any extent consistent with our own expectations, even should Labuan not become at once a second Singapore, an estimated annual charge of some 6000$, will not be much to set against the increase and security which will accrue to commerce. There seems, however, no reason to doubt that the island itself will develop internal sources of revenue which, after a time, will more than meet the charges of its civil establishment and of a garrison of some 200 men to be borrowed for the present from India. Meanwhile there is tabula rasa for Sir James, and his experienced coadjutor Mr. Bonham, to proceed upon. The good sense of Sir T. Cochrane prevented from the first any rash intrusion of adventurous settlers calculated to embarrass the local Government by the claims of premature establishments and disputable possessions. In our poor judgment all departments of the public service have done their duty; and no precaution which prudence and experience could suggest has been neglected to secure the advantages which nature and man have, in this fortunate instance, placed at our legitimate disposal.

We cannot venture on extracts from Mr. Low's work. We must, however, thank him for an acceptable supplement to that of Captain Mundy—but more especially for having given the fullest and best description we have yet met with of the natural productions, vegetable and mineral, of Borneo, and of the population of that island. Knowledge on the latter subject has hitherto been nearly confined to the Dutch, for, whether from policy or indifference, they have not favoured the world with the results of their observations. Much information will be found in Mr. Low's pages as to the distinguishing features of character and customs of the various tribes of the Dyak race. His descriptions must leave on the mind of every reader a predilection for the Hill Dyak of the interior, as contrasted with the Coast or Sea Dyak, whose morals have suffered from contact with Malay tyranny and corruption and the example of the Ibanun.

To that Providence which shapes our ends, rough Hew them as we may, we consign the future. From all sinister speculations we refrain; but even should Sir James Brooke's fabric sink with the builder, we believe that, even in that case, such fame as such men consider a reward will attach to his memory, that in many a Dyak village the rude songs and oral traditions of a grateful people will preserve the name of the Manco Capae who came from a distant land to rescue their fathers from oppression and ignorance.

We cannot conclude without remarking that, soon after the foregoing pages were written, we had in the London newspapers a brief notice of an evidently important and highly successful operation of the Spaniards against the Ibanun pirates. We infer from the account a strong probability that the very nest described in our extract from Sir E. Belcher's Narrative has been stormed and destroyed. It is understood that the Spaniards landed a thousand men for the operation. We congratulate that nation on this sudden and creditable exhibition of vitality in the extremities of her system.


It is time to burst through the veil of that artificial bashfulness which has injured the growth, while it has affected the features, of genuine purity. Society has suffered enough from that spurious modesty which lets fearful forms of vice swell to a rank luxuriants rather than hint at their existence—which coyly turns away its head from the 'wounds and putrefying sores' that are eating into our system, because it would have to blush at the exposure. We are all aware with what haste a treatment awkwardly dealing with the peculiar sins of women would be burnt or buried, though its sole object were the promotion of virtue; while few drawing-room tables fail to exhibit novels and romances in which lubricity of sentiment and laxity of principle are easily discerned through the thin gauze of refined language. And yet ours is not Defoe's word would have called a 'broad-hearted' age: we are not sunk into our easy chairs in a drowsy apathy; there is blood and colour in the cheek of modern Charity; we are sitting the causes of many immoralities, stopping up the sewers from which poisonous exhalations spring, interesting ourselves with hard-working earnestness in the improvement and welfare of the humbler classes of our countrymen. Look at our ragged schools and model lodging-houses, our sailors' homes, our asylums for servants out of place, our houses of refuge for discharged convicts; these are among the thoughtful inventions of recent Philanthropy; whilst prison discipline is attracting a degree of care undreamt of by the most tender-hearted of our forefathers. And is it too much to say that the active sympathy shown in these, and such-like efforts, by the higher orders towards those beneath them, may be numbered among the causes of that great
great internal quietness which is a marvel and a mystery to a
convulsed and disjointed world?

And yet the evil we speak of is in the background still; in
tumid silence we permit it to sweep on: spellbound we let it
pass; and it needs an emboldened mercy to break the spell.
Woman falls, like Wolsey, never to rise again. 'It is a difficult
question to deal with—an exceedingly awkward subject—we
must let it alone, we suppose—it is very dreadful, to be sure—
but there will be always abandoned women, and they are a
class it really soils one's imagination to meddle with.'

With such apologetic phrases the wandering soul is suffered to
drift away. How different the treatment that a young thief re-
cieves! It is one of the very advantages of his kind of offence that
his capture is desired. The best thing that can befall him is to
be caught; for care follows him into his cell. He is thought
worth reclaiming; no pains are spared— humane governors watch
over him—zealous chaplains labour to improve his state; the
Schoolmaster is at hand—he is supplied with books. The term
of this costly and ungrudging discipline at an end, he is able to
begin life afresh. At first, of course, he will have to struggle
against suspicion and distrust; but if he has been brought to a
better mind, though for a time he may have to put up with in-
ferior places and inferior pay, he will soon work his way back
into a character; the way of return is not closed against him.

But it is closed forever to the erring girl. She cannot claim
the merciful correction of the law; there are none to catch her
and drag her by legal force from her haunts; there is no pen-
tential prison for her; her sin not being subject to legal punish-
ment, she is denied the means of reformation which, for other
offenders, are now mixed with punishment. Allowing the
wisdom of the law in not classing hers among the punishable
offenders, does private sex who yields to this

identical sin. Even in the midst of his career he keeps his
place at home; there he has a pure atmosphere around him; he
breathes sweet air; he does not fall into one unbroken course of
dissoluteness—he is not without the pale of amendment; even
his foods of darkness are oftentimes unknown; or perhaps there
are reports that he is somewhat wild—and by lips that no one
dares to call impure the hope is expressed that he will soon have
'sown his wild oats.' And oftentimes this hope is fulfilled; he
breaks off—he can break off—from folly; his blood cools; he
steadies down, wonders at his former self, and lives in usefulness
and repute. We at once admit that, as the woman under any cir-
cumstances is the greater sufferer by the loss of purity, so on her
is thrown the greater responsibility in resisting temptation. But
the question is not, whether she is to suffer, and suffer most severely,
but whether she is to suffer without hope, without a chance of
repenance, without the means of escape: whether she is to lose
all and for ever? Ought we to forget our Saviour's treatment of
fallen women? By condemning the harshness of the Jewish
Church towards this class of sinners, by his own personal tenderness
and charity towards more than one who had fallen from virtue's path. He seems
in times the most distinct to commend these erring members to the
pity of the Christian Church: but who will venture to say that
the Christian Church has in this followed the example of her
Head? Several statisticians of authority agree in saying that
three or four years of such a life end the scene; while the most
liberal computation stretches the career, on an average, to the
length of seven years. By this time, at the latest, their strength
is run out, their constitution gone. Late hours, exposure to wet
and cold, intoxication of drunkard's brain, ill-usage, disease, inevi-
table misery of mind and body, are enough in this space to
break down the frail tenement of flesh and blood. But after
seven years of such a course—after this brief and bitter appen-
denceship to the hardest of taskmasters—what steps? Is this a
question that the Church can waive aside—as out of her depart-
ment?

We have not the pain to say that no efforts have been made to
lessen the evil. Something has been done: a certain number
of feeble institutions creep on from year to year, offering scanty
accommodation, languishing under the shade of narrow means
or a burden of debt, unable for want of room or funds to carry
out any efficient system of discipline or classification, and con-
ducted on most imperfect principles. Put the capabilities of all
these institutions together, and the number of those for whom
they are designed, and then we shall see what puny, starved, and
dwarfish measures we have taken to meet the huge mischief.
And of these institutions, disproportioned as they are to the need,
the greater part would have long since been abandoned, had they
had to trust to public generosity and external support. The
labour of the inmates has saved them from falling to the ground :
—they have been in a great measure self-supporting institutions.

For example, in 'The London Female Penitentiary,' (one of the
largest,) the subscriptions and donations of last year amounted to
724l, while the work done by the women produced
1184l. But take a list of the whole of our Metropolitan
Penitentiaries, with the number of inmates according to the last
returns:—
such is the total amount of provision in London. we have not, indeed, given the utmost accommodation which these houses might afford, but we have set down what is practically found available—for in various cases rooms are unwillingly closed from the sheer impossibility of maintaining the complement. as to the number of the class abroad in London it is difficult to reach an accurate statement; but the computations of the more moderate inquiries range from 5000 to 12,000; and all that has been done by the concentrated efforts of humanity and religion to stem or drain off this restless tide of vice is to afford shelter to some 440. in the provinces we find the same disproportion. the Liverpool Penitentiary had last year 56 inmates, the Liverpool Benevolent Society 27, while the number of abandoned women, according to the police returns, was no less than 2290. the Birmingham Magdalen had 22 inmates; the police returns for 1847 make the houses of ill-fame 210; if we reckon three in every house, we place 22 opposite 630. the Bristol Penitentiary had 17 inmates; those on the streets, according to Mr. Talbot, were 1267. the Leeds Guardian Society had 11 inmates; Mr. Logan states the others at 700. the Newcastle Asylum had 26 inmates; the others were, according to Mr. Talbot, 451. the Manchester and Salford Asylum admitted 82; but the report fails to give the number who left the house. the police report of 1846 gives those out of doors as 738; and we must remember that the police only register the notorious.

It being allowed that the provision for reformation is utterly insignificant as compared with the amount of vice, it may, however, be asked whether the supply is not equal to the demand. Many are apt to think that the conscience of such sinners soon becomes seared; that in them we deal with hopeless subjects, and that out of the wretched 12,000 in London the number of those who would desire to forsake their evil ways is but small. We answer that there is, we are convinced, a great mass of material which may be worked upon with success, provided the right time be seized. We are speaking essentially of a passion: when the first burst of that is over, all principle, all conscience, all the movements of the better mind are not gone. True charity will weigh the temptations which drive many to dishonour. often, as Duchâtelet largely illustrates, the fatal step may be traced to utter destitution and over-work; and all his followers enumerate also ill-usage or evil example at home—the promiscuous mode of living in the families of the poor, which loosens the principle of modesty from the earliest youth—want of religious training—sometimes a promise of marriage made and broken, alas, in a weaker hour—sometimes a mere gust of passion suddenly throwing down strength which had withstood many assaults.

The humane physician, who so closely sifted the question in Paris, gives us abundant evidence that the desire to escape from the guilty course is widely spread. We cannot forbear quoting one passage from his extraordinary work, in which, be it observed, he is speaking not of novices in vice, but of the worst class in one of the most profligate of cities.

'elles connaissent toute leur abjection, et en ont, à ce qu'il paraît, une idée bien profonde; elles sont à elles-mêmes un sujet d'honneur; le mepris qu'elles ont pour elles dépasse souvent celui que leur portent toutes les personnes vertueuses; elles regrettent d'être déchues, elles font des projets, et même des efforts, pour sortir de leur doute; mais tous ces efforts sont infructueux, et ce que les désespère, c'est de savoir qu'elles passent, dans l'esprit de tout le monde, pour la fausse et la honte de la société. . . . Je trouvais un jour dans une salle de l'hôpital un être aperçu, j'entendis une fille s'écrier, en admirant la beauté du ciel, “Que Dieu est bon de nous envoyer un si beau temps! Il nous traite mieux que nous ne méritons!” et toute la salle de répéter à la fois, “C'est bien vrai!” . . . On dirait que ce sentiment de leur abjection et du mepris qu'on leur porte excite davantage leur orgueil et leur amour-propre—défauts qu'elles portent à un degré excessif: celuî qul les blesse de ce côté encourt à jamais leur disgrâce et ne peut rien obtenir d'elles. Mais si on leur parle avec douceur, si on leur témoigne de l'intérêt, si on leur fait entendre qu'elles peuvent rentrer dans la société et recouvrer l'estime publique, ce seul est un moyen de les ranimer et les faire pâlir de joie.'—Duchâtelet, tome i. p. 107.

But we are able at once to overthrow the notion that in London the supply is equal to the demand, by the plain statement that more apply for admission than the existing penitentiaries can receive. This is a simple and a sufficient fact. We may well suppose that it costs a woman, covered with her own shame, no slight effort to present herself at the door of a penitentiary. Is there not something awful in the thought of turning away even one such applicant—of stifling the feeling of repentance when an actual step has been taken towards an altered life—of closing the door of mercy when in some warm moment of godly
sorrow the lost sheep hurries to the fold and should be received 'rejoicing?' It is upon this melancholy truth, which flows upon the spurious bashfulness of the day, we would concentrate the attention of our readers. The Magdalen Hospital, the best as well as the first and largest penitentiary, confesses that frequently as many as forty or fifty present themselves at the monthly board, but, as 'it often happens there are but few vacancies, only the most promising are received.' During the year ending March 31, 1847, says the Report of the London Female Penitentiary, 169 presented themselves as applicants for reception—
to 75 admission was granted; i.e. more than half were refused.
The Westminster Asylum declares that 'many of those who are
looked upon as the outcasts of our species are anxious to leave
their guilty course and are entreating to be received into the
asylum; but for want of funds the committee are unable to
extend to them a helping hand: although there is ample room
in the house to accommodate a considerable increase of inmates,
they have been under the painful necessity of refusing admission
to less than forty-two during the last year.' The London
Society for the Protection of Young Females (1847) tells us that,
'since the augmentation of the number of inmates, very many
young females have applied for admission into the asylum.
Unhappily, the committee have been compelled—painfully com-
pelled—to refuse most of these.' During the past year they had
150 applicants, but were able to receive only thirty. While this
sheet is printing we receive a circular from the Committee of
the Asylum attached to the Lock Hospital, saying:
'above one hundred and fifty degraded daughters of the poor, for
the most part of a very tender age, pass through the adjoining hospital
in the course of the year. The greater proportion of these having
been faithfully instructed during their residence in the wards, express
the most earnest desire to be saved from their life of shame. But whither
can they go? Exasperated relatives spurn them from their doors.
Virtuous families refuse to employ or shelter them. Even the Asylum
established for this very object, in its present incomplete state (in-
capable of containing more than twenty inmates), is compelled in
the great majority of instances to reject them. What then remains for
them, unless the helping hand of charity is stretched forth for their
deliverance, but to revert to their former habits of infancy, in all human
probability speedily to perish?—Aug. 1848.'
The reports of the other metropolitan and of the provincial
penitentiaries only repeat the same hard tale. And may we not reasonably infer that we are far from seeing the whole
number who desire admission, when we run over the lists of these
rejections? Each denial probably repels more than one from the
way of repentance. The news spreads; many who were waiting to
hear the fate of their companions, apply the refusal to themselves,
and never venture on a petition. But, moreover, the committees
are driven into a principle of selection, which, however skilfully
or conscientiously carried out, must be continually leading them
to reject the more sincere and to accept the more plausible
applicants. It is true that at certain times of year, i.e. from
November to February, many struggle into the penitentiaries from
no higher motives than to house themselves and be fed through
the winter, when their guilty trade droops and the weather adds
to its miseries. But still even these, we conceive, should not be
driven back; the door should be open, whatever presents the knock.
Might we not regard these very intervals of destitution as means
providentially designed for their reformation—as a chastisement
which should scourge them from their haunts? Supposing them
to be received, even though they come with no other object than
to get bed and board in hard times, might not kind treatment,
the break in their mode of life, the disentanglement from their
companions, the pastoral ministrations, the opportunities of
reflection, the use of religious books, strike sparks from the
smouldering conscience, and in some cases at least create a desire
to stay and repent, though no repentance was in their thoughts
when they crossed the threshold? It is our strong conviction
that, as long as a single applicant is refused, one great duty of a
Christian people is left undone.
At the same time let us not be understood to suppose that the
whole duty is done when all who seek shelter are received—
when the supply of penitentiaries is equal to the demand. It may
seem, indeed, somewhat wild to speak of going out to fetch wan-
derers home, when so many of those who have already risen up
like the prodigal, and are at the very door of the house of penitents,
have none to lead them in; but we cannot entirely put out of sight
the duty of searching for the lost sheep in the wilderness. There
is a false but not unnatural shame which deters many from pre-
senting themselves at the door of a penitentiary, who might be
led thither and persuaded. It is not enough to wait for the
returning wanderers, to have all things in readiness for their re-
ception, to open the door when they have found the heart to knock.
There is certainly a sort of missionary machinery required, by
which especially the beginners in this vicious life might be pleaded
with. The Report of the Magdalen states that even 'the existence
of the institution is little known to a great number of persons for
whose welfare it was established.' This we can readily believe.
It may be often difficult for a poor girl, when she longs to repent,
to know how to set about the task of obtaining admission, or
where to go. The more she feels her own degradation the longer
may she defer the step. Might not some mode of distributing papers
papers be contrived, in which there should be all necessary particulars regarding penitentiaries, accompanied by some brief but strong persuasive to forsake such a life? It is strange that in this tract-distributing age we have never yet fallen in with a single earnest entreaty addressed to the sinner of this particular class. Drunkards, thieves, blasphemers, all have their appropriate tracts; she is left out.

But to return to those who seek and are refused (the case which is at any rate to be considered first)—it may be said, if there are so many leading a life they loathe, why do they not return at once to their parents' roof? There are more difficulties here than even the Lock circular suggests. We will pass over the parents whose unkindness turned the scale of a vibrating resolution. We will also pass over those who, without having this guilt at their door, have been stern and unrelenting towards their children after they have fallen. We will take the average of the class of life from which the supply is mostly drawn. What, we ask, is a poor parent to do with a daughter who returns with a bankrupt character? Is not the cost of her maintenance a stumbling block to her reception, especially when we find, from the evidence of M. Duchatelet in Paris, and of the best authorities in London, that poverty has a large, if not the largest, share in the original mischief—that under-paid needlewomen, and so forth, furnish perhaps the majority of recruits? But if the parents are able to maintain their child, is there not some natural doubt of the depth or permanency of an unsatisifed contrition? Are they not bringing discredit on their home, involving themselves in a certain degree of discredit—or at any rate running great risks with the character of the family, unless their erring daughter should at once conduct herself as the very truest, most reformed penitent, a matter on which they cannot prophesy? Above all, may they not dread the contamination of other children, supposing it to turn out that there had been only a fit of remorse, a transitory pang of conscience? Are they not appearing to encourage the others to go wrong, if the door is at once open and the wanderer instantly received? Where return is easy, there may be temptation to fly. But further, as regards the daughter herself, we believe it infinitely for her good, under all circumstances, that she should be able to shelter herself at first in a penitentiary. The better her parents, the more will she shrink from confronting them; she will be found instinctively to say, 'Take me anywhere but home first; let me not pass at once from the fume of my guilty life into that pure circle; let me be able to show some proofs of repentance, and in some sort retrieve myself, before I meet 'the old familiar faces.' Again, she wants an advocate to pave the way for her return. A year or two's good behaviour at a penitentiary is a guarantee; she comes back as a penitent whom the neighbours know to have been for some time under proper care. And again, as she wants 'character,' so a character given her by her parents will not go for much; a good report from the authorities of a penitentiary is a different thing. But to take the most important point of all, we do not conceive that home is the best place at the very outset. Even the kindest home in humble life yields little privacy. What she wants is penitential discipline. How is her spiritual reformation to be carried on with any system amid all the domestic cares, the noise of children, the occupations, the common conversation and routine? She is not in an ordinary state; there is no provision here for her special work, no means of guidance, no yoke for the subjugation of the disordered soul. A religious house, a spiritual hospital, is what she really wants. Give her a place, quiet, opportunity of devotion, help to reflection, spiritual ministrations especially directed to her condition—in short, a mode of life provided and adapted to her circumstances. On these grounds, and particularly on the last, we rest our appeal for the support and increase of penitentiaries.

There are others, however, who look rather to legislative enactments. That much, very much, might be done by stronger laws against houses of ill-fame and those who lay traps for unwary girls, it seems difficult to doubt. We have watched with interest the efforts that of late years have been made in Parliament; a certain degree of false bashfulness has not been wanting even there, while a little over-stringency in some of the measures introduced has helped the bashful to suppress the subject for a time. But still we see that amid some rebuffs and some delays it is working onward; the efforts of the Bishops of Exeter and Oxford have not been thrown away. We can scarcely regret delays which are likely to produce the fruit of mature reflection. Hasty legislation would be very perilous in such a cause; if the first bill proved a failure, the subject would too probably be shelved for ever. But, after all, though the law might, we believe, be made to do much, it could not do everything. As the principle of sin cannot be smothered by the law, however the law may seize hold of the more glaring faults which sin holds out, so there will be always a host of ingenious evasions of the letter of the law. Penitentiaries, we may be too sure, will never cease to be required.

There are others who meet the question in a different way:—if, they argue, we provide too freely the means of retrieving character and position, are we not taking down one of the fences of virtue? But it is the very nature of passion not to make calculations, not to provide against the future. The argument presupposes a degree of reflection which in nine cases out
of ten does not exist. If, too, it is of any worth, it must be
evenly applied to all kinds of sinners; the whole doctrine of
repentance must be set aside as hurtful to the cause of virtue and
religion. Away with our model prisons, which in this view can
be only considered as standing advertisements for the encourage-
ment of thieves.

But we take a narrow view of penitentiaries if we consider
only the women themselves. Every woman rejected from their
doors returns to her trade of contamination. Our population
receives again a poison that it might have escaped; those who
stand aloof from such a subject as this may suffer in their own
families from the tide of iniquity they would do nothing to check.
In the upper ranks it is impossible to say how much of dom-
estic misery, broken hopes, ruined fortunes, lost character, and
injured health, waste of mental and loss of moral powers, may be
traced to the influence of those who might have been rescued.
If we consider the less fortunate classes of society, how long
is the inventory of crimes, of drunkenness, thefts, forgeries, em-
bezzlements, which may all be traced back to the indulgence of
one youthful passion! If, indeed, prison discipline is to have a
monopoly of care, and those only whom the law reaches are to
engross the energies of the humane, we venture to prophesy
that our Pentonvilles, be they ever so multiplied, will never
cease to be furnished with cargoes of living vice. We may cease
to hope for empty cells and maiden assises so long as, when the
thief's punishment has expired, his paramour is waiting at the
gate.

Let us examine the actual effects of these institutions. That
many, unable to bear restraint, stay only for a time and return to
their evil life, is true. We must be prepared for disappointments
in all attempts to reform habit. But we venture to say that in
no other cause will be found a greater harvest of substantial
success. We read in the 'Short Account of the Magdalen Hos-
pital,' that 'great pains were taken by the Treasurer, in the
course of the year 1843, to trace out the situation of all those
young women who left the house during the preceding years;' and
the result of the inquiry shows that more than two-thirds of the
number were permanently reclaimed:

<table>
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<tr>
<th>Status</th>
<th>Number</th>
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</thead>
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<tr>
<td>In service or with their friends</td>
<td>151</td>
</tr>
<tr>
<td>Married</td>
<td>43</td>
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<tr>
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</tr>
<tr>
<td>Behaving ill</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>289</td>
</tr>
</tbody>
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The Report of the London Female Penitentiary for 1847 gives
this statement:

- In the house at the beginning of the year: 95
- Admitted: 73
- Sent to service or friends: 49
- Married: 1
- Left at their own request: 5
- Dismissed for ill conduct: 9
- Sent to hospital: 1
- Sent for pregnancy: 1
- Sent to their parishes: 2
- Remaining in the institution: 100
- 168

The Westminster Penitentiary, 1848, shows since the formation
of that asylum in 1837:

- Cases admitted: 217
- Restored to their friends or service: 105

The British Penitent Female Refuge, 1847, states:

- In the asylum at the commencement of the year: 38
- Admitted: 28
- 66
- Restored to friends or in service: 27

The Lock Asylum reports, from 1787 to 1846:

- Admitted: 1092
- Restored to their friends or placed in service: 522

The Liverpool Benevolent Society reports in 1847:

- Received from commencement: 329
- Restored to friends, or in service: 186
- Married: 22

The Liverpool Penitentiary:

- Received from the commencement: 1425
- Restored to friends: 470

The Devon and Exeter:

- Received since the commencement: 362
- Restored to friends, or in service: 226

The Gloucester Magdalen:

- Admitted since its institution: 305
- Restored to friends, or in service: 216

The Bath Penitentiary during the last three years:

- Admitted: 99
- Restored to friends, or in service: 37
These statistics are quite enough, by way of sample. Make all allowance for a certain roseate hue, which is apt to warm the pages of all Charitable Reports, there is still left us a very hopeful balance; and we are far from thinking that the existing penitentiaries have reached the height of attainable efficiency. On the contrary, we cannot admit that they have reached even the half-way house. In the machinery that works all this good we discern but the irregular movements of a rude primitive contrivance. It may seem invidious to exult in the flaws and blemishes of the only instruments which are in present use for the correction of such an evil; but our very admiration of what has been done prompts us to consider how much more might be achieved: it would indeed be a stand-still world if we were all to keep at the heels of first inventions or first experiments.

That we are bilious inventors of imaginary faults, or gazing at petty defects through the magnifying glasses of a capricious spirit, will hardly be alleged by those who know that in institutions, which ought to be religious houses in the strictest sense, schools of penitence, hospitals for souls diseased, there is such a deficiency of all the grand appliances of religion that for the most part they have neither chapels nor resident chaplains. These principal means of conducting the unfortunate through a course of penitence are possessed by no more than some five or six out of all the number of institutions.

It is very well, in case of necessity, to turn a board-room into a temporary house of prayer, to shove off the plates and table-cloths, and once a week to wheel a locomotive reading-desk and pulpit from the corner, where they have become encrusted with week-day dust. At best, however, these things tend to irreverence—and where the grand aim is to create a fresh feeling of reverence, to revive the sense of the presence of God, and when we have to deal with creatures of excitable mind, capable of being strongly acted upon by outward things, there seems a double call for avoiding such makeshifts. A strong and definite religious character cannot be impressed upon an institution in which the chapel is not made. We do not say an integral, but the prominent object. Without such a feature as this, we leave out the visible assertion of that most encouraging truth, that God is present among sinners who repent. It is a great thing to show a perpetual sanctuary in the midst of them, a wellspring of consolation, a tower of protection where the suppliant can be received, an altar whose horns may always be seized in the humble hope of forgiveness.

The want of chapels, then, is a great and grievous want. But those which some possess are either little or wrongly used. They are mostly no better than 'popular chapels.' The chief area is for people who are on a Sunday-chase after eloquence, and who by no means design to number themselves peculiarly among penitents. The whole system is the 'popular' system. Popular preachers are engaged, not for the sake of the forlorn penitents, but of the idle and wealthy vagrants. The poor women are packed together, as ungainly lumber, in galleries carefully screened from the gaze of the more honoured congregation below, as if they were only present on sufferance; and instead of hearing their own peculiar hopes, fears, perils, encouragements, dwelt upon for their own benefit, they are forced to feel that even in their own House of Prayer they are looked upon as the refuse of the world. The doors of a Magdalen chapel should be closed against all but the Magdalen; a general congregation invites of course a corresponding style of preaching. The peculiar and crying need of the inmates is sacrificed—or lowered to a secondary place. The Magdalen Hospital has no less than a couple of preachers; the morning gentleman receives 150l. per annum; the afternoon one, who, we conclude, is not expected to preach so well, has but 110l. These are merely preachers; the resident chaplain, who is of course the fit person to instruct the penitents on Sunday, from his care over them and his knowledge of them in the week, is confined to week-day ministrations. Now we cannot but desire the immediate suppression of the preachers' office; the 260l. per annum, thus saved, might be used in obtaining the services of a superior matron. We should like to see a lady—we mean anything but a fine lady—in charge of such an establishment: nicey of feeling, delicacy, and considerateness—such important elements in dealing with female penitents—are to be found in a higher degree among the higher classes; and a matron of this sort, let us suppose the widow of a clergyman, accustomed to the poor, and acquainted with their habits of thought, would be invaluable to the efficiency of a Penitentiary.—And not only are the chapels misused, by being flooded with hungry sermon-hunters, gazing up to the idol preacher with idolatrous eyes;—we cannot find that in a single instance they give the inmates the benefit of daily service. How much happier in this, as in so many others, are the criminals in Pontonville! But even this is not the worst. Not more than one or two penitentiaries have a chaplain's lodge; or a chaplain living within the walls—that is, the rest are all without the proper ruling power as religious houses. Far more effective here—are more necessary—is the pastor's office than the preacher's. With a religious instructor who becomes acquainted with each individual character, catches them in all moods, makes allowances for fluctuations of feeling, watches his opportunities, gives rebuke or encouragement in fit measures and at fit times, lifts up or humbles accord-
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ing to the patient's need—with such a one, daily seen, ever at hand, the penitents will feel at home; to him they will be more disposed to confess doubts and struggles, to make free communications for the relief of their souls.

No fit course of penitential discipline can be carried on without resident chaplains. And yet happy, in comparison with the great mass of penitentiaries, are those which can even secure the services of an honorary non-resident chaplain, who, after other labours, is ready to devote the largest remainder of a day to the madgalenes. In this case they have at least the influence of one consistent mind, one mode of management, one system of doctrine. Insuficient as such occasional ministrations must be, even the occasional services of a minister of the Church are no trivial boon. The mass of penitentiaries seem to be utterly without any religious system, any fixed religious views or discipline, and to trust to the desultory, indefinite, and varying instruction of any who may volunteer to teach. They are mostly in the hands of Dissent, or of that portion of the Church which gives dissenting practices and doctrines at least half its heart. The Church, in fact, has no hold upon penitentiaries; they have escaped her hands; or rather, what she has neglected to do, has been taken in hand by those good Samaritans who had pity upon wounded and dying souls. Be all thanks given to them; but the necessary result—a varying, unfixed, irregular mode of instructing the penitents—cannot but be lamented. A penitentiary, in such a case, becomes a sort of spiritual hospital, which practitioners from a dozen schools walk through in succession, each feeling the patient's pulse, all differing in the treatment they recommend. Even if we could imagine the most perfect harmony in the views and doctrines of 'Ministers of all denominations,' the very variety of faces and manners is enough to bewilder and confuse. We cannot conceive greater obstacles to the work of true repentance than such a shifting multitude of confessors, and such an exposed confessional. To be ever unbandaging the sore soul to every passer-by, to be opening out afresh the former life and present frame of mind, to be a sort of living subject for a host of spiritual dissectors, is for the novice in repentance a most perilous process. She will be either tempted to become a mere talker, to catch up a certain phraseology, easily learnt, which she sees is thought a token of promise—and thus perhaps deceive herself as well as others—or else to shrink from those real communications of her feelings, which might, under other circumstances, have done her good, and, from the impulse of natural reserve, to carry on her work entirely by herself, only saying as much as would secure her some intervals of peace. When the Baptist, the Wesleyan, the Independent, the Quaker, and the agent of the City Mission, are all moving round the wards—we do not question, we well know, that ardent zeal and piety are in presence—but we do not conceive it uncharitable to say that there is too much talk, too much noise, too much confusion of tongues, to help forward, or to deepen, in the way in which these worthy men themselves would aim at, the great inward work of a self-condemned spirit. Nor do we think that we touch the edge of uncharitableness in supposing that a certain proselytising spirit will be found to tinge the instruction of these motley religiousists. The Wesleyan will be tempted to give a Wesleyan hue to his admonitions; the Independent to turn the head of the penitent towards Independent principles; the Baptist to act as a finger-post to the Baptist Chapel should she leave the penitentiary in an altered mind. Without blaming such natural ebullitions of party zeal, yet this under-current of a proselytising spirit is perhaps the last which should be suffered to mix itself with the stern simple doctrine of Gospel repentance.

But though we object to such a variety of teachers and such a variety of views, we are not sure whether the point on which all dissenting or semi-dissenting minds seem to agree is not more perilous still; we allude to the doctrine of 'instantaneous conversion'—a doctrine at all times dangerous, but peculiarly so when put before the minds of these poor women. In the female mind it is at all times more likely to find favour. Where the nervous system is more tender, a doctrine that has so much to do with animal as well as mental feeling can more easily be brought to bear.

If it be pressed upon young frail creatures, when they are just waking up to a fearful consciousness of their sin, its application may work the greatest mischief—with some by leading them to presume on their safety because of certain questionable sensations—with others by driving to absolute despair, because, perhaps from the possession of less excitable nerves, they cannot latch themselves into that convulsed and agitated state, those spiritual hysterics, which they are taught to look upon as the crisis and the proof of conversion. One shall shudder at herself as a castaway—another as rashly fancying herself a saint. We want the sober view of repentance which the Church has the grace to hold, to prevent false assurance on the one hand, or unwarrantable despair on the other. In short, we want the Church to take a bolder part in the cause of those whom, from her more sober view of piety, she would more wisely train. We bestow no stined measure of admiration on those well-meaning bodies who shame the Church by their greater zeal: but our admiration of their zeal must not blind us to the defects of their principles; and if these defects could be removed by the establishment of Church Penitentiaries,
we think that present results, encouraging as they are, would fall far short of future fruit.

To descend to lesser, but not unimportant, defects that mar success, we cannot but notice the want of anything approaching the separate system. We are not dreaming of such a development of that system as has been exemplified at Pentonville; for in the first place, in Penitentiaries we have to deal with what may be called voluntary prisoners; we could scarcely expect such a degree of voluntary isolation, and it would be difficult to enforce it: in the next place, it might be questioned whether the female mind would be able to bear so much of solitude after so restless a course of life spent in crowds and revels. But still we conceive a certain share of solitude is requisite for the furtherance of the great work. Some portion of the day should be spent alone; the hours might be so divided as to afford enough of society and fellowship to sustain the spirits, and also a sufficient amount of solitude to induce habits of reflection, self-examination, and prayer. Commune with your own heart, and in your chamber, and be still.' seems an exhortation peculiarly addressed to those who have been living in a constant whirl—hurrying from any intercourse either with God or with themselves. We cannot discover that any Penitentiary yields suitable opportunities of privacy. The women have no cells or chambers of their own; seven or eight occupy one sleeping-room, and there appear to be no places of retirement into which they might withdraw for a portion of the day. This cannot be the way to encourage the habit of devotion in those who have left off praying. We know and deplore the difficulty that attacks boyish minds in having to pray before other boys—the evil that has ensued from depriving lads at school of privacy—from making them sleep in herds. The worse elements are apt to keep down the better; those who wish to pray often quail before the ridicule which has such power over weak, unstable minds. If this is the case where habit is on the boy's side, how much the difficulty where devotion has to be re-learnt, to be begun afresh!

An efficient system of classification is not less essential for female penitents. They should not work together in great numbers, and both original rank in life as well as present moral condition should be considered. The truth is, that 'work' has been so necessary to the very existence of these asylums, that they have partaken too much of the character of industrial institutions. We would not underrate the value of restoring industrial habits; the spirit of idleness is, we are aware, strongly fixed, and cannot easily be driven forth; but in a Penitentiary Hospital everything should give way to religious advancement. Even although they can do more work in numbers, if the result be that they are to make less growth in godliness, count the cost on either side, and make up your mind whether it will not be the true wisdom to let them be split into lesser companies, and trust to more of external support for recompensing some loss of pounds, shillings, and pence.

As regards the improvement of the provincial Penitentiaries, we think the first step should be to lessen their number. If, instead of an ill-supported, half-starved, stunted Magdalen in every town, in which there can be no chapel, nor resident chaplain, nor due classification, nor opportunities of privacy, one large, well arranged, vigorous penitentiary were placed in the centre of a given district, ten times the amount of good would be effected. There is a great waste of funds in supporting half a dozen separate institutions, each with its separate staff. Each penitentiary, though it holds only thirty inmates, requires its chaplain and its matron; if six of them were absorbed in one, holding 180, one matron, one chaplain, would be as efficient as the six. With what comparative ease, too, might such an institution be made to yield its separate cells or chambers! If it were fixed at some central point of the district, offices might be opened in the evening for the admission of penitents. Railways would lessen the expense of conveyance. Thus, for Bristol, Exeter, Taunton, Gloucester, and Bath, we might have one central penitentiary; another would suffice for Leeds, York, Ripon, Huddersfield, Bradford, Hull, &c. In no other way can we see the prospect of obtaining efficient institutions. Dudsdale strongly recommends the establishment of penitentiaries in the country, and not in towns. Health and the means of relaxation are much to be considered in the case of those who have been ruining their health and have been little used to confinement. Good large grounds, where healthful exercise might be taken with some pleasure, to say nothing of opportunities of gardening, might often help to keep some restless spirit within the bounds who would ill brook the questionable recreation afforded within the dingy, cheerless walls of a town enclosure.

In thus venturing to suggest measures of improvement, we must not omit to say that we object in toto to Ladies' Committees. We cannot think a board of ladies well suited to deal with this class of objects. Often the very tenderness of their natures would stand in the way of the proper treatment; for true pity often requires a mixture of severity. Since, moreover, we are standing forth as the practical opponents of false modesty and false shame, by giving prominence to such a subject as this, we may express a doubt whether it is advisable for pure-minded women.
women to put themselves in the way of such a knowledge of evil as must be learnt in dealing with the fallen members of their sex. Not that we would deter women from the higher orders from interesting themselves in such a cause. The very sameness of sex should lead them above all others to pity the fallen and the frail. But there might be other and better modes of showing practical compassion and practical mercy; above all, they may give bountifully of their worldly means to penitential hospitals; in this way the pure, without being soiled by any contact with impurity, may help to rescue the unhappy; those who are placed above the temptations which beat to the ground so many of a lower rank, may thus help to lift up those that are fallen and to replace them upon virtue's path. It is in their power, too, not only to befriend the houses of refuge where the penitent has to go through her work of repentance, but show pity towards her, when she has left a good trustworthy Asylum, with good testimonials, by taking her into service. Here, of course, especially watchfulness would be required; but though there may be some awkwardness in the way of the reception of such persons, and even some risk, yet true charity is a marvellous conqueror of difficulties.

While we speak of alms, we need not hesitate to suggest the duty of continual almsgiving in this cause to those of our own sex who in their earlier days, for ever so short a season, gave way to youthful sins. Many such have lived deeply to regret the stains which discoloured their opening years, are now among the best and foremost in all works of good, and are living as altered men with their wives and children happy about them. Not so those with whom they sinned. Some have perished in their sins. Others, with almost broken hearts, are forced, to continue their pilgrimage of guilt and woe; for these we can, not words alone nor thoughts, but deeds of pity. Resurrection is a part of penitence: it is at least possible to give year by year penitential contributions to those asylums which are devoted to the reformation of fallen women.

* Every reader of the newspapers knows well what a multitude of suicides thin every year the ranks of these unhappiest of all human creatures. Month after month, and week after week, the terrible truth of Hood's verse (and we may now add, of George Crabbe's tragic pencil) is realized:

"The bleak wind of March
Made her tremble and shiver;
But not the dark arch,
Or the black flowing river:
Made from life's history—
Glad to death's mystery
Swift to be hurled—
Anywhere—anywhere
Out of the world!

In she plunged boldly:
No matter how coldly
The rough river ran—
Over the brink of it,
Picture it—think of it,
Dissolute Man!
Live in it, drink of it,
Then, if you can!"

Hood's Poems, vol. i. p. 68.


Mr. Dyce's long-promised edition of Beaumont and Fletcher is elaborate without being over-loaded. It has done for the text of the united dramatists, perhaps nearly all which at this time it was possible to do. Yet now that these twin stars, 'the Dioscuri of our zodiac,' are shining forth more free from cloud than ever since their first rising, how few seem to regard their radiation! The star of Shakspeare draws all eyes; but why do not more gazers care to see 'how much of Shakspeare shines in the great men his contemporaries'?

Before Mr. Dyce undertook the work, only three critical editions had been attempted: one in 1750, begun by Theobald and continued by Seward and Symson, who committed the worst fault editors can fall into, that of utterly unwarranted alteration; a second in 1778, which rejected the greater part of those arbitrary substitutions, but deserved little other praise; the third in 1812, by Weber, who had the help of Monk Mason's notes, and, what was still more important, a copy interleaved and annotated by Sir Walter Scott.

Poor Henry Weber's career in this country forms an episode, and a very illustrative one, in the history of our own great man of letters just mentioned, who patronized the unfortunate German scholar in his more ambitious undertakings, and for ten years employed him as his amanuensis, when he was not engaged in literary works of his own, till he became a hopeless lunatic—after which time he was supported to the end of his days, at his protector's expense, in the York Asylum. Many of our readers will remember the scene in Scott's library, when he, then employed on his Life of Swift, saw madness in his assistant's eyes as he sat opposite to him, and displayed such presence of mind in postponing the unhappy maniac's challenge instead of declining it. The narrator observes that Scott had formed an exaggerated notion of Weber's capacity. The habit of magnifying the abilities of those in whom, from promptings of the heart, they take an interest, is a common characteristic of men of genius, and is often paid for expensively enough. This German also edited Massinger and Ford. That editions of such writers by a foreigner exhibit many deficiencies is a matter of course: but his have been harshly dealt with. The work of 1812 certainly was very superior to that of 1778. It is true, however, that we have to