

ever, a prisoner may remit two-thirds of his earnings to his family, and it is pleasant to record that many do this. The governor has the most questionable discretion of permitting a prisoner to be supplied with food by his friends. This saves much of the cost of a prisoner's keep to the State, but lessens the punishment of well-to-do prisoners. On the other hand, it is contended that a prisoner in good social position is, as a rule, more heavily punished by loss of liberty and degradation than the poor man, and that to allow him to eat what food his friends can afford is really no injustice to the poor man, since the latter, when free, often gets nothing better than prison fare. As already said, the convict in Belgium starts with a remission of one-third of his sentence by undergoing solitary confinement; but by industry, cleanliness and subordination he obtains marks which further reduce his punishment. His solitude is not absolute, for he has daily conversations with his trade instructor or foreman—himself a free man; if uneducated, he gets two or three private lessons a week from the schoolmaster; he also receives frequent visits from the chaplain and the governor, and the governor's visits are of a more familiar kind than is customary in England or France. In these two countries the prison governor is an official who does not unbend; in Belgium and Austria, and even in Germany the traditions of the post are rather paternal than magisterial.

The success of the solitary system in Belgium may be attributed in part to the circumstances that the majority of prisoners in that kingdom belong to the manufacturing and mining classes, whose ordinary lives are spent under restraints of all kinds. But in Germany and Austria, where at least half the prison population is drawn from the peasantry, it is often found that convicts cannot stand the cellular régime at all. The Penitentiary of Stein, near Vienna, offers a good sample of the penal system as understood in Central Europe. The convicts in that prison are confined in solitude for two years if they can endure it, and, as in Belgium, two days thus spent are reckoned as three; but in no case may a prisoner pass more than two years at a stretch in solitude, though at his own choice he may return to solitude after an intervening of twelve months of association. If a man evinces a moping disposition, if he curls himself up in a corner of his cell, refusing to speak or move, as the mountaineers of the Styrian Alps, the Hungarian Czikos (horse-boys) and the Galician shepherds are apt to do, he is at once placed in association; that is he works by day in a common room, and sleeps at night in a dormitory where there are from six to twelve beds. The association rooms are large, well-ventilated places, which would be commended by the strictest factory inspector. In some of them unskilled prisoners are employed at making envelopes, stamping stationery with initials or fancy designs, or impressing black borders for mourning, this being work which requires but little practice. In other rooms the prisoners print tradesmen's circulars, labels, and business cards; in others they make cardboard boxes, paper fans and cheap toys. But there are rooms in which the more important industries are carried on till, after passing through gangs of shoemakers, carpenters, turners, carpet-weavers, cloth-embroiderers, basket-makers, pinchbeck-jewel-setters, and locksmiths, we come to the rooms where convicts exceptionally gifted are making some of the fine carved oak furniture for which Vienna is famed, or executing elegant decorative panels in oil painting. It is a common thing in these rooms to see murderers armed with knives or hammers, but they seldom do mischief with their weapons. They are intent on earning money, indulgences, and pardons, and this constant preoccupation appears to efface every other thought from their minds. If, now and again the brute nature in a man revolts and makes him attempt an assault, he is quickly disarmed by his comrades.

The Austrian system is, however, much less humane than the Belgian, in that it leaves a convict's liberation to the mercy of the prison authorities: there are no marks; but once a year the governor, chaplain, doctor, and chief warder meet to draw up a list of deserving convicts whose names are submitted to the Emperor. According to all reports, these reports are drawn up fairly; still the fact remains that a prisoner must occasionally owe more to favour than to his own deserts. Again, the code of prison discipline is much harsher in Austria than in Belgium, where the dark padded cell is but rarely used, and where deprivation of work and pay for one day or more is generally found an all-sufficient punishment. To begin with, in Austria every convict's sentence bears that his punishment shall be "sharpened" by a certain number of fast days. The anniversary of the crime for which he was condemned is always spent in a dark cell, with not a morsel of food, but only water, for twenty-four hours. In some cases a prisoner has to undergo one of these fast days per month; and they are frequently inflicted by the governor for insubordination. The governor may also sentence a prisoner to be "short-chained," which is done by chaining up a leg so that it cannot touch the ground, but must be nursed on the other knee, the sitting posture thus necessitated becoming intolerably irksome after a while. For abusive prisoners there is the gag—an instrument like a brass door knob, which is forced into the mouth and kept there for hours by an apparatus resembling a dog-collar which is fastened at the back of the head. Flogging has been abolished as a lawful penalty, but it is said that prisoners who commit assaults generally get a sound thrashing from a warder's cane in addition to other penalties.

For all this it must be repeated that acts of insubordi-

nation are rare, especially among prisoners who have got over the first few months of their incarceration; and this further testimony to the general efficiency of the system in Belgium and Austria must be added, that they prepare a man better than our British system does for leading a respectable life after his discharge. To teach a man a trade—not according to prison convenience, but according to his aptitudes; or to let him acquire perfection in the trade he has learned already by supplying him with regular work at fair wages;—these are potent means of reformation. It may be objected by the Englishman who visits a Continental prison that the convict in these establishments often seems to be too comfortable. His cell is hung with photographs of his relations (foreign governors are persuaded that these have a humanising tendency when the relatives are not themselves criminals), he may buy himself a glass of beer or wine, sometimes he is allowed to have a pet bird, and sometimes he has indulgence to smoke. But these alleviations to imprisonment serve to keep a man in touch with the ways of the world in which he will have to live again; whereas the contrary system of cutting off a man from every sort of enjoyment must too often render him weak against the temptations to use pleasures moderately once they are at his free disposal.

It may astonish many to hear that prison reforms have reached to the Balkan States and even to Turkey. The Bulgarians cannot yet afford to build model prisons; but they have been expeditious in making their gaols clean. These places are for the most part old Turkish fortresses. The worst offenders in them—generally brigands who have committed several murders—wear a chain which connects the left wrist with the left ankle; but they sleep on good bedding in well-aired rooms; they have baths, airing yards, where they can spend most of the day if they choose, and their dietary is abundant. In a country where mutton costs twopence a pound, and where a pennyworth of fruit means a basketful, there is no reason for not giving prisoners as much food as they can eat. Hard labour consists in prison-cleaning and repairing, water-drawing and gardening. The prisoners who have trades may ply them and appropriate their full earnings. Many of them make fancy boxes in coloured straw, baskets, bead purses, ornamented pipe-stems; and there is generally a railed shed outside the gaol where the public can go and buy their articles from the prisoners themselves. Whilst the Russians ruled the country, prison discipline was enforced—as it still is in Russia—by the birch. The birch is now reserved in Bulgaria for political offenders, in which category are included Opposition brawlers at elections, and peasants who refuse to pay their taxes; but ordinary prisoners are kept in good behaviour by chaining, dark cells, bread-and-water diet, and irregular thrashings by warders. The worst of Bulgarian penal system is its capriciousness. In normal times, that is when the country is not suffering acutely from brigandage, a murderer seldom gets more than five years' imprisonment; but, when brigandage is rife, the Government is now and then moved to make an example, and hangs a half-a-dozen malefactors together. This is done without any apparatus of gibbets, drops, and white caps. The men are simply marched out of the gaol in their chains, and strung up, in the old Turkish fashion, to the first convenient tree.

In Turkey, twenty years ago, men were hanged for trifles; tradesmen who sold short weight might be nailed by the ear to their own doorposts; and petty thieves, as well as men who were impertinent to officials, or who refused to pay their taxes twice over, were bastinadoed on the soles of the feet. This last punishment, by the way, was light or cruel according as the patient was accustomed to go barefooted or to spend his life in *babouches*. The water-carriers, porters, street fruit-sellers, and peasants generally, whose soles were like horn, cared little for twenty-five cuts with a bamboo; but to tradesmen, clerks, and women the stripes were excruciatingly painful and brought weeks of lameness. The present Sultan has abolished the bastinado in the European part of his dominions, and practically done away with capital punishment, except for brigandage and for attempts at assassinating high officials. Even brigands, however, are only hanged when they have laid hands on foreigners and caused an outcry in the European press. Genuine Turks seldom find their way into gaol, saving for murder or inability to pay taxes; and the murders are often committed under the influence of religious fanaticism, when the Mussulman, driven mad by the fast of the Ramadan, or by the rejoicings of the Bairam holidays, runs amuck with a knife among a crowd of Giaours. Such offenders, however, are always leniently dealt with by the pashas, unless, of course, they happen to kill a foreign Christian, having an ambassador to avenge him.

In Turkish prisons the Mussulmans and Christians are kept apart, and the former, a grave and gentlemanlike-looking set of men, bask in the sun most of the day, smoking; and they perform frequent ablutions at the trickling fountain in the middle of their airing yard. They give no trouble, and wait with the utmost patience until it shall please Allah to open the prison doors for them. The Christians, a herd of Greeks, Bulgarians, and Macedonians, with the most villainous faces, morals, and manners imaginable, have to be ruled with a tight hand to be kept from strangling one another. When it becomes necessary to hang one of these gentry the Greek goes to his punishment struggling and howling; the Turk makes no more ado about the matter than if he were going to have his head shaved. As the Turkish exchequer provides no hangman

or ropes for executions, some curious things occasionally happen. Not long ago a Turk, who had to be hanged at Kirdjali, walked about the town for an hour with two soldiers who had been ordered to execute him. These soldiers did not mean to buy a rope with their own money, and they failed to borrow one. Eventually they broke into a stable, stole a rope, and hanged their man from a nail over the door.—*Temple Bar*.

THE MISSION SYSTEM IN CALIFORNIA.

THE occupation and settlement of Alta California was accomplished by a three-fold plan, involving the civil, religious and military forces of the government. First, there were established the *presidios*, or frontier fortresses, to guard the "mark," which finally combined the civil with the military function and developed into military towns; and secondly, the purely civic community, or *pueblo*, composed of colonists settled on the land; and finally the mission, which was ecclesiastical in its nature, but to be eventually resolved into a civil *pueblo*. In the colonization of California, the mission must ever hold the front rank, more on account of the zeal and enterprise of those connected with its management, and on account of the amount of work accomplished, than because of the nature of the settlement. Whereas the State regarded the missions as temporary institutions, the priests, to whom their welfare was entrusted, regarded them as the most important of all the institutions encouraged by the government; and consequently they threw their whole life into the work of civilizing the natives. Whatever the intentions of the government might have been on the subject, it was firmly held by the padres that their work was to be permanent.

The military and the religious forces were used by the State in the consummation of its plans. Although it was often affirmed that the object of Spanish expeditions was to convert the natives, and doubtless it was so intended by at least some of the sovereigns of Spain, yet it was never the prime object of the State. Galvaez was a zealous Christian, and believed heartily in the conversion and civilization of the Indians; but he was also in the service of the King of Spain, and believed that friars were to be made politically useful, and consequently he hastened to secure their services in the conquest of California. On the other hand the relation of the military to the mission was that of protection against hostile invasion. Viewed from the standpoint of the ecclesiastic, the soldiers were sent to guard the missionaries and to build forts to protect them against sudden attack; and consequently soldiers were subordinate to the priests in the process of settlement. This was in part true; for wherever missionaries went a guard was sent to protect them; but this guard was sent by the king or his representative. Beyond the design of protection to the missions was the greater object of guarding the frontier against foreign invasion. The friars, like the soldiers, were to be dismissed from the service of the State when their assistance was no longer needed, and the results of their efforts in the cause of civilization were turned over to the civil authorities.

Prior to the conquest of California, the civil power had relied very largely upon the ecclesiastical in the management of the Indians; although the ecclesiastic was always under the direction of the civil law. In the conquest and settlement of Mexico and South America, the religious orders were found very useful in domesticating the natives, and in controlling the Spanish colonists and soldiery. For this, as well as for other reasons, the extension of the faith was always encouraged by the crown of Spain. The pious sovereigns no doubt desired to improve the conditions of the natives and to save their souls, but there was involved in the process an ever-present idea of advantage to the State. During the early explorations in the New World, the natives received very little consideration, although friars accompanied each expedition to minister to the spiritual needs of the Spaniards, and to preach to the natives when opportunity offered. In the year 1522 Friar Melgarejo came from Spain to grant indulgences to Spaniards, on account of their outrageous conduct towards the natives; and on his return he carried a large sum of gold which was lost in the sea. It was not long after this that Father Otando and other friars began in real earnest the work of domesticating and baptizing the Indians, but it was many years before the work was well systematized.

In the early history of the conquest the Indians were made slaves and disposed of at the will of the conqueror; subsequently a general law of the Indies laid a capitation tax on all the natives, which could be paid by working eighteen months in the mines or on a rancho. In the oldest grants made to proprietors in Hispaniola the Indians were treated as stock on the farm, and the deed of transfer of property declared the number which the proprietor was entitled to treat in this way. After this the natives were treated by what is known as the *repartimiento* system, under which they lived in villages, but were compelled to labour in places assigned them for a given period. The proprietor had a right to their labour but could claim no ownership of their persons. The next legislation in regard to the disposal of the Indians engrafted upon the *repartimiento* the *encomiendas* system. This required that within certain districts the Indians should pay a tribute to the proprietors of that district, which of necessity must be paid in labour, and the