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# THE SCIENTIFIC VS. THE SUPERFICIAL ATTITUDE TOWARD THE OFFENDER

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## I.

The attitude toward the offender, first of those working with them, and much more slowly, of the public, is being revolutionized by the contributions of scientific study. Religious obligation was the first motive in being humane toward offenders. The feeling of revenge was coupled with that of pity. But there was no thought formerly that resulting conditions had their origin in underlying conditions, that Effect had its root in Cause, that there was any relation between the material and the mental or spiritual world. Accordingly the attempt made to cope with the problem of the unadjusting offender was at best only a make-shift. Only when the community was forced to make some provision for the offender for the protection of the community was action taken and then it was all done with the purpose of punishment, not trying to understand the problem involved, and then providing curative, but still better, preventive measures. The religious influence and teaching regarding the offender has played a considerable part, but the interpretation for a long time of the teachings of the Bible in this respect was superficial. It was through science that a more fundamental attitude was obtained. At the same time it will be noted that in a great many different ways scientific research has been carried on so that it has coincided in principle with the teachings of the Bible, especially those of Jesus Christ. Very slowly this new vision is penetrating our established systems and thick wall of public opinion, but in practice the superficial attitude toward the offender is still predominating.

In the pre-scientific era, precedent was the ruling motive of human behavior. One did things in a particular way because they were done so by his ancestors. That was the right way and no one questioned it. Interpretations were placed on the religious and social history of the Jews by leaders, who, we admit, were inspired, but who were ignorant of the nature of their surroundings as well as of the nature of the human body and mind. Consequently it was not possible to explain phenomena except in a superficial way. Then

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came Christ and really revolutionized thought, offering a scientific and practical basis for living. Society, however, has ever been slow to change its social habits with the result that we are living yet partly under the regime of the Old Testament. Revenge is still the keynote of some courts and of public opinion, and in this, as in other things, the transition made by Christ, the difference in spirit between the Old and the New Testament, has not been made altogether. Christ emphasized the value of the individual as an individual as it never before had been done, and yet even after all these years we treat feeble-minded, psychopathic, and normal individuals in the same way and when they offend society, house them in one "reformatory." As the scientist does, He never made hard and fast rules, realizing the relativity of Truth and that each individual case needs individual attention and treatment, as pointed out, for instance, in the duty toward the offender. The Disciples wanted a rule, a precedent by which to go when the question should come up "How often shall my brother sin against me and I forgive him?" The answer of Jesus: "Seventy times seven" is pregnant with scientific principle. It was another way of saying "Indefinitely," or "Until you have solved the problem which the offender presents." But let us not misunderstand or omit the strength that is coupled with Christ's methods of gentleness, humility and forgiveness. To forgive, if genuinely, is not a passivistic method. Forgiveness of an offender can be interpreted as providing means by which said offender will not need to repeat a former offense.

After Christ had gone, a small group of people attempted to carry out His teachings according to the letter, which He had particularly pointed out was not always the best method, and so they missed a great part of the value of His teachings. They missed the significance of the principle embodied in the parable of the mustard seed; that real growth or change is evolutionary, from lower to higher, a principle which Science has emphasized. Science was developing all these centuries and it was not until scientific discoveries had spread from the field of material nature to include the field of the human mind that we obtained a tool for putting into practice what the Bible has always taught.

In the pre-scientific era the method of preaching used was reading and explaining the Bible verse by verse, what one must do, but no practical methods. The more inspired the preacher, the greater the detail of the explanation. About the middle of the eighteenth century Jonathan Edwards delivered the sermon in which he describes "Sinners in the Hands of an Angry God." As a representa-

tive of this idea held for a long time, the following is quoted: "Your Wickedness makes you as it were heavy as Lead, and to tend downwards with great Weight and Pressure towards Hell; and, if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless Gulf; and your healthy Constitution, and your own Care and Prudence and best Contrivance, and all your Righteousness would have no more Influence to uphold you and keep you out of Hell than a Spider's Web would have to stop a falling Rock. . . . The God that holds you over the Pit of Hell, much as one holds a Spider or some loathsome Insect over the Fire, abhors you, and is dreadfully provoked; His Wrath toward you burns like Fire. . . . You hang by a slender Threed with the Flames of Divine Wrath lashing about it, and ready every Moment to singe it, and burn it assunder." The metaphors are beautiful from an objective point of view, but that is as far as their appeal goes. The fear of death and of hell, doing good because of this and to avert the Wrath of God was simply a transferring to God a human despot's uncontrolled and non-intelligent emotion. We cannot do well through fear. This is a complex and therefore a drawback toward a healthy mental life. Anger also is referred to by psychologists as a fear complex. We cannot now believe that a God of Love, all-powerful, but not necessarily working according to human standards and methods, would become so frightened at the thought that we, humans, were not doing His will, that He would show it by being angry.

The meaning of Christ's saying that we should be born again has been muffled until Science gives it a clearer understanding. The change toward Christianity must be fundamental, not superficial. The rich young man had done the superficial things toward being "good," but the reason he was not getting spiritual satisfaction was because there was no change fundamentally. In exactly the same way change or reformation of the offender cannot be brought about unless we treat his fundamental defect, and in understanding the causes of his maladjustment scientific thought is centering its interest. We must substitute the good habits for the bad ones if we expect to produce a change.

## II.

Not so very long ago, and even now, although not in the same way, the "good" looking down on the "bad" was a common occurrence. If a "bad" girl passed a group of "good" girls, there were looks, whispers, drawing up of skirts to avoid contamination. A girl was a pupil in a convent academy where she was considered

able and of good deportment, but this school refused to admit her the following term because it had learned of "her parents' condition" and that she was an illegitimate child. This was in 1919. "Ye shall overcome evil with good" has been quoted, but who ever thought of this in a practical way until Science began developing a working basis for this as well as other Christian teachings. The epitome of volumes written in the "human sciences" might easily be called the effort to overcome evil with good. The change of emphasis from fear as the reason for good behavior to fundamental change has been brought about by the teachings of Science. Methods used in the study of physical sciences have been applied to the more recent "human sciences" which attempt to reconstruct, to show the development, and so discover the workings of the mind and the way it affects our mental, emotional, ethical and social life in their individual aspects, but more important, the working of the mind as a unit. Personality analysis is in its very infancy. It is very complex. We have arrived at a few details only. It was first in physical science it was discovered that all life is interrelated and interdependent. J. Arthur Thompson in "Darwinism and Human Life" has a chapter "The Web of Life" in which he describes the systems of interdependencies that exist in the organic world. He says "In wind and weather, or in the business of our life, we are daily made aware of results whose first conditions are very remote; and chains of influence, not difficult to demonstrate, link man to beast, and flower to insect. The more we know of our surroundings the more we realize that nature is a vast system of linkages, that isolation is impossible." Inevitably we apply this to our social contacts, since it is impossible to divorce our physical activities from our mental life as we now are aware. And so scientific thought has pointed out that in order to be able to first understand offenders that we might be able to teach them successfully to substitute good habits for bad ones, we must study them in relation to their background, individual make-up and previous experiences. One of the outstanding principles emphasized by Science is that of cause and effect; there are reasons for results. It is necessary first to define the problem in order later to be able to concentrate one's efforts in finding causes. Let us then compare the surroundings and life, the amount of protection provided for a normal girl with those of one who becomes a "criminal."

The advantages which an average normal girl enjoys she takes for granted. But they do not fall to the lot of everyone. She is born, generally speaking, healthy, with normal amount of endurance and

vitality, body and mind functioning properly on the whole, and strong enough to stand the struggle required of every human being to adjust in our modern social community. She has two parents and a home already established to welcome her. There is stability; there are pleasant surroundings; there is training in personal habits; there is outlet for affection, that dominating emotion more frequently referred to as the sex urge in its various manifestations. Energies are given outlet in proper forms of recreation and provision made for such; companions are chosen and invited to the home. There is school training and religious atmosphere of some kind fostering respect for law and authority. What protection is afforded children with these advantages in a normal home!

In comparison with the above picture of so many normal homes, a brief study of the background of women sent to the Massachusetts Reformatory for Women may be indicative of the problems involved. We aim at giving a picture of conditions. (The Reformatory draws its population from women over seventeen years who are sent by the courts of the State of Massachusetts.) For the year ending September 30, 1925, there were 150 admissions. Classification of their mothers showed that.<sup>2</sup>

11 or 7.3 per cent died when inmate small.

33 or 22 per cent were ignorant, sluggish, or definitely inferior in mental and moral fibre, of low standards with no ability to govern themselves, much less to supervise the bringing up of children; consequently children with such mothers were neglected and given no training or opportunity to acquire healthy habits of living. One low-grade mother, terribly inferior in moral standards, has tolerated vicious immoral practices of her relatives on her boys and girls.

15 or 10 per cent were illiterate peasants, having always lived in other countries; or were crude, primitive and ignorant, but not fundamentally inferior, living in foreign, colonized groups in this country.

25 or 16.7 per cent were classed as good, but unreliable, unwise, easy-going, of poor standards, although preferring their children to do well. A great many illiterate mothers included in this class were good but ignorant, not high mentally and so unable to direct a girl's habit formation. Some illustrations will serve to explain this class: Weak, ineffectual, shielding girl when that was not the wisest course, being deceitful in regard to girl's delinquencies to others interested in girl's welfare; sympathizing unwisely with her children's escapades; not bad, but pleasure-loving and irresponsible, with no discretion; sickly, illiterate, out of the home having to work to help with support of the family.

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<sup>2</sup>Under each class are listed some specific, as well as general characteristics of the group.

- 29 or 19.3 per cent were bad: immoral, alcoholic; in one case an inferior mother teaching her daughter to steal.
- 29 or 19.3 per cent were good in personal habits, responsible and able under ordinary circumstances to supervise their children. Some died, however, when girls in adolescent period at the time when they most needed supervision.
- 8 or 5.3 per cent remain unclassified on account of lack of sufficiently reliable information.

Classification of homes follows:

- 11 or 7.3 per cent were ignorant and inferior homes; in congested districts, with frequent changes in some cases, affording no protection of the normal home for the children nor proper supervision; children and home dirty and neglected; family indifferent to welfare of children; parents separated or mother working out, leaving children on the streets; in general, chaotic home conditions.
- 14 or 9.3 per cent were crude and ignorant homes, but not fundamentally inferior; the majority in peasant communities in other countries.
- 55 or 36.7 per cent were fair or negative, oftentimes, however, failing in just the prop necessary to steer an adolescent girl having difficulty in adjusting herself to the demands of society; comfortable but somewhat neglected, or family not of high standards; parents quarrelsome, not compatible; no proper educational opportunities; unloved with many obstacles to overcome; in some cases where home was with other than immediate family girls not welcome and responsibility for them shifted.
- 39 or 26 per cent were bad, with immorality and drinking in surroundings; family wretched and defective; filthy conditions; actual neglect; destitute and in some cases much aid; parents separated or in friction, making accusations against each other; father alcoholic or immoral, non-supporting, frequent deserter, leaving support of family to mother; poor educational opportunities, children having to stay home from school to help with housework or care of younger children; no supervision or training for children, a great deal of their time being spent on the streets and at the movies.
- 23 or 15.3 per cent were good, offering normal provision and interest in the welfare and well-doing of girl.
- 8 or 5.3 per cent remain unclassified as were their mothers.

It is interesting to compare the type of mother and type of home. Some illustrations are enlightening on this point: *Mother* ignorant and inferior, *home* inferior; *mother* ignorant but well-meaning, *home* fair; *mother* low-grade feeble-minded, ignorant, insane-acting, emotionless, *home* dirty in congested tenement district, no supervision or training for children whose playtime was spent on the streets; *mother* inferior, slack, *home* offering poor surroundings, no training for children, mother having to work out, father of immoral reputation. In

such cases it is easy to see how the environment is the inevitable concomitant of heredity.

Another point of view of the environment of these women may be had by noting that at least 32 or 21.3 per cent were not brought up by their own mothers because of death, desertion, being given away, or because brought up by relatives and others for various reasons, including inability on the part of the mother to support and take care of the girl at the same time. 28 others or 18.7 per cent had mothers who worked out when the fathers were dead, deserted, or did not support, making it necessary for mother to provide, leaving the children alone usually with no supervision other than when left in care of neighbors or older children in the family. This makes a total of at least 40 per cent brought up without the normal care of a mother, not counting other cases where there was no supervision and mother's care given the girl due to the mother's own delinquencies, defectiveness, or inferiority.

A study of the educational achievements of these same women shows the need for specialized formative treatment of the problem child in order that more and more we may prevent the necessity for re-formative treatment which cannot obviously be depended upon to be successful. The realization, as a fact, of intellectual levels still remains practically in the realm of discussion. In schools we continue to promote from grade to grade out of "courtesy" a backward child who needs to be taught habits of thought and living, but who is forced instead, to be exposed to a repetition of a series of technical processes which it is impossible for her to profit by, and she leaves, let us say, in the seventh grade measuring up to no higher probably than the fourth or fifth grade. Approximately 50 per cent of women sent to the Reformatory leave in the sixth grade or before. The average age for leaving school is between 14 and 15 years and it has been found to be nearer 14 than 15. Of the 150 admissions, 3 had education higher than high school; 13 were illiterate and had no, or practically no, education. Omitting these, the statistics of reasons for leaving school follow:

8 or 6 per cent left for miscellaneous reasons.

15 or 11.2 per cent left because of misbehavior or commitment to an institution.

102 or 76.1 per cent left to work outside or to keep house at home, or because they definitely had no interest or ability. With the exception of two cases, the need for girl to help family concurred with own wishes to leave school, due to her lack of ability and interest, and rest-



lessness, so that the school, not able to hold the attention of the girl, work followed naturally at the minimum age of standardized maturity. 9 or 6.7 per cent remain unclassified because of unreliable information.

As for religious influence: the number who have known vital religion is negligible. Irregular attendance and indifference toward religion is recorded for the majority. 25.3 per cent were recorded as observant, but only outwardly observant of duties, religion not having been vital or a strong factor in their lives, or as one put it; "doesn't amount to anything."

### III.

Carleton Parker in his discussion of the "Casual Laborer," has a chapter "Understanding Labor Unrest," in which he enumerates several "powerful forces of the Working Class environment, which thwart and balk instinct expression," then says "If we postulate some twenty odd unit psychic characters which are present under the laborer's dirty blouse and insistently demand the same gratification that is with painful care planned for the college student, in just what kind of perverted compensations must a laborer indulge to make endurable his existence?" This not only applies to laborers, but to any persons with drawbacks who for several reasons do find their compensations in the field of perverted thought and action. Someone might object, saying normal persons have immense difficulties and temptations, but they do not necessarily have recourse to delinquencies. Yes, but they have compensations, a defect balanced by some talent or some form of protection or privilege. In normal people emotions are balanced by inhibitions. The latter are of intellectual source, and more or less conscious, but also having been formed as habits through imitation and training in a normal home and environment. When training is lacking so that mental habits have not been formed to direct judgment, when the emotions are strong, and in addition mentality not normal, balance is easily upset. Conflicts in a young person's mind never straightened out may be causing restlessness, instability, irresponsibility resulting in drinking, stealing and even murder. Yet we allow conditions in the community and persons in it who can do only harm to themselves and others, and then we are terrified by acts of "criminals" when they become spectacular or offensive to the social code of normal persons living normal lives.

Public opinion concerning crime is still in the stage that medicine was not more than fifteen years ago when "pain-killers" were the vogue. Kill the pain now and pay no more attention to it until

the diseased organ explodes, and then blame God for bringing on such terrible sickness and loss perhaps of a loved one. "Punish the offender! Let him pay the penalty!" is the cry. We all assent something must be done to protect society, but let us be sure that we are doing all we can to get at the real cause and give adequate treatment after individual study, not piling up court records of individuals, such as the following two, which obviate the necessity for classification as early as possible and adequate provision according to individual need to prevent this senseless recidivism:

A feeble-minded woman of good family, who should have had custodial care early in life; at 19 ran away from private school with a married man; when apprehended, was sent to a private sanitarium; was released, then married and divorced; as inebriate and drug user, sent to insane asylum; returned home; married a second time a former inmate of insane asylum; at 30, for forgery with him committed to insane hospital from which escaped, returned, and after a second escape was committed through the court to a private sanitarium which released her as sane. Four arrests followed and at 40 years she was committed to the Reformatory for Women on charge of vagrancy; from this institution was placed out as housekeeper; in the following three years went through five institutions, private and public, was discharged after three arrests, after which at 43 was arrested for adultery with a nineteen-year-old boy and again sentenced to the Reformatory.

The second is that of a woman 41 years old, hyperneurotic, hysterical, but of superior intelligence, committed to the Reformatory for Women for forging check to pay clothing bill. In doing this her ultimate motive was to appear respectable, as she has tried to do in various ways, and she has apparently believed this method would work. She was reared under deplorable conditions: father very intemperate, died of cancer; mother of unclean personal habits, immoral and alcoholic, died of tuberculosis. As a girl, early showed signs of instability; stole small sums from home; when she was 15, family became known to the Society for the Prevention of Cruelty to Children and a few months later she was committed to the Industrial School for stubbornness; paroled but had to be returned to the School for stealing; at 20, on accidental meeting and short acquaintance, married an alcoholic who is now tubercular; misappropriations continued with husband's money and also with neighbors' money, but no court record since she usually would charge bills to husband, whose pay often was attached. In about eight years, deserting husband, associated, at times cohabiting, with another man, using his name, continuing several years until commitment to Reformatory. After separation from husband, there is record of at least six arrests all for larceny except one for fraudulently executing and signing narcotic prescriptions for her own use. For the last ten or eleven years she has been forging, running bills in department stores without payment, a malingerer, having visited countless doctors and hospitals, owing bills which would mount up to hundreds of dollars. She had become a drug addict and was giving imaginary symptoms of suffering to obtain

drugs. All her delinquencies seem to be an attempt to delude others, she herself suffering from chronic self-delusion; for years has been living a life of pretense, first of all in attempting to cover up her parentage to the extent of changing her maiden name and breaking old ties with own family. On admission to the Reformatory she stated her husband was dead and buried in a cemetery, naming it. The investigator, however, after considerable effort, unearthed him. Of wretched family and bringing up, but of good appearance, with refined manners and good mental ability, she has been able to "get by." All through life she has continually been an expense to various institutions, concerns, and individuals and will probably continue, since our total treatment of such is ineffectual, our methods being hit or miss.

We now punish for the result. We treat the symptom rather than the cause. The Life Extension Institute points out in the field of physical well-being what we are advocating in the attitude toward the offender. Dr. Eugene L. Fiske tells of a man who, at the time of his examination at the Institute, said the only thing the matter with him was that he had calluses on his feet. Upon physical examination, however, it was found that he had blood pressure of 240, way above normal, marked thickening of the arteries and enlargement of the heart, among other symptoms, but all he had been aware of were the calluses. The court's whole attention was centered on the particular offense each time committed by the feebleminded woman, mentioned above, and treating by sending her to the insane hospital or the Reformatory temporarily was treatment of similar kind should the man have gone to a doctor and been treated for his calluses only. In other words symptoms may be the least indication of what is wrong, and this may apply to the sick mentally or emotionally, the delinquent, as well as the sick physically. The important thing to do is to examine thoroughly in order to be able to work intelligently and not in the hit or miss we employ at the present time. There have been great improvements, there is no doubt, but as cases come up in court, we are still intent on proving that the man actually has calluses, blissfully unaware of the condition of the circulatory system. In the community defectives physically as well as mentally have to compete on a par with normal persons, and yet we punish them when someone suddenly discovers they are behaving against the law.

#### IV.

How can we expect prisoners to be better members of society upon release unless something constructive is done with their lives? A resume of the policies and ideals used at the Massachusetts Re-

formatory for Women will show what one institution is attempting in this field. From the opening of the institution there is recorded in the annual reports the feeling of the unfitness of certain types to be sent to a reformatory. The point of view, however, of these writers was merely humanitarian with the attitude of one who pities. There was no attempt at any systematic or scientific understanding of the problem; it was a more or less passive acceptance and carrying out of the ideals of the founders of the institution at a time when there was no disturbing cry, when those who were sent to prisons were sinners, and to divert them from the paths of sin by strict rules aimed at suppression of one's evil tendencies, was the method to be used; so long as order was kept and the work done there was satisfaction. The history of this institution may be divided in two, from its foundation in 1877 to 1911, and from 1911 until the present time. In 1911, those inmates who complained of eye trouble were told to choose from a box of glasses; there was no dentistry; the physician extracted teeth; there were no laboratory tests for venereal disease. In 1913, of 38 women with defective vision, hardly one was wearing glasses correcting the defect with any degree of accuracy. That same year, for the first time, Wasserman test was applied to the blood of 239 women, of whom 107 or 44.7 per cent were found to be infected with syphilis, but 48.5 per cent of the 107 positive cases gave no history of infection nor showed any clinical signs of the disease. Previous to this, women were asked if they ever had venereal disease and the answer determined whether they were to receive treatment. In 1911, the scientific point of view was introduced in an attempt to find a way to actually "reform" individuals sent here. From the first, it was realized that classification according to fundamental defect should be made a state of being and that in order for this to be brought about it was necessary to make intensive studies of the individual from the physical, mental and social point of view. Departments where these studies are made, used to the advantage of the individual as well as forming the basis for research, were soon established.

At the present time the aim in re-formative treatment is an attempt to develop all sides of the individual through discipline and earned privilege, pushing out bad habits by providing opportunities for acquisition of good ones. There is individualization as far as possible. Physical rehabilitation is perhaps one of the basic forms of treatment. Medical care is available for these women who often

have so many physical as well as mental defects. There is a fully equipped hospital, and clinic is held by the resident physician regularly; there are also visiting specialists. There are hygienic surroundings, single rooms with plenty of air and light, everything being kept clean by the systematic housekeeping. There is ample opportunity for healthy recreation in organized sports, and in addition to the benefit physically, the young girls especially may learn that there is as much enjoyment in active, healthy sports as there is in the public dance hall and movies; then too, the emphasis is, for a change, not subjective. The corrective and other gymnasium work, recently started, is already bringing some results. A good posture makes for self-respect and is likely to fill one with more ambition. Although the institution is run on an industrial basis, recently some regular schooling has been introduced in the afternoon, and although this has taken a considerable number out of the industries for a few hours each day, the total output has in no way decreased. Religious needs are filled in various ways, such as Sunday and other services for all denominations and singing of sacred music.

There are various ideals that are consciously taught: self-control among the first. There is a system of self-government, in which, under guidance, they are taught to govern themselves and learn that there is much responsibility in freedom. There is taught self-respect and respect for the rights of others. Attempt is made to inculcate thought, respect and responsibility toward one's family. Attempts are made where advisable to bring about reconciliation, where there has been a break, between daughter and parents, wife and husband, mother and children, sister and brother, realizing the prime importance of the normal family toward an individual's stability. So often we learn of girls who have gone to pieces because they felt that they belonged to no one. Efficiency and accuracy are ideals insisted upon at work as well as the dignity of work and its real place in life. The incentive to produce good work and plenty of it offers some outlet for the satisfaction of the ego. The aim is to help these women arrive at some degree of normal stability and accordingly the kind of work is given them to do; there is special work for the defectives as far as an institution of this kind will allow, and responsibility for those capable. Attempt is made to help the women to obtain some insight into their own makeup, and this is done by individual talks and in meetings, where there is directed discussion of current topics such as Prohibition, Crime, as well as subjects of

strictly educational nature. The effort is made: to inculcate ideals, to show the need of schooling one's self to see the relation between cause and effect and so to use judgment and foresight; to provide personal aims in life.

## V.

The above methods are fundamental and are used as the basic ideals to be inculcated in bringing up a normal individual. The real curative value of these same fundamentals can be shown only were they to be taught to normal delinquents, who, judging from their conduct heretofore, have not acquired these habits, which render one comparatively happy and in harmony with other persons in the community.

There is need for trained probation officers as well as police-women, who often have real, if not actual charge of prosecuting cases. The need for a psychiatrist connected with every court is imperative. A great many blunders might be avoided were cases handled by experts. Although admitted by thinkers, in practice we have not realized that it is absurd and impossible to reduce such complicated phases of life as are brought before law courts to a common denominator and require only cold factual proof, considering inadmissible other proof which appeals to one's reason. Until at least we can get preventive measures working adequately in the community, there ought to be some provision made so that persons coming in conflict with the law can be studied and handled by experts so that the trouble may be diagnosed now and proper provision made which would have in mind the greater protection of the community ultimately as well as that of the individual. In the end this method would be more economical. At the Reformatory for Women there is actually a very small percentage of criminals so called. Criminals are the individuals toward whom one feels righteous indignation for their crimes because they ought to know better, should not have committed those crimes, are responsible so far as can be ascertained, and ought to be punished. This is the general attitude, however, which the law and a great many courts have toward the majority of offenders. The charge is treated as an isolated point; an individual may have to be released or placed on probation as a mark of leniency, but in reality, the problem is not attacked at its source. Should it be necessary for a feeble-minded woman to abandon her third illegitimate baby in a public telephone booth before the community realizes there

is a problem, realizes that action is necessary, but makes provision by taking her to court, branding her a criminal, and this, although a life problem, solved by sending her to the Reformatory for a maximum period of two years?

If commitment to a penal institution is what must be resorted to, the truly indeterminate sentence is what we need. Time and time again a girl is sent to be "reformed" with the time limit one or two years. It is found upon investigation that her delinquencies have extended back to her childhood, but she may not have come before the attention of the authorities before. It is not to be hoped, and one should not be surprised at the failures, that such a girl will do well after one more agency, a "reformatory" has been given a chance to dabble with such a life. Because habit re-formation does take so long to establish, after necessary training in standards of living and conduct, there should be an indefinite period of supervision in the community, which is the normal place to test one's stability.

## VI.

Science, by displacing needs for whose satisfaction religion was formerly sought, such as attainment of success, health, fulfilment of desires, is showing us that religion is not to be indulged in for the material benefits to be derived, but in reality is a matter of mind or soul to be translated into action, a state of living, reflecting an attitude, an innate desire, which can be strengthened and receive inspiration to be of vital benefit to the individual only as it draws on the undefinable Infinite. Pure religion has its place and fulfils innate spiritual needs of human beings. Pure science has its place in research, but to make both vital we need a blending, a co-operation of the truth.

Knowledge is usually ahead of practice. It is well to remember, however, that unless we practice it, knowing the truth won't make us as free as it might. The great need is practical imagination in the treatment of the offender; understanding of causes; adequate classification. We have not as individuals, come to the realization of our responsibility in improving conditions, in treating others as we would like to be treated. This requires attention to the problem, and a great deal of intelligence and kindly imagination. We are blissfully unaware of what is happening to others about us. This ought to be a matter of real religion, guided by the discoveries in science. There is need for research in this new field of the study of the make-up of the

individual who cannot fully adjust in the community. There is need to, educate the public to realize the futility and really unscientific habit society has in supposedly separating the bad from the good without making attempt to inquire into the real status of the case and find out how matters can be improved. And we would solve so many of our problems if we would put to practice methods which scientific study is offering.