

**BENEVOLENCE IN  
PUNISHMENT, OR,  
TRANSPORTATION  
MADE REFORMATORY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649072804

Benevolence in Punishment, or, Transportation Made Reformatory by Alexander Maconochie

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**ALEXANDER MACONOCHIE**

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**BENEVOLENCE IN PUNISHMENT.**

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OR

TRANSPORTATION MADE REFORMATORY.

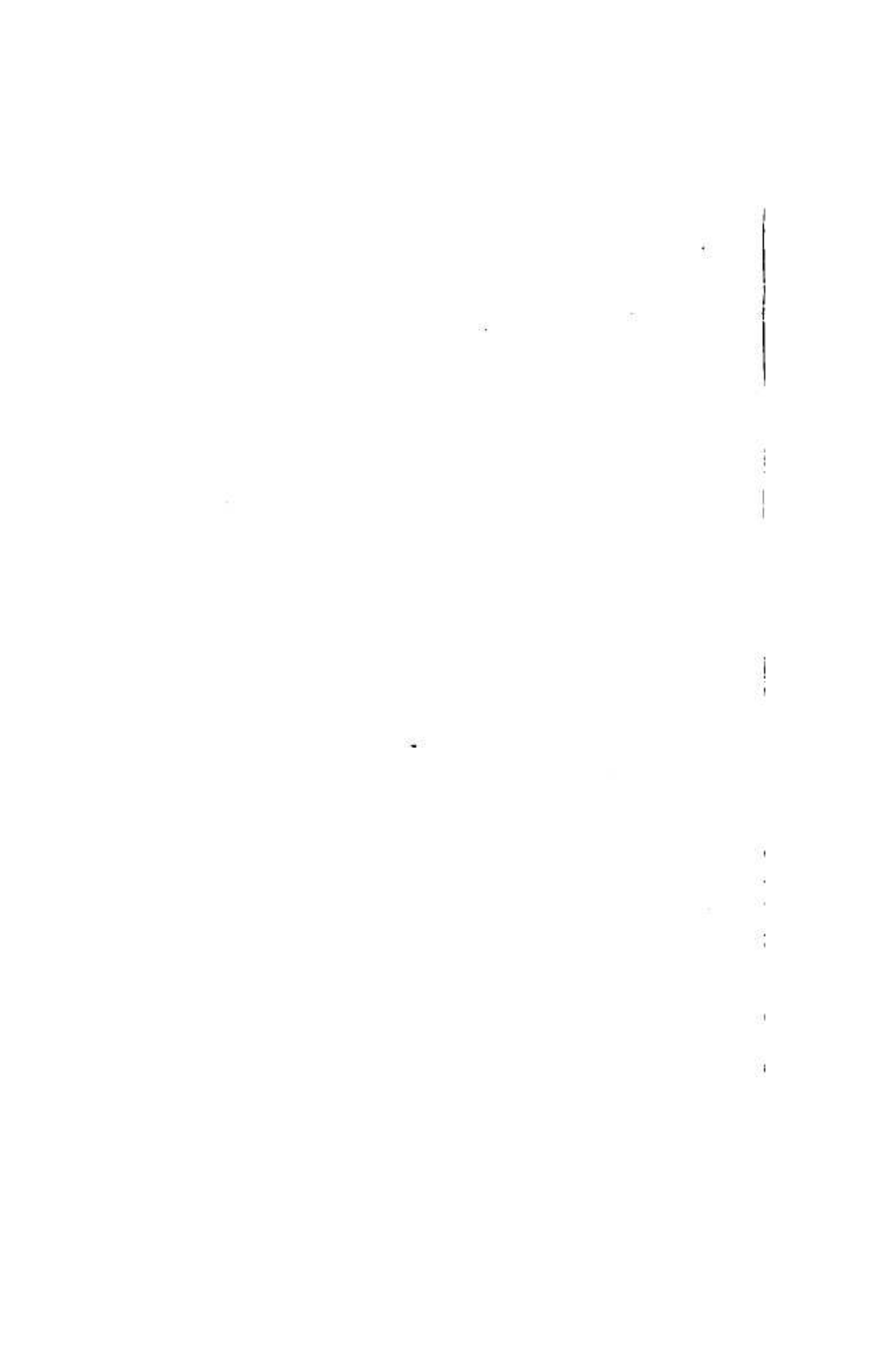


"Overcome evil with good."—ROMANS XII. 21.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not; both not he that pondereth the heart consider it?"—PROVERBS XXIV. 12.

"That it may please thee to shew thy pity . . . . upon all prisoners and captives."—LEVITICUS.

SEELEY, BURNSIDE, AND SEELEY,  
FLEET-STREET, LONDON.  
MDCCCXLV.



## PREFACE.

THE following statements are intended to awaken attention to the unhappy condition of our penal colonies. Comparatively little is known at present by the public at large respecting the existing system of Convict Management. The reports which continually reach us from the Southern Hemisphere are indeed of a most unsatisfactory nature ; but, little interest has practically shewn itself in the removal of the growing evil. The question involving the treatment of convicts has not been deemed one of general interest, or perhaps it has appeared too difficult and complicated to fall within the range of private opinion ; and in dismissing it from us, we have been led to withhold from our unfortunate fellow-countrymen, those sympathies



which, as Christians, we have a right to withhold from none. We have tamely acquiesced in the popular but unchristian theory that vindictive, exemplary punishment is essential to the interests of the state. If at any time, the rigours of vindictive punishment have presented themselves in a fearful aspect before us, and awakened a doubt in the conscientious mind as to the justifiableness of such punishment, all feelings of compunction have at once been stifled by the prevailing opinion that individuals must be sacrificed to the good of the community, and that an example must be made of some to deter others from crime. It will be the object of the following pages to point out the fallacy of this argument, and to demonstrate that *benevolence to the criminal is perfectly compatible with the public good.*

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