mistake.