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SIX MONTHS IN INDIA.

BY

MARY CARPENTER,

AUTHOR OF

'OUR CONVICTS,' 'LAST DAYS OF RAMMOHUN ROY,' ETC.

IN TWO VOLUMES.

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APPENDIX A.

*Address to the Educational Section of the Bethune Society: Calcutta, December, 1866.**

A SPECIAL MEETING of the members of the Bethune Society was held in the theatre of the Medical College, on Tuesday, the 18th December, at 5 P.M., to listen to an address from Miss Carpenter. The subject chosen was, 'The Reformatory School System with reference to Female Crime.' The address was intended more particularly for that section of the society which is devoted to the consideration of female education.

Many were desirous to hear her upon that one department of social science, which for so many years she had made her specialty, and to which she had personally given her chief attention. This is the protection and redemption of the young from degradation and moral neglect in large cities. It includes the reformation of juvenile offenders, and the saving treatment of neglected children of both sexes; but particularly the offspring of parents abandoned to drunkenness and crime, who are too willing to initiate their children into the same courses—*i.e.*, to lead lives most costly to the State and ruinous to themselves. This subject, so essentially interesting and attractive to all philanthropists, from the sternest judge in our courts to the tenderest heart of woman, was treated with a directness and practicality, a richness of illustration, and a fulness of statistical and personal experience, which made the hour a rare treat to a crowded audience, embracing a large variety of sympathies. Europeans and Eurasians filled the circle nearest

* From the 'Times of India' and the 'Englishman.'

the chairman ; and there was a fair representation of both sexes, notwithstanding the fact that nearly all the Sunday-schools in Calcutta were, at that hour, thronging to anniversary fêtes in the churches, and many gentlemen and ladies, Sabbath-school teachers, were thus prevented from attending. The native students of the Medical and Præsidency Colleges, located in that neighbourhood, were out in large numbers, and the teachers and older pupils of the School of Useful Arts were there by Miss Carpenter's invitation ; besides many native gentlemen, both Christian, Brahma, and Hindoo, who are prominent in educational and other reforms in this part of India.

The Hon. J. B. Phear, who occupied the chair, made a few introductory remarks, after which Miss Carpenter rose and spoke as follows :—

‘ It had been my wish to dwell this evening entirely on the education of what are termed the perishing and dangerous classes ; but finding that this section of the Bethune Society is devoted to female education, I will commence by giving my views on that subject especially, and will then proceed to consider education as affecting the criminal classes.

‘ All of you are aware that in England women hold a very different position from that which they occupy in India. In England they are regarded as fellow-workers with and helpers of men. By giving them a liberal education, it is not intended that they should take the place of the other sex, but that they should be better qualified than they would otherwise be, for discharging their own peculiar duties. I can testify that my own education, which was carried on under my father's superintendence, and which included a training in such subjects as classics and mathematics, never unfitted me for domestic duties, but, on the contrary, rendered me in all respects more fully qualified to accomplish a woman's mission.

‘ After completing my own education in my father's home, being anxious to improve the female mind, I commenced the practical work of education, and spent twenty years in training young ladies belonging to the higher classes of society. In the school which I carried on with my mother and sisters, not

only female accomplishments but the classics were taught, as also needlework and other things useful in a family. Among the ladies thus educated, some made it their business in after-life to instruct the poor and ignorant; others became admirable wives, and, while conscientiously fulfilling the duties which they owed to their families, entered upon extended spheres of usefulness.

‘This higher education does not, then, as is sometimes supposed, unfit women for their special duties, but, on the contrary, enables them to become better wives, better mothers, and more useful members of society. By women, the infant minds of both sexes are trained. Not a few illustrious men have ascribed their pre-eminence to the influence of their mothers. Sir William Jones, with whose name you must all be familiar, affords a remarkable instance of the effect which a mother’s teaching and example can produce upon a youthful mind.

‘Having matured and developed my plans for the education of the higher classes, I now felt anxious to do something for the poorer and more degraded portion of society. I would here observe that you have not in India young children of eight or ten years of age who come within the grasp of the law: I am ashamed to say that in England such has been the case. These children (I here refer especially to the girls), after being subjected to punishment, become outcasts from society; respectable people do not like to engage them for domestic servants, and they are quite cut off from all ameliorating influences.

‘Now, I asked myself, was it the fault of these girls that they were thus condemned to a life of degradation and crime? The answer that presented itself to me was, It is *not* their fault; they are placed by God in this world, and they are His children, for He is the common Father of us all; and surely God would not destine any of His creatures to an existence of irremediable crime and misery! Was it, I asked myself, by an innate depravity that these children were condemned for their lifetime to be felons and outcasts? The answer suggested to me was, that their depravity was not innate, but was owing to neglect

and bad education—to their having worthless parents, or to their having no parents at all. It was the duty of society, then, I argued, to give these children such an education as would preserve them from all temptation to break the law, and would supply that moral training of which, by adverse circumstances, they had been deprived.

‘I am aware that, as in England so in India, the objection has been urged, that to give a good education to these classes will be a premium on crime. But such is really not the case. There is in the human mind an instinctive love of liberty, and this feeling is remarkably developed in these young criminals, who lead a wild and reckless life. By them it is not considered an advantage to be deprived of their freedom, and to be confined in any institution, however comfortable. Although in India you may know little about girls as a criminal class, still you do know about boys; and must be aware that no boys who have been accustomed for several years to the freedom of a criminal life, would like to be taken and placed under confinement; if they knew that this would be the result of their actions, they would be tempted to abandon their crimes, rather than incur the punishment of restraint.

‘Now, it appeared to me that society owed a duty to these girls, and that it ought to enable them to have a fair chance of redeeming their characters, and of becoming useful members of the State. This is a principle easily arrived at by Christians; for did not Christ come to seek and to save those which are lost? But with a Government it is different, for a Government, though Christian, does not profess to be guided solely by Christian principles; its actions must be regulated in a great measure by political expediency.

It must be shown, therefore, that such a training of the juvenile criminal population is for the general good of society as well as in accordance with strictly Christian principles. This can easily be done. These young persons, besides the injury they directly inflict on society, are doing incalculable harm by their influence, and form in each case around them a circle of crime: if girls, they will probably become the

mothers of wicked children, and thus perpetuate their misdeeds for many generations. It was shown, therefore, that for the good of the country, the Government should arrest the progress of crime; this would not be done by sending the children to jail, where many had been as often as six or eight times, but by some different line of treatment.

‘I will now go back to a period twenty years ago, when I first began the work which led to the establishment of my Girls’ Reformatory School, in which I developed my principles of the education of the criminal class. The idea was then just springing up, that it was the duty of society to educate the lowest and most degraded class of children. As the highest classes of society had all along been fully aware of the benefits of education, they had willingly made sacrifices to secure these benefits for their children, so that in their case there was no necessity for the aid of Government. But for the middle classes the Government had supplemented the contributions of private benevolence, in order to educate these, or rather the lower middle or mechanic class, who were not able to secure a good education for their children without assistance. The schools established for these classes correspond to your branch schools, and some of them to your higher schools.

‘But the education thus afforded did not reach the lower classes of the population, nor does it in your country. When I came to India I was quite ignorant of what was being done in the way of education. In the first town I visited, I was grieved to see tribes of children wandering about the streets totally uncared for. This is not now the case in England; for though we have great poverty, yet there are always persons to be found anxious to do some good, and to ameliorate the condition of the poor and the distressed. In India there is much liberality, no doubt, as has been lately evinced during the famine which has ravaged Bengal and Orissa, but as yet there has been no attempt to *educate* the lowest classes. Twenty years ago we in England were in the same state, and then, for the first time, a number of benevolent persons tried to educate some of these forlorn children, not in order to raise them out

of their proper sphere, but to enable them to work honestly and fitly in their appointed vocations. We took the very lowest. I have watched the progress of not a few of these, and seen the gradual conversion of young savages into respectable men and women. I am speaking from the experience of twenty years. I wish I could impart to you the joy I have had in hundreds of cases of reformation.'

Miss Carpenter here presented a number of photographs for the eager examination of many, who passed them on from hand to hand. 'There you see,' she continued, 'the intelligent faces and refined bearings of some of those whom, under God's blessing, we have saved from apparent destruction, if not from certain ruin. This man,' showing his picture, 'is now in Canada, and a promising farmer. This one is an English mechanic, with a young and happy family growing up around him.' Others were similarly presented, and as briefly described. These had been gathered from the streets years ago, into what were at first denominated, in keeping with the extreme poverty of the pupils, *Ragged Schools*. Once given in derision, the success which had glorified them now wore that name as a crown. Their chief glory and lever of success was the Christian spirit in which they were originated, and had been conducted By Christian she meant the loving and wise and self-sacrificing spirit.

Miss Carpenter continued:—

'I have now spoken of a class of young people who were willing to be taken by the hand, and who for our love gave us their gratitude. But we find a class lower than these,—unhappy street-rovers, who prefer to lead a roving precarious life; and whom gentle means can rarely win, or persuade to enter a school, or stay as inmates of a well-ordered reformatory home. This is a class far more difficult to deal with and to help. The unhappy condition, and almost certain fate of criminals, of this Arab class—in Christian cities, and in *your cities here* no less,—have exercised the best and deepest thinkers, and the students of political economy, as well as of religion and human duty. How shall these wilful wanderers be reached

brought home, and saved to society and themselves? Devoted men and our wisest philanthropists—as you probably know—have opened refuges for such in the most civilised countries of Europe, like the establishment of Mettray in France and the Rauhe Haus in Germany—reformatories whose known success have brought them visitors and enquirers from all parts of the world. The object here is not so much to *enforce* discipline as to change the heart and will from evil to good. The one aim is to inspire these special subjects of discipline with the feeling that they can be good, and, being worthy of love and honour, obtain it. They are more and more comforted and trusted as they are able to bear it. And it has been found that there is no extent of wickedness, at least in the young, which may not be conquered, if we have enough of hope, wisdom, and patience. I have seen enough to convince me, little as I know of this country, that you also have roving here boys of this wild-liberty sort, who prefer to run away from all the restraints of home, and to sleep abroad in outhouses and dark corners, and who live by pilfering and incipient crime. When I was at Ahmedabad, the superintendent of the jail informed me that there were hordes of boys in that city and neighbourhood who roved over the country living solely by plunder; these were often recruited from such as had been in jail for short terms. I saw there a number of boys brought out of jail for trial, having been confined four months; and these had to be dismissed, as there was not sufficient evidence to convict them. What is to be done with such as these?

‘We then found that it would be necessary for us, in order to take effectively the place of parents to those wild children, to secure a legal power over them, by inducing the State to regard us as standing in *loco parentis* with respect to our youthful wards. We asked the State, therefore, as soon as it was convinced of the wisdom of our measures, to abandon the practice of imprisonment and whipping, and to give us the power of legal detention over the children. We consented, if the State would make some payment for their maintenance, to defray the rest of the expenditure ourselves.

‘ After long exertion our efforts were rewarded with success, and the Legislature passed an Act for the better care and reformation of youthful offenders in Great Britain. By this Act, when any person under sixteen years of age shall be convicted of any offence punishable by law, in addition to the sentence passed as a punishment for the offence, he may be sent, at the expiration of the sentence, to some one of the reformatory schools, and there detained for not less than two nor more than five years, provided his sentence has not been for less than fourteen days’ imprisonment. Thus our Reformatory Schools were established ! Steady discipline was observed in these schools, kind teachers were provided, and useful work was taught. The scholars, after giving sufficient evidence of improvement, were allowed to enter into society, at first on trial, but if they did well they obtained their discharge. The Act was passed in 1854, and since that time, school after school has been set up. At first the supply was altogether inadequate to meet the wants of the country; the increase of crime outstripped the means adopted for its suppression. But this is no longer the case, for it is found that by taking off the ringleaders the gangs of offenders disperse, while those that remain become more amenable to discipline, and a very sensible diminution of juvenile crime is thus effected. At the beginning of the reformatory system numbers of young persons had been six, seven, or even eight times in prison; now few can be found who have been previously twice confined. At first the majority of our fellow-countrymen did not believe that we should succeed; but experience has proved that these young offenders may become respectable members of society, and many instances could be adduced of boys who have abandoned their former vicious practices, and have afterwards led useful and worthy lives.

‘ You in India are doubtless more interested about girls than about boys; I will therefore now proceed to tell you my plans for the reformation of girls. And here I must remark that there are greater difficulties to be met with in the case of girls than in that of boys. In the first place, people are extremely unwilling to take into their houses girls who have once come

under the grasp of the law ; and, secondly, as girls are not exposed to the same temptations as boys, it is probable that, when they are guilty, their offences will be of a more serious nature. Also, the mind of woman being naturally more delicate and sensitive than that of man, when it does become corrupt the work of reform is peculiarly difficult. For such reasons it was our imperative duty to pay special attention to the girls, and to found a reformatory school for improving their condition. And here I must acknowledge the services of that admirable woman Lady Noel Byron, who, sympathising with me in my plans, requested me to buy a house, which she agreed to let to the school for a small sum. The house selected was the well-known Red Lodge, a place possessing a certain historical interest. It had been built in ancient times as a monastery, and had been fitted up in the reign of Queen Elizabeth as the residence of a knight. Afterwards it became a young ladies' school, and subsequently the celebrated Dr. Pritchard, author of the "Physical History of Man," purchased it for his own residence. This was now to become the home of our children.

'The girls whom we were led to train were not, like your girls here in India, timid gentle creatures, but young persons with perverted natures, strong wills, and daring spirits. In educating them we had a difficult task to perform ; they had to be treated with indulgence, and at the same time kept under proper control ; evil had to be overcome by good ; it was essential that living examples of purity and excellence should be presented to them ; and, above all, a loving and religious spirit was required. Religion, in my opinion, is an essential element of such an education, and nothing can be done without it. By religion I do not mean sectarian dogmas, but the simple teaching of the rules of duty as the will of God—the love of our Heavenly Father and the life of Christ being taught and practised. Most of those with whom I have been engaged in this work have held different religious opinions from mine, yet this difference has never given rise to disputes ; and we have all laboured together in love and sympathy.

'One great object was to train the physical as well as the

mental powers of these girls, so that they might get their living as domestic servants, or take care of their own little homes, if they should be married. For this purpose they were employed in active work, such as washing, baking, &c. ; they were also taught needlework, and in their hours of relaxation they took walks, indulged in innocent recreations, and frequented the society of good persons. Music was also taught, on account of its peculiarly refining influence, and the coarse songs which the girls had formerly been in the habit of singing, were exchanged for hymns and songs of an innocent and elevated character. They also learned to read and write; their reading was not extensive, but what little they did read was well understood. By such means excellent results were obtained; the girls were no longer outcasts, but were received into the service of respectable people. Some have turned out badly, but the experience of the last four years enables me to say that out of seventy, sixty have turned out well, and one only has been a second time in prison. These principles might, when adapted to the circumstances of this country, be extended to India; for the same general principles apply, with slight modifications, to different classes and communities—to young girls in all conditions of life.

‘I want, if possible, that your little girls should acquire a taste for knowledge. They are quite capable of doing so. I was much pleased, on visiting one of your girls’ schools lately, to observe the ready answers given to the questions of the Inspector. One child, on being asked what silk was, described it accurately, and then ran for a book in which she pointed out to us the picture of a silkworm. She had *thought* about her lessons. All girls should learn needlework, and it is also important that their physical powers should be trained. India is decidedly deficient in physical training with regard both to boys and to girls.

‘The object of all education is so to develop the mental powers that the young mind may delight in learning. I have been sorry to notice, in some of the boys’ schools which I have visited in India, splendid libraries in which the books looked

suspiciously neat and clean. On enquiring the cause of this, I have been told that the students are so occupied in working for degrees, that they have no time for general reading. Now, learning should be sought for its own sake, and not merely for the sake of professional success in after-life.

‘I have been pleased to observe, in the large schools of this country, the diligence of the scholars and the zeal and attention of the masters, but I have been sorry to find that the young men take no walks, and indulge in no games or athletic sports. They may depend upon it that such a course is injurious to the mind, as well as to the body, and that if their bodily powers were well developed, their minds would be strengthened also. As with boys so it is with girls, who, although they do not require the same kind of physical training as boys, should yet be encouraged to take exercise adapted to them. If they commence this when young, they will feel inclined for it afterwards. As a rule, the little girls in this country seem quite listless, but in two *boarding-schools* which I visited, the girls, when let out to play, were as active and lively as any English girls, and displayed great life and animation. It is evident, therefore, that if little Hindoo girls had their physical powers properly developed, they would be lively and active. In addition to all this, it is necessary that there should be a good wholesome moral influence at work, so as to secure that healthy habit and tone of mind, without which there can be no well-being in life. No lessons in morality, however good, can produce any permanent benefit, unless the surrounding influences keep up the effect of them—unless the pupils are placed under those who are loving and good. All depends on the teacher, and I can myself testify that my own exertions would have been useless, if the teachers had not thrown themselves heart and soul into the work, and if they had not been imbued with right moral principles. Several Hindoo gentlemen have visited my reformatory at the Red Lodge. I may mention, especially, the late lamented Rarachunder Balkrishna, of Bombay, who came purposely from London to Bristol to see it. Every Hindoo who has been there, has gone away most favourably

impressed with the results produced. If such an influence, they have said, can be produced on low and coarse girls, what will be the result when such a system is carried out among Hindoo girls, gentle and loving, and who have not the bad principles which are found in these young women ?'

At the conclusion of the address, the chairman informed the members of the society that Miss Carpenter was willing to answer any questions on the subject of education which they might be anxious to propose. Accordingly, the Rev. Mr. Long enquired if natural history was not taught in the schools in England, and if Miss Carpenter did not consider natural history to be well worthy of occupying a prominent place among the studies of the young.

Miss Carpenter, in reply, said : ' I regard natural history as a most valuable subject, and one that should be taught, if possible, in all schools. My teaching has been carried on in a large city, yet even there opportunities for acquiring such knowledge were not altogether wanting. A study of the works of the Creator is most beneficial and important, not only scientifically, for encouraging habits of arrangement and cultivating the powers of observation, - but also for the sake of the reverent spirit which it instils, and, in the case of the female mind, for the softening influence which it produces.'

The Rev. Mr. Long then put another question, asking if it was not the custom in England to have gardens attached to the schools.

Miss Carpenter, in reply, said : ' It is impossible in England to have gardens in the ordinary day-schools which are situated in populous towns, where every available spot of ground is built upon. In England we are dreadfully crowded. Here, on the contrary, you have ample room, and it has surprised me to find that you do not avail yourselves more extensively of the resources thus afforded for adorning with shrubs and flowers the compounds which surround your dwellings, and even your schools. In England the people delight in flowers. In London, and other large towns, the windows of the houses, even in the poorest neighbourhoods, are generally adorned

with little pots containing plants, which bear beautiful and fragrant flowers. I had expected, in a tropical country like this, where nature is so lavish in her gifts, to have found in all your houses a rich profusion of flowers; you may judge, then, how great my disappointment has been, on perceiving that, neither among the working-people in your towns, nor among the peasantry in your villages, are there any indications of a taste for flowers or gardening. Agricultural work and gardening are taught in our English reformatory schools, and the results obtained are most beneficial.'

Baboo Kissory Chand Mitra then addressed the meeting to the following effect:—

'I have been requested, sir, to move the resolution which I hold in my hand, conveying the grateful acknowledgments of this meeting to Miss Carpenter. Although I could wish it had been entrusted to other and abler hands, yet I should not shrink from expressing my admiration for the very lucid and exhaustive address with which she has favoured us. It is replete with interesting details, which have a peculiar claim on our attention. Miss Carpenter has laboured zealously and successfully, in England, to educate the ignorant and reclaim the vicious. Her benevolence being fettered by no distinctions of race or religion, she has come out to India to do what she can for the education of the Hindoo females. She has already brought her influence to bear on the Government for the purpose of establishing a Central Normal Female School. In order to strengthen her hands, a representation, urging the necessity of such an institution, has been submitted to the Lieutenant-Governor by several Hindoo gentlemen. Exception has been taken to this movement by some persons, who profess to believe that trained female teachers to take charge of female schools are not wanted, inasmuch as school instruction is not now practicable. I am not ashamed to avow that I am a party to the memorial to the Government, and my friend on my left (Baboo Keshub Chunder Sen) is another. I have bestowed some thought on the subject, and have had ample opportunities of watching the operations of both school in-

struction and domestic instruction, and I have no hesitation in declaring my conviction that the former is an immeasurably superior system to the latter. Those who underrate school instruction, and overrate zenana instruction, are grievously mistaken. The zenana system may, in the beginning, be necessary in many cases. I do not depreciate it. I rejoice in its intention, but I can advocate it only as a tentative and a transitional measure, but not as a finality and ultimatum. It is dull and lifeless, whereas the other is instinct with life and animation. Fancy, sir, a governess teaching one or two girls within the four walls of a dark and, perhaps, ill-ventilated room. Why, it is very dull work, and both the teacher and the taught participate in the dullness. They cannot resist, so to speak, catching the torpidity of the thing. The efficiency of school instruction depends, on the other hand, on the living contact of spirit with spirit. It is to be ascribed to the sympathy of numbers, which has an electric effect, leading to the formation and development of right impressions and feelings, breaking up the old ground, and letting in new light. But, sir, whatever system may be best adapted to promote the enlightenment of our females, I earnestly beg my educated fellow-countrymen to remember, that the social and mental status held by the women of a country is the true test of its civilisation. I would fervently impress on them the truth of what Tennyson has said,—

The woman's cause is man's: they rise or sink
Together, dwarfed or godlike, bond or free.

‘Impressed with this view, I regard the mission which has brought out Miss Carpenter here, as one of the noblest—one, the fulfilment of which is fraught with results of the last importance to our country. In the interests of civilisation and humanity she should be honoured. I have, therefore, no doubt that the resolution will meet with your cordial acceptance:—

‘*Resolution.*—That this meeting has listened with great interest and satisfaction to the highly eloquent and instructive address of Miss Carpenter, on female education in general, and

on the reformatory school system with reference to female crime ; and desires to place on record its cordial acknowledgments to her for the trouble she has taken in editing the society with her views on the subject.'

The resolution, having been warmly seconded by Mr. Tudor Trevor, was put to the vote, and carried by acclamation.

The Rev. K. M. Bannerjea then moved the following resolution, namely :—'That the Female Education section of the Bethune Society be requested to consider and report on the plan or scheme of Female Education propounded by Miss Carpenter.'

The reverend gentleman said that female education was no novelty in this country, as both tradition and history testified to the existence of female learning in ancient India. Lilavati was a reputed mathematician, and the wife of Kaledasa, a woman well read in literature and the Shastras. The latter had taken a vow that she would not marry anyone but the man who would have completely proved the superiority of his own attainments to those of her own in an open literary debate. One by one she vanquished all the learned men of her time, who, to have their revenge upon her, produced before her Kaledasa, a reputed blockhead, as a literary giant at whose feet they would be proud to learn. She was duped by some contrivance on the part of these men, and she accepted Kaledasa for her husband, but it was not long before she found her mistake. The gods took compassion upon Kaledasa, and made him the poet of all poets. After adverting to similar instances of female learning, the eloquent speaker exhorted his countrymen, who claimed such an antiquity, to rouse themselves to action, and ameliorate the present degraded condition of their women. He hoped that they will soon give Miss Carpenter an opportunity of hearing that her mission to India has borne good fruit.

The motion, having been seconded by Dr. Chuckerbutty, was carried unanimously.

The President then rose and addressed the meeting as follows :—

'It has now become my duty—most pleasant to discharge—

to convey to Miss Carpenter the thanks which you have embodied in the resolution just passed. But, before I do this in formal terms, I will, with your permission, make some very short observations upon one or two of the points which Miss Carpenter has presented to our notice in her lecture. She has spoken with satisfaction of the small show which young girls apparently make in the criminal class of this country. I think, as far as my limited experience enables me to judge, that her remark might with almost equal force be applied to boys. During the short time that I have been engaged in the administration of justice in this Presidency, I have been struck with the paucity of juvenile offenders brought before our criminal courts, as compared with the numbers of children who fall under the notice of the criminal tribunals in England. In saying this, I speak of the general impressions left on my memory by my own personal experience, and not upon the authority of any sort of statistics. If, however, I am right in this, and that children really do come less within the grasp of the police here than in England, I would look for the cause not merely in the intrinsic character of the race, as Miss Carpenter does, but also in the joint family system of the people, and the domestic habits which it engenders. One of the great merits of that system—and I will not conceal my opinion that it also exhibits great demerits—is that the old and feeble, the young and thoughtless, are almost always preserved from absolute want, and are thus protected from the temptation to those offences which are the special offspring of pauperism. Still boys do, no doubt, often appear in our police courts and even at our sessions, and for these a reformatory is urgently wanted. I believe that imprisonment works unmitigated harm upon them. With children, considered as a class of the community, imprisonment operates in scarcely any perceptible degree as a deterrent from crime. I conceive that this must necessarily be the case everywhere, but I believe it to be more true here than in England. It follows, then, from the comparative uselessness of imprisonment in the sense of a preventive cause, that it ought to be made the most of in the way of reformation. In England,

thanks to the persevering labours of Miss Carpenter and those with whom she has worked, reformatories for the young have become so entirely part of our jail system, that no magistrate ever thinks of inflicting simple imprisonment on a child. When first it fell to me at our criminal sessions, soon after I came out from England, to pass sentence on a young boy, I enquired of the jailer what would be the minimum sufficient to carry the child to a reformatory, and you may judge of the surprise with which I learned from him that there was no such thing as a prison reformatory in this country! From that day to this I have felt that the absence of a proper reformatory is a crying want, and sincerely trust that Miss Carpenter's efforts in this direction may bear speedy fruits.

‘Miss Carpenter has told us of her disappointment in finding this a flowerless country; and from what she has said, I should almost suppose that it has escaped her to notice the particular season of the year in which she has come to us. It is true that during the current three months of the cold season there is no great show of indigenous flowers. Had she, however, arrived here at almost any time of the other nine months, she could hardly have spoken as she now has. The profusion of colouring and blossom which would have met her eye would, I think, have satisfied all her expectations. It happened to me to land in this country in the rains, and I certainly cannot easily exaggerate the delight which the exuberance of colour on tree and shrub alike then caused me. But probably, had Miss Carpenter come at such a season, she would not have omitted to notice, amid the brilliant profusion of wild flowers, the entire absence of all attempts at floral cultivation, which is, as she remarks, conspicuous about the dwellings of the lower classes all the year round, without exception. I quite agree with her that this feature is significant of a low condition of vitality of the finer sensibilities and feelings of the people. And the want of this kind of refinement is the more remarkable, because our neighbours the Burmese, with a climate and condition of life very similar to our own, are distinguished for their love of flowers, and the pleasure which

they exhibit in their cultivation. You will see, universally, little gardens about the huts, flower-pots suspended in the verandahs, and flowers most tastefully placed in the hair of the women.

‘ The importance which Miss Carpenter attributes to physical exercise and recreation in the education of children is not, I am convinced, in any degree exaggerated. It is often, I believe, said that this climate is such as to render healthful exercise very difficult of attainment in a Bengal school. For my own part, I cannot understand how this can be. To refer once more to Burmah : there, with a climate very similar to our own—certainly, I should say, just as enervating in its steamy heat and saturated atmosphere—there young people of all classes seem to take the utmost delight in outdoor games and exercises. It quite recalled to me old scenes of my own English university experience to witness the enthusiasm with which high and low rushed to the river-bank as spectators of a boat-race, and the demonstrations of sympathy with the contending parties in their varying fortune.

‘ However, I will detain you no longer, but will proceed to offer to Miss Carpenter our united thanks in the terms of the resolution.’

The President then thanked Miss Carpenter, on behalf of the society, for her very excellent and instructive address, and declared the meeting at an end.

APPENDIX B.*

ON December 9, 1867, a numerously attended and influential meeting of the English and native inhabitants was held at Ahmedabad, to bid farewell to Dr. Wyllie, on his departure for the seat of war in Abyssinia. The hall was beautifully decorated, and great enthusiasm prevailed. Sett Myabhai Premabhāi, having been called to the chair, requested Sett Becherdass Ambaidass to read the following address, which was neatly bound with a golden border, and enclosed in a brocade cover :—

*To Surgeon-Major D. Wyllie, M.D., Civil Surgeon,
Ahmedabad.*

DEAR SIR,—We, the undersigned inhabitants of the city of Ahmedabad, deeply impressed with a sense of the great and valuable services which you have rendered to us and our city during the eleven years you have resided among us, beg, on the eve of your departure from Ahmedabad, to tender you our warmest and very sincere thanks for all you have done for us. Much as we regret that we are to be deprived of your valuable assistance in future, we feel that it is our duty to congratulate you on the honour that has been conferred on you, by your having been selected to fill an important and responsible post in the army which is leaving the shores of India to punish the tyrannical despot of Abyssinia. Knowing the useful services that you rendered in the Sikh war in 1848-49, and also when attached to the force which left Ahmedabad in 1858, under General Sir Henry Roberts, to chastise the dastardly mutineers, we congratulate the army of Abyssinia and its gallant chief, Sir Robert Napier, in having with them a medical officer of so ripe and varied professional experience, and one so well able to alleviate the distress of the

* Extracted from the *Bombay Gazette*, December 19, 1867.

sick and wounded. At the same time, great is our sorrow at having to part with one who is so well known to all classes of the community in this city. It was by you that the Hutteesing and Premabhaee Hospitals were organised and brought into their present state of efficiency, which render them a blessing to thousands. We are much indebted to your exertions for the Lunatic Asylum, and the Becherdass and Raipoor Dispensaries. The Hemabhaee Institute, of which you have been the President for some years past, has benefited much from your valuable aid and advice; and the many public meetings held in this room, and over which you have presided, owed much of their success to your tact, patience, and urbanity. As one of the most active members of the Municipal Commission in this city, your services have been most valuable in improving its sanitary condition. In every work of philanthropy and of improvement you have always taken an active part. As Civil Surgeon, you have ever responded to the call of poor and rich alike, and in a way that has endeared you to this community, while countless thousands have benefited by your professional skill during your long sojourn amongst us. We beg to express our sincere gratitude for your kind demeanour to and treatment of all classes of your fellow-citizens. You were always ready to assist them in every possible way in your power. Believe us, dear sir, when we say that we part from you as from a dear friend and benefactor whose good deeds will never be forgotten. We earnestly pray the Author and Giver of all good things that He will watch over and protect you in the field, and crown your future labours with an abundant success; that you will return in health and strength to your native land, and there enjoy many years of repose and happiness; and that when there you will doubtless think of our city and its inhabitants, and believe that here are those who will never forget you and your labours. In conclusion, permit us to express a hope that you will accept, as a small token of our grateful remembrance, a piece of plate and a diamond ring, which shall hereafter be forwarded to your agent in Bombay or England; and as we are all desirous of having some memento, to remind

us in your absence of one we have so long known and esteemed, we beg you will kindly consent to sit for your likeness on arrival in Bombay.—We remain, dear sir,

Your obedient and obliged servants,

(Signed by several respectable inhabitants).

Ahmedabad: Hemabhaee Institute, December 9, 1867.

The address, together with a handsome and costly ring, was then presented to Dr. Wyllie amidst loud acclamations.

Dr. Wyllie responded warmly to the address, in an appropriate speech.

Mr. Cowasjee Muncherjee Sorabjee, in supporting the address, made the following observations, and was repeatedly applauded by the meeting during his speech:—

Mr. Chairman and Gentlemen,—I am deputed by my father, Mr. Muncherjee Sorabjee, to become his mouthpiece; and it has therefore devolved upon me to give utterance to the regret which moves him and his fellow-citizens (for whom he would likewise speak) at the near approach of Dr. Wyllie's departure. Dr. Wyllie, while establishing for himself, by the exercise of a rare nobility of heart, the character of being a real friend of this populous city and its poorer people, has, by his various attainments and his ceaseless devotion to the claims preferred upon him by suffering human nature, proved that he is an ornament to society, an honour to this city, and to his profession. (Cheers.) The address just read has justly and deservedly recorded his virtues, and his success as a medical officer in this city. I can only supplement its expressions by offering a tribute of my father's gratitude and mine also, in common with that of others, for all the public and private acts of kindness, which we are witnesses of, done by Dr. Wyllie for the inhabitants of our birthplace. For years Dr. Wyllie has exerted himself in the cause of improvement and enlightenment, and his labours for the good of the community have been crowned with signal success. (Applause.) This, then, is the reason of this unanimous tribute of admiration and respect paid this hour to our friend, and which comes from every section of society. When the natives of Hindostan spon-

taneously join in a public movement of this kind, it affords a proof that they appreciate progress, and are anxious to tread with a quick and ready step the path of civilisation. If our countrymen would rise to a proper and an honoured political status, it can only be by copying the lives and emulating the virtues of good and noble-minded men. In honouring men of worth, it should be recollected that we do honour to ourselves, and that we thereby show the world that we have reached that state of refinement and culture which enables an educated man to single out the learned and the wise, and to do honour at once to the wisdom of his head, and to the goodness of his heart. This city was in ancient days pre-eminent amongst those of India for art and social advancement; I believe that had we a few more men amongst us possessed of Dr. Wyllie's influence, they would largely assist in restoring it to its former position. Were his example followed, the welfare and prosperity of Ahmedabad would be secured. (Loud applause.) I need not remind you that in this gentleman who is about to leave us, we all recognise the existence of a highly-cultured mind, a sound judgment, and a nice taste, while in all his public undertakings we notice that he has supported impartial justice. His sympathies and labour have been constant in the promotion of good feeling between the English and the natives, and this alone entitles him to our unqualified gratitude, and accounts for his having won the hearts of the entire community. Although he journeys from this, and will be absent, he leaves behind him recollections of immense good memories that will not quickly fade and die. The picture of Dr. Wyllie, which will be placed next the founder of this institute, will be often gazed upon with respect, and when beheld will reawaken that admiration which his life and deeds produced, when he was amongst us. I bid Dr. Wyllie a cordial farewell, and speaking for Ahmedabad, I trust that even greater success may attend him, and that happiness and prosperity may follow his footprints in every land where war or fortune may call him to travel, where I am sure he will maintain the dignity of an English gentleman, adding that charm to it—the benevolence of a true philanthropist. (Cheers.)

APPENDIX C.

THE silver tea-service was presented on Friday, August 23, 1867, at 55 Parliament Street, London; a number of Hindoo and Parsee gentlemen, and two Parsee ladies, as well as English, having assembled on the occasion. The following is an extract from the report of the meeting in the 'Inquirer' of August 31 :—

'Sir Bartle Frere, ex-Governor of Bombay, on being requested to preside over the meeting, said he had great pleasure in so doing. Having been present when Miss Carpenter visited Bombay, and having seen what (and how wisely) she had done to stir up interest in female education, he gladly accepted the office of chairman, and he felt sure that what would take place in that room would give pleasure to her friends in India. He then called upon

'Mr. Nowrozji Furdonji, who, addressing Miss Carpenter, said: "Madam, I have a very pleasing duty to perform—to present to you a silver tea-service from my friends and countrymen in Bombay. On the eve of your departure they presented to you an address, and, had time permitted, they would then have asked you to accept the tea-service, which in their name I now with great pleasure offer to you as a memento of your visit to Bombay. That visit, we believe, will be productive of great benefit to our country, in that it will tend to the promotion of female education and the amelioration of the people. Not only during your visit to Bombay, but in your own country also, have you taken great interest in educational and other philanthropic movements, of which I and my friends here, and in our native country, desire to record our high appreciation."

'The speaker then, again expressing the pleasure it gave him to be the means of making the presentation, handed to Miss

Carpenter a very beautiful and chaste tea-service, bearing the inscription—"Presented to Miss Mary Carpenter, by several of her native friends in Bombay, as a small token of esteem and gratitude for her enlightened zeal and disinterestedness in the cause of the education of the daughters of India, and as a memento of her visit to their country. Bombay, March 18, 1867."

'Miss Carpenter responded gratefully, stating that she received the beautiful plate with more pleasure, from regarding it as a token of the welcome they would give to her countrywomen.

'Interesting addresses were delivered by Dadabhai Naoroji, Nowrozji Furdonji, Kursandass Mulji, and Manockji Cursetji. The principal points to which these gentlemen directed the attention of the meeting were the following:—That the prejudice against female education in Bombay was fast yielding to the conviction that the time was now come for decided individual, collective, and Government action for the education of the people of India. It was pleasing to hear the experiences of these native gentlemen, and the incidents touching the opposition they had encountered from some of their friends at an early stage, and who were now thoroughly converted to the importance of female education. The increase of the female pupils at the Parsee schools in Bombay was noticed; and the attendance of the daughters of some of the natives who were, a few years ago, bitter opponents of female education, augured well for the future success of this movement. They were all agreed on the necessity of the Government making liberal grants for female education in India, and pressed this on the attention of the Chairman, that his influence might be used to this end.

'Sir Bartle Frere closed the meeting by saying that the native gentlemen present, who had spoken so well—and with their sentiments he perfectly concurred—could not do better for their cause than commit these sentiments to paper, and have them presented to that department of Government interested in the welfare of the people of India. He would do his utmost to help them in this laudable work, and was glad he had shared with them in the pleasure of the meeting, and in the honour done to Miss Carpenter.'

APPENDIX D.

THE following memorial, signed by about thirty Parsees and Hindoos now in London, has been addressed to the Right Hon. Sir Stafford Northcote, Bart., M.P., C.B., Secretary of State for India in Council :—

SIR,—We, the undersigned native inhabitants of the Presidency of Bombay now resident in England, beg to submit for your favourable consideration the subject of the establishment of female normal training-schools at Bombay and Ahmedabad. We are informed that memorials were presented by the inhabitants of these two places to the Bombay Government. These memorials, being referred for consideration and report to Sir Alexander Grant, the Director of Public Instruction of the Bombay Presidency, he recommended to establish two normal schools. This recommendation was approved of by the Bombay Government, and submitted for sanction to the Supreme Government. We regret to hear that the Viceroy, while accepting the memorials, approving their object, and wishing it carried out, has not sanctioned Sir A. Grant's proposals, on the ground that half of the expenses has not been offered to be contributed by the memorialists. We beg to urge that the natives of Bombay and of the northern division of the Bombay Presidency are now well entitled to the aid they have asked. Female education in India—as you, Sir, are well aware—is surrounded with great and many difficulties; and it is a matter of congratulation and much credit to the people of Bombay and the northern division, that they have not only spontaneously accepted it as necessary and important, but have actually established and supported schools, for the past seventeen years, so that there are now 63 schools in the northern division, giving instruction to 2,300 girls, and 13 schools in Bombay, teaching above 1,600 girls. To these will be

added another school in Bombay, under the bequest of 40,000 rupees by the late Goculdass Tejpal. Considering how great must and will be the influence of the millions of mothers of India for the stability of the British rule, as well as for the regeneration of the country, it is of great importance that when spontaneous efforts are made by the natives themselves of any part of India, Government ought to come forward to show their high appreciation of such efforts, by giving every encouragement in their power, so as to induce a desire in other parts of India to do likewise. Taking into account how much the natives of the Presidency of Bombay have already done in the cause of education generally, as well as of female education, and the effects of four successive commercial crises from which they are now suffering, it is a great hardship to be at present so exacting with them. The great obstacle at present to a healthy development of the existing girls' schools, as well as of others that may hereafter be opened, is the want of female teachers; and this want, we pray, ought now to be supplied by Government in a liberal spirit, after the natives have shown their real earnestness by contributing largely for the support of the existing schools, and thus well fulfilled the spirit of the requirement of the despatch of 1854. We sincerely trust, Sir, that you will give your kind aid in this matter, and sanction the proposals made by Sir A. Grant, and approved of by the Bombay Government, which, in a case like this, may be allowed to be the best judges of the necessity of the application. In expressing this trust, we beg to commend your attention, and solicit your support, to an important feature of the plan proposed by Miss Mary Carpenter. She assures us that, till native ladies can be educated and trained for teachers, she is in a position to supply educated English ladies, who are willing to go out to India as students for the normal schools, and who, while receiving lessons in training and in the vernaculars, can also be availed of in teaching in some of the schools for a portion of the day—thus introducing at once the much-needed element of female tuition and superintendence. These English ladies are willing to go out, on the condition of passage,

board, and lodging being found for them till they are qualified to take charge of schools as regular tutors, and are engaged as such in any of the schools. We also think it important that Miss Mary Carpenter may, by the adoption of the above plan, be induced to go out to India, to work up the normal schools under her personal superintendence; as then, from the earnest and strong interest she has already evinced, the large experience she has acquired in work of similar character in this country, the success she has achieved in it, and the influence a lady of her accomplishments and position will exercise, the prospect of success of these schools will be very much enhanced and assured. We leave now, Sir, this important matter in your hands, fully confiding in the kind interest you take in the cause of the millions of India.

32 Great St. Helens, London, January 11.

The memorial was supplemented by the following letter to the Right Hon. Sir Stafford Northcote, Bart., M.P., C.B., Secretary of State for India in Council:—

SIR,—In connection with the memorial of the natives of the Bombay Presidency now resident in England, dated 11th January 1868, I beg to be allowed to lay before you a few figures for your kind consideration.

Government have paid from imperial funds, for schools for native girls, for the year 1865-66, about Rs. 29,000 for the Bengal Presidency, Rs. 35,000 for the North-West Provinces, Rs. 33,000 for the Punjab, and Rs. 5,500 for the Madras Presidency (1866-67); while for the Bombay Presidency, for 1866-67, Rs. 341, or almost nothing.

Now we may see what the natives of these different parts of India have done.

In the Bengal Presidency the expenditure from other sources for the same year is about Rs. 41,000, of which I cannot ascertain how much is contributed from mission funds. Of native endowments, the proceeds for the year are Rs. 132. In the North-West Provinces, the expenditure from other

sources is about Rs. 23,000, but of this nearly half appears to be from mission funds. Of native endowments I find nothing. In the Punjab, the expenditure from other sources is about Rs. 31,000, of which there seems to be a small portion from mission funds. Of native endowments, the annual proceeds are Rs. 4,321, which is equal to endowments of about Rs. 100,000. In the Madras Presidency, the expenditure from other sources is about Rs. 36,500, nearly nine-tenths of which appear to be from mission funds. Of native endowments the proceeds are about Rs. 234. But in the Presidency of Bombay, the expenditure by the natives, without aid from Government, or without any share of mission funds, is about Rs. 40,000 for the year 1866—maybe more; and the endowments by the natives are, I think, above Rs. 300,000. To this has been added one more, of Rs. 40,000, by the late Goculdass Tejpal. Lastly, Sir, there is another feature which deserves consideration—that the movement in Bombay was thoroughly spontaneous and native; that the natives have established and supported schools for the last 17 years without aid from Government, while I think, in other parts of India, Government aid has been more or less rendered from the very commencement, and missionaries are doing a large portion of the work.

With these figures and facts before Government, not to mention anything of the immense sums given for general education, I confidently trust that both the Viceroy and yourself will see that the native memorialists of the Bombay Presidency deserve, and are entitled to, the aid they have asked, especially when many of the principal friends of education are suffering from the effects of four successive commercial crises, and are unable to do now what they have always readily and willingly done, and would have, but for their crippled means, as readily come forward to do on the present occasion.—I remain, Sir, your obedient servant,

DADABHAI NAOROJI.

32 Great St. Helens, London:
February 5, 1868.

THE ALEXANDRA NATIVE GIRLS' INSTITUTION AT
BOMBAY.

THE following noble effort in promotion of the object is being made by Judge Manockjee Cursetjee, and will, it is hoped, elicit English help and sympathy :—

4 Albemarle Street, London, November 16, 1867.

1. This institution has been founded for maintaining a school or schools, to give, for the first time, a sound education on the English system.

2. The consequences that must result, from the success of such an institution, are so patent that I will not enlarge upon them further, than to premise, that it is calculated to emancipate the women of India from the state of ignorance that prevails amongst them, and from the tight grasp of superstition, by bringing about a thorough change, in their ideas and feelings, as the surest way of ameliorating their moral, mental, and social condition.

3. The institution was started, by contributions (added to my mite) amounting to Rs. 60,000 (6,000*l.*), by a few friends, and the first school was opened in 1863.

4. House-rent being very high, I placed a suite of apartments in my own house (Villa Byculla), at the disposal of the Managing Committee, as a temporary measure, until suitable premises could be obtained.

5. Circumstances rendered it necessary, two years afterwards, to remove the school to a house rented for the purpose, in another locality, until we should be able to purchase or build an edifice better adapted for our wants.

6. The following extract from a letter which I addressed to the life-governors and subscribers to the institution, will show the measures I took to secure a building suitable to our wants :—‘ I have, with your co-operation, succeeded in founding this institution. It promises success, and its success will supply a great desideratum—namely, a radical change in the

ideas of the future mothers of our families. Some of our friends have encouraged me with the hope, that a fund, to erect a building for our institution, could easily be raised, if I were to exert myself for the purpose, and get a site from Government. I shall be happy to contribute Rs. 5,000 (500*l.*), and afford any personal assistance in my power, provided those friendly to the cause of female education, on the principle of our institution, will co-operate with me in carrying out the object. Those friends who feel so disposed will be good enough to subscribe their names to the annexed list.'

7. Not more than seven individuals offered to subscribe the sum of Rs. 40,000 (4,000*l.*), to be added to what I contributed, and the Government of Bombay, on my application, generously granted a site for the school.

8. Just, however, as I believed that my object was attained, the late unfortunate turn of events,—the monetary convulsions, failures of banks and individuals, which occurred at Bombay, &c.—not only deprived my coadjutors of the means of fulfilling their engagements, but the original fund, actually collected and invested, was reduced to one-half,—or, in other words, from Rs. 60,000 (6,000*l.*), to Rs. 30,000 (3,000*l.*).

9. We waited for better times, of which, I am sorry to say, there is no immediate prospect; and by recent accounts, received from Bombay, it is too evident that in order to place the institution on a more secure and permanent basis, without some extraneous help, we may have to confess ourselves vanquished by the opponents of female education, upon the system I have been advocating for so many years.

10. To avert this humiliating catastrophe, I have undertaken to provide Rs. 50,000 (5,000*l.*), for the purpose of purchasing or erecting an edifice better adapted, not only for the location of the day-scholars of the Alexandra Institution, but also for the accommodation, under the same roof, of a normal class of female teachers, and for the Lady Superintendent and her staff of governesses.

11. The building will be called the 'Albert Hall,' in me-

moriam of the late great and good Prince Consort; and its principal room can be used for public meetings, lectures, &c., in furtherance of the object of education in general, and of female education in particular.

12. The above Rs. 50,000 (5,000*l.*), if not more, will be raised, in coin or kind, by contributions to a Grand Bazaar to be held in Bombay next year, under the distinguished patronage of the ladies and gentlemen of Europe and India. The deficiency I will make up from my own means.

13. I require not money so much as the sympathy of the great and good people, particularly ladies (forming the royal and noble circle), to manifest to the people of India how much their unfortunate sisters are thought of and cared for by those exalted in rank, and not only blessed with the means of helping them, but also with benevolent hearts.

14. Any contributions in furtherance of the above-mentioned object, either in money or in fancy articles for the Bazaar, especially the handiwork of the ladies, will be greatly prized, and thankfully acknowledged, and faithfully applied for the purposes of the institution, by

MANOCKJEE CURSETJEE, *Bombay.*

The Secretary of State for India having been pleased to allow articles for the Bazaar to be transmitted by the Government vessels, please address all contributions to the care of Major-General Willoughby, C.B., &c., East India Government Store Depôt, Belvedere Road, Lambeth. Contributions, not already packed for shipping to Bombay, may be sent to the care of Dadabhai Naoroji, Esq., 32 Great St. Helens, London.

APPENDIX E.

ON Thursday, June 6, 1867, a deputation from the Social Science Association waited on Sir Stafford Northcote, the Secretary of State for India, at the India Office, to present a memorial on the subject of Jail and Prison Discipline in India.

The Hon. Arthur Kinnaid, M.P., having introduced the deputation, Mr. G. W Hastings (the honorary general secretary of the association) read the memorial, as follows :—

‘The Committee of the Reformatory Section of the Association for the Promotion of Social Science, and of the Law Amendment Society, beg respectfully to solicit your attention to the state of the jails and of prison discipline in India.

‘You are, Sir, aware that the question of the due treatment of criminals, with a view to the reformation of the offender and the future prevention of crime, has long occupied the attention of the societies represented by this Committee. It has also been frequently considered by Parliament, and has been reported on by Royal Commissions and Committees of both Houses. By these means the true principles of prison discipline have been fully elucidated: a system founded upon those principles has for some time past been in successful operation in the convict prisons of Ireland, while a similar system has been, to a considerable extent, adopted throughout the United Kingdom.

‘The establishment in Her Majesty’s Indian Empire of a system of prison discipline founded on the same sound principles is the object which the Committee has in view in thus addressing you. Of the existing evils in the jails of India—evils great, and even terrible—the Committee can have no doubt, after hearing the information detailed to it by eyewitnesses who have recently quitted that country. This evidence is,

moreover, corroborated by the facts stated in printed official reports.

‘For example, it must be conceded that the separation of criminals at night is an essential element of sound prison discipline. Now, the Committee learns that throughout the jails of India there are but few separate sleeping-cells, sometimes as many as forty or fifty prisoners being locked up together, generally for twelve hours, and that without light. Under such circumstances, it is no wonder that the prison officers find it impossible to prevent grievous moral contamination, and even heinous crime.

‘The Committee also learns that hardly any provision exists for the instruction of the prisoners, either by the appointment of suitable schoolmasters, or in any other way. It is obvious that religious teaching cannot be given to native prisoners; but this makes it the more important that they should have the benefit of moral training, and of the elements of education.

‘The case of the female prisoners seems to be even more deplorable than that of the males, since they not only suffer the same evils, but have the additional disadvantage of being left without any warders of their own sex, and in a great measure without care or help in their wretchedness.

‘The Committee is informed that in many jails there is enormous crowding, and other evils incident to the unsuitable condition of the buildings, which frequently have been erected for other purposes than that for which they are employed. There is, consequently, a very high mortality: the Jail Report of the Madras Presidency gives a death-rate of 12·944 per cent. per annum.

‘Hardly any provision seems to have been made for the reformatory treatment of young offenders in India; yet the contaminating nature of the jails, and the known increase of juvenile crime, make the establishment of reformatory schools an urgent necessity. To you, Sir, the Committee need not quote the beneficial results which have followed the institution of reformatories in this kingdom, for you have been one of

the most consistent, as you were one of the earliest, supporters of that system.

‘The Committee is aware that the evils above described have long been the subject of anxious consideration by the Government of India, and that some ameliorations have been at various times effected; but the difficulties in the way of improvement seem to be too great to be surmounted by the means hitherto employed. The principles of convict treatment which have been adopted in this kingdom do not seem to have found their way into India. At this moment several new jails are contemplated, and central prisons for long-sentenced prisoners are in course of erection; yet even in these the provision of separate sleeping-cells for all the prisoners does not form part of the arrangements, nor is the Committee aware that the jails, generally, are being constructed in a manner suited to the adoption of a sound system of discipline. Immediate action seems, therefore, to be urgently required, in order to prevent the expenditure of public money in a way which may hereafter be deeply regretted. With this object in view, the Committee ventures to suggest that a Commission, constituted of some person or persons thoroughly versed in the improved treatment of convicts, be sent to India, to co-operate with the Government there in the establishment of a proper system of prison discipline.

‘The Committee need not point out that a salutary treatment of prisoners leads, necessarily, to the prevention of crime, and consequently to an economical saving, both to the Government and to the whole community. On this ground alone the Committee might be justified in calling your attention to the subject; but there are higher considerations than this—those of the welfare of the immense population of India, and of the moral duty which devolves on our nation to care for the interests of our Indian fellow-subjects. These, Sir, have impelled the Committee to address you thus earnestly, in the full conviction that its representations will receive from you a favourable hearing.

(Signed)

‘G. W. HASTINGS,

‘*Honorary Secretary.*’

Mr. Hastings spoke strongly on the importance of inquiry into the causes of the mortality in the Indian jails, and urged that improved treatment, such as that introduced into Ireland by Sir Walter Crofton, should be established. He thought that if reformatory schools were established, and the young offenders sent there, precisely the same results would happen as we have in this country—you would cut off the supply that continually swells the criminal ranks, and prevent young persons growing up into adult ones.

THE END.

[JULY 1867.]

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