

DEPARTMENT OF THE INTERIOR
BUREAU OF EDUCATION

BULLETIN, 1924, No. 19

SCHOOLS FOR ADULTS
IN PRISONS
1923

By

A. C. HILL

CHIEF OF SPECIAL SCHOOLS BUREAU
NEW YORK STATE DEPARTMENT OF EDUCATION



WASHINGTON
GOVERNMENT PRINTING OFFICE
1924

ADDITIONAL COPIES
OF THIS PUBLICATION MAY BE PROCURED FROM
THE SUPERINTENDENT OF DOCUMENTS
GOVERNMENT PRINTING OFFICE
WASHINGTON, D. C.
AT
5 CENTS PER COPY

CONTENTS

	Page
Recent history	1
The true function of a prison	5
The function of schools in prison	6
Topics proposed for discussion	7
The educational value of flowers	16
Religion as an influence	16
The reformatory value of recreation	17
The need of cooperation	17
The germ of criminality	18
The teaching force	18
School the year round	19
The future of schools in prisons	20
Appendix	21
I. The reformatory value of recreation	21
II. An experiment in home study in Sing Sing	22
III. Methods of procedure in California State Prison, San Quentin	23
IV. Prison reform—its danger	24
V. As the inmates see us	25
VI. Letters from inmates	26
VII. Dealing with men and women in prisons	26
VIII. Schools in prisons of New York, 1922-23	29
IX. A worth-while view of the problem	29
X. Dealing with short-term prisoners	29
XI. The use of books in prisons	31
XII. Queries, comments, and suggestions	32

SCHOOLS FOR ADULTS IN PRISONS, 1923

RECENT HISTORY

The first bulletin on schools in prisons for adults published by the United States Bureau of Education was issued in 1913. During the 10 years that have intervened, some progress has been made toward the solution of the problem of dealing with men and women in prison. The advance has been less, perhaps, in visible accomplishment than in focusing public attention and clarifying thought on the possibility of reformation and the ways of promoting it. It has been a period of experimentation, of learning by trial and error, of success and failure.

The net results are not very evident, but they seem to be in more general agreement on some fundamental ideas and fuller preparation for effective work in the future. The problem is better understood than it was 10 years ago, and this is a step toward its solution. It is now quite clear to those who have given the matter study and thought that the prevention of moral disease is easier than its cure; that the formation of character, rather than its reformation, should be the chief reliance in efforts to protect society from evil men and evil deeds. The intelligent wrongdoer sees more clearly that the way of the transgressor is indeed hard, that jails and prisons are spiritual dungeons, and that it is the part of wisdom to give them as wide a berth as possible. Many people are now convinced that reformation must be the conscious act of the individual concerned, a result of the soul's struggle with itself, aided by the helpful influences of intelligent human sympathy. Few now question the truth of the statement that the door of hope should never be closed on a human being, but that all possible life lines should be thrown out to those who are struggling amid the wreckage strewn in the sea of disaster and despair.

It is now quite generally agreed that the treatment of men and women in prisons is essentially an educational problem in the broad and true sense in which that term should be defined. The human mind has made civilization what it is and will make it what it is to be. The virtues that have saved society in all crises of human history, and the vices that have destroyed the civilizations of the past, have been the products of the human mind. Spiritual

forces have always been mightier than material forces in shaping human destiny, and their dominance will continue until the end of time. The only power that can save the criminal is his own will, that brought calamity upon him.

At this point, unfortunately, two antagonistic and mutually exclusive views are held, and efforts are being made to put each of them into practice in dealing with the problem of reformation. One view is that the problem is economic, the other that it is chiefly mental and moral. The advocates of both regard the problem as educational, but one puts the main emphasis on manual labor, the other on mental and moral remedies to promote reformation. Perhaps the best solution of the problem will be in a happy combination of the two phases of educational endeavor.

Schools in the prisons of New York were established in 1905. They were pioneers in adult education and in the education of adult foreigners. In starting these schools the superintendent of prisons made the significant statement, "Hitherto, the prisons have been run in the interests of the industries; hereafter, they will be run in the interests of the inmates." The "school idea," which is not fundamentally economic, was introduced in a systematic and comprehensive way into prisons for adults. Progress of prison schools has, for a number of reasons, been slow; but they have gained a recognized place in the activities of the prisons, have demonstrated the possibilities of such schools, and are prepared to advance to a higher stage of usefulness when public sentiment is ready for such advance.

In recent years efforts have been made to improve industrial activities in the prisons. The aim seems to be to put them on a paying financial basis, to keep the men physically employed with profit to themselves, to their families, and to the State. Minnesota has taken the lead in this matter by turning the work of prisoners to advantage in manufacturing the binder twine needed by the farmers of the State. Attempts have been made in some of the prisons to introduce trade instruction. Prisoners have been encouraged to get ready to earn an honest living when they leave prison, to form habits of industry, efficiency, and thrift that will fit them to return to society as self-reliant, and competent members of it. All this is commendable, but the fact should not be overlooked that none of these, nor all of them together, are sufficient to secure the chief end in view—the reformation of the men themselves. There must be a higher purpose than the economic rehabilitation of the inmates to which all other prison activities should be tributary.

Instruction in various lines through correspondence courses has been introduced in some prisons to enable the better educated men and women to follow their inclinations and develop their special

talents. The San Quentin prison in California seems to stand at the head of the list in work of this character. Almost half of the men who are pursuing correspondence courses in the prisons of the United States are in this prison.

A list of questions was sent to all the prisons of the United States and Canada, and the answers were designed to form the basis of this bulletin.

QUESTIONNAIRE

1. Number of convicts in the prison during the year:
 - (a) Foreign born.....
 - (b) Native born, of foreign parents.....
 - (c) Native born, of native parents.....
 - White.....
 - Colored.....
 - Total.....
2. Number of inmates:
 - (a) Under 20 years of age.....
 - (b) Between 20 and 30 years of age.....
 - (c) Over 30 years of age.....
 - Total.....
3. Number of convicts illiterate on entering school.....
4. Number unable to speak, read, and write English.....
5. Number under literary instruction.....
6. Number of hours a week that each man was in school.....
7. What is the length of a daily school session?.....
8. How many weeks of school during the year?.....
9. Are the sessions in the daytime or evening?.....
10. Is a civilian head teacher employed?.....
11. Are classroom teachers civilians or inmates?.....
12. Is a knowledge of English required for parole?.....
13. Are foreign newspapers allowed in the prison?.....
14. Are books in foreign languages allowed in the prison?.....
15. Who has charge of the library?.....
16. Is a trained librarian or teacher employed to supervise reading?.....
17. How many inmates are taking correspondence courses?.....

STATISTICAL SUMMARY OF REPLIES TO QUESTIONNAIRE

Number of prisons reporting.....	48
Number of schools reported.....	39
Number of inmates in prisons reporting.....	50,677
Number of inmates in schools reporting.....	9,150
Number of illiterates entering prisons.....	2,859
Per cent of illiterates.....	5.6
Per cent of men in school.....	18.33
Per cent of men under 20 years of age.....	15
Per cent of men between 20 and 30 years of age.....	42
Per cent of men over 30 years of age.....	43

It can not be claimed that these figures are more than approximately correct. Evidently some of the reports were hastily and carelessly made, and not all were made on the same basis; some questions

were misunderstood, some items were in certain cases omitted altogether, and a number of prisons made no report at all.

This effort to gather the facts makes it clear that a bulletin to be of the greatest value must be based on full and accurate information, and that those who provide the statistics should feel responsible for making them exact and complete. Probably the best way to obtain such information would be for some disinterested observer, qualified for the task, to go to every prison in the country to see what is being done for the mental, moral, and physical reconstruction of the men and women whom society has forcibly segregated and for whose treatment society is therefore specially responsible. It may be suggested to prison authorities that facts bearing on the subject of dealing with men and women in prisons be carefully recorded for future reference and report.

The reports seem to indicate that, while the school idea has been widely accepted in theory, it has been put into effective operation in comparatively few prisons. Where the schools nominally exist they do not seem to have the recognition and support that their potential power as factors in promoting reformation suggests. They have not as yet been given the degree of importance that they should have in the prison communities. The annual reports of prisons make slight mention of the schools, and visitors are often surprised to learn that a school exists within the walls. Pseudo reformers seem to be more interested in increasing the material comfort and enjoyment of the inmates than in securing their mental and moral well-being, more intent on getting them out of prison than in getting them ready for a safe and sane return to the society whose beneficent laws they have broken and are likely to violate again, unless some change in character and social attitude takes place while they are in prison.

The school is the organized effort to deal with the spiritual life of the individual and the community. The teacher and the chaplain hold the vantage points in dealing with the inner lives of the men. They have greater opportunity to get a helpful knowledge of the inmates, to probe moral wounds, to supply health-giving remedies, and to judge with intelligence the fitness of prisoners to be let out on parole.

The head teacher should hold high rank among prison officials. The inmate teachers should have the consideration and the special privileges which are due to them because of the nature and importance of their efforts and which are necessary to make their work most effective in the classrooms and most influential for good in the communities. It is not evident from the facts obtained in preparation for this bulletin that either the civilian or inmate teachers are receiving the recognition and appreciation to which they are entitled and which are prime factors in the success of their work.

This reference to a vital matter is not designed to create a condition of superiority among officials or inmates but one of greater and mutual social helpfulness.

The statistics do not seem to indicate that illiteracy in itself is the chief objective in reformatory efforts. Intelligence is not a specific to cure badness that manifests itself in criminal acts. A man or woman does not become a criminal because of ignorance but because of an infirmity of will or a weakness of moral fiber. Weeding out illiteracy should not be regarded as an end but merely as a convenient means to a more important end. Criminality evidently originates in the human mind and must be checked at its source.

There seems to be no reasonable hope that a large percentage of adult convicts will reform. It is evident, however, that a man or woman may reform, and that the school idea helps to that end and may be made much more helpful.

THE TRUE FUNCTION OF A PRISON

The true function of a prison for adults evidently is to provide conditions most favorable to the development of motive power in the hearts of criminals that will impel them to change their outward social actions. It is a reformatory in the true meaning of the term, a mental and moral sanatorium, if you please, where men and women go, unwillingly to be sure, to be treated for a very real and very contagious spiritual disease. In a sense it may be called a pest-house where people dangerous to society are placed for the public good. It is not a pleasant or safe place to go, and over its door should be inscribed the poet's warning, "Let him who enters here abandon hope." This is, indeed, a dark picture, but the facts fully warrant it. In its essential character, prison is truly a physical, mental, and moral hell. But a ray of light shines in. There is still hope. Virgil tells us that a few courageous souls emerged from gloomy Tartarus to the upper air of a happy earthly existence, and those who strongly will and work may be restored to mental and moral health from the apparently hopeless condition into which they have fallen.

The function of the prison is defined by Theodore Roosevelt as twofold—to protect society and to salvage men. The latter function should be its chief concern. In fact the prison can protect society only by reconstructing the men and women sent to it. Shutting people up for a time and then turning them loose to continue their careers of crime is not a way to protect society. A civilization that permits a man to be returned to prison 57 times, as has been reported to have been done in at least one case, is certainly a poor and unreliable protector of society. A man who is a menace to the com-

munity should be kept in prison permanently as a wild beast or a maniac must be caged, or confined until tamed, or brought back to sanity. The prison should cure or keep the persistent wrongdoer.

These facts seem to outline clearly the functions of the prison for adults. All of its activities should have one end in view—to bring about the reformation of the men; or, if this is not possible, to keep them out of society. Salvaging men is manifestly more important than commercial output, much as the latter is being stressed by a certain group of reformers. The prison is not primarily a workshop but a hospital, a mental and moral clinic, a place where character is reconstructed.

Work is unquestionably a factor in reformation; it is not, however, the only nor the chief factor. When a man has learned to labor with his hands, to do something with interest, and to take pride in the quality and quantity of his daily output, he has gained in self-mastery, in self-respect, and in consciousness of power. But work as a factor in promoting reformation should not be exaggerated; it should have its proper subordinate place in the process. It is not the activity that counts most, and it would be a sad mishap to adopt the suggestion of the New York Prison Survey Commission which in its report makes this statement: "Work is to be the foundation around which every activity, in every prison, revolves. The wage system precludes any let down of production for the purpose of going to school in working hours." This is the conscious expression, by responsible men, of a fatal fallacy that has more or less dominated the administration of prisons. It mistakes a minor part for the whole, a feature of prison treatment for the entire job.

It is true that the whole prison should be a school of character, and labor and trade instruction should do their part. But the prison is not a workshop. The inmates of prisons came from workshops and these did not insure them against criminality. Men do not go to prison because they can not earn a livelihood on the outside, but because their inner selves led them to gain a livelihood by unlawful means and unsocial actions. The profitableness of the prevalent lawless activities of a multitude of people, now on their way to prison, shows that the way of the transgressor is not always economically hard. It is not a failure of the hand, nor of the head, but of the heart that sends men and women to prison. A proper diagnosis of the disease is essential to finding a remedy.

THE FUNCTION OF SCHOOLS IN PRISONS

While in a broad sense the whole prison should be a school of character, and all its activities directed toward a common end—the improvement of the inmates in body, mind, and soul—the school proper is specially charged with the duty of creating an atmosphere in the

prison favorable to reformation. It is confronted with a spiritual rather than a material problem. It is a mental and moral repair shop rather than an industrial factory. Its task is to find and make effective a cure for minds diseased, to discover a remedy for the tuberculosis of character in its advanced stages, to find and apply a toxin for the diabetes of the human soul.

Great strides have been made in curing physical diseases; little has so far been accomplished in healing moral diseases. Even the churches have largely failed to reach the seat of human frailty, although they are undoubtedly right in their diagnosis of the disease. The microbe of badness has long been known, but a remedy for the deadly human disease called "sin" and an antidote for the chronic ills of character have not yet been put into effective general operation. Hence there are criminals, and prisons, and the never-ending struggle to save society from its self-perpetuating wreckage of human lives.

The chief function of an ideal prison school is to salvage lives that have drifted or been driven ashore along the stream of social influences. It works on human material in desperate straits, though not yet beyond the reach of hope and help. To accomplish their task prison schools must be special schools of character rather than schools of economic efficiency. "For what shall it profit a man if he gain the whole world and lose his own soul!"

TOPICS PROPOSED FOR DISCUSSION

As a possible means of securing valuable information regarding some phases of the problem of dealing with men in prison, the following list of questions was sent to various prisons and persons:

1. What do you understand the "school idea" in prisons to be?
2. Is the problem of reformation chiefly economic or mainly spiritual?
3. What prominence would you give to vocational training in promoting reformation?
4. What is the reformatory value in prison of—
 - (a) Self-government?
 - (b) The honor system?
 - (c) The indeterminate sentence?
 - (d) Parole?
5. What value has Christianity in promoting reformation?
6. What relation does reading matter have to the school idea as you conceive it?
7. Who should control the prison library?
8. Should the reading of prisoners be supervised?
9. Should school sessions be held in the daytime or in the evening?
10. Should foreign-language books and periodicals be allowed in prisons?
11. To what extent has correspondence instruction proved practicable and profitable?

The following persons sent in answers to some or all of the questions: John B. Brunson, head teacher, Clinton Prison, N. Y.;

J. R. Crowley, former head teacher, Sing Sing, N. Y.; Earl P. Murray, head teacher, Great Meadow, N. Y.; Mrs. Helen P. Stone, women's prison, Auburn, N. Y.; Edwin C. Shaw, Ohio Penitentiary Commission; J. J. Sullivan, warden Minnesota State Prison; R. H. Tice, head teacher, Trenton Prison, N. J.; L. F. Smith, Wisconsin Prison, Waupun.

SUMMARIES OF VIEWS IN THE ORDER OF THE QUESTIONS

1. *What do you understand the "school idea" in prisons to be?*

The "school idea" in prison to me means that a strong link to the outside world is given to the one inside; that a chance is given to those who, perhaps from no fault of their own, are illiterate, to become happier and better through the advantages of education. It also presents the opportunity for those who have an ordinary education to still further improve their minds and use in a profitable way time which otherwise might be wasted.—*Mrs. Helen Stone.*

The school idea in prisons should mean the industrial, spiritual, intellectual, ethical, and physical improvement of the individual. As a matter of fact, however, it is a nondescript thing at present. Its development is all in the future. What it may be remains to be seen. Until the same grade of teachers is available for this as for the public schools there is little hope of making a prison school effective along the lines of what should be the "school idea." To secure a proper grade of teachers for this work means expense, and this means that the community conscience must first be developed. High-grade pedagogy is needed as much in prison as in any other place, and it is simply stating a fact to say that a prison school is of a very low grade.—*Edwin C. Shaw.*

My understanding of the school idea is giving every man in prison an opportunity to improve his mental and moral condition through the directed activity of class instruction or selected reading.—*J. R. Crowley.*

My understanding of the school idea in prison is furnishing material and means for men to think right about right things. The conduct of every one is the expression of the inner life. What I do is so clearly connected with what I think that its quality and quantity depend upon the quality and amount of my thinking. In the community we call the prison, the standard of thinking is high or low, and every prison worker knows the importance and value of decent behavior.

The school's business is to put into the thinking of the prisoner matter worth thought and terms in which thought may be expressed, made concrete in the mind of the thinker. These possessions are bound to become evident in the behavior of the man; the prison is a better community; it contains elements of stability and balance. The school is unique in this work. It not only reacts upon individuals and the prison community but upon the State.

The school idea in prison is not big enough if it includes only the prisoner in prison. It must also include the free man emerging from the prison and the society into which he goes. Conduct then and there will be controlled by motives begotten in prison. The school must carry on into the outer life. The State is shortsighted that does not make provision for the uses of the school idea and its development toward full realization.—*R. H. Tice.*

The school idea in prison, as I interpret it, has for an object the attainment of a degree of betterment of the men by supplying in the lives of the inmates the educational influences which for various reasons were not factors in their

rearing—to aid in making more intelligent and better citizens by widening the mental outlook through ability to read and understand good books.—*Earl P. Murray.*

Since the inmates of prisons may be roughly divided into two classes—foreign born, or native born of foreign parents, and native Americans, including those at least two generations removed from foreign parentage—the school idea should be rather broad and inclusive. To the foreign illiterate it should mean giving him a good working knowledge of the English language, an understanding of the principles upon which the American Government is founded, and a knowledge of how to live without mistaking liberty for license. In other words, the school idea should mean for this class thorough Americanization. It should mean this for both classes. The school idea should mean the changing of the point of view of the man toward society.—*John B. Brunson.*

The school idea is in accord with the growing conception that the prison is not a penal institution merely but a character-building institution.—*L. F. Smith.*

2. *Is the problem of reformation chiefly economic or mainly spiritual?*

It is both economic and spiritual; it is not one or the other. Economic desires must be regulated by spiritual force. If reformation is to be effected, opportunity must be given for the satisfaction of normal economic needs. This is fundamental. It must be followed within the prison. But the satisfaction of economic needs must be associated with the satisfaction of spiritual needs. No man is merely an economic beast. He is also a bestialized spirit. The spirit must be put in its rightful control, or both he and his spirit will show a preponderance of the beast.—*R. H. Tice.*

The economic problem as related to individual reformation is of very little importance. The problem is really a moral or spiritual one.—*J. R. Crowley.*

I believe the spiritual and economic factors in reformation are very closely related. As a rule, if a person gains higher ideals he becomes of more use to society from an economic point of view and is less likely to resort to lawless methods.—*Mrs. Helen P. Stone.*

The problem of reformation is both economic and spiritual. Hands and minds untrained to proper industrial pursuits often lead the individual into standards of living and conduct that bring him into the clutches of the law, and he is sent to a penal institution. There he must be taught the value and the habit of industry, and this should be supplemented by spiritual training. By spiritual, religious is not meant.—*Edwin C. Shaw.*

In few cases do inmates admit that crime is necessary to obtain a living, but it seems the easier way; with no conscientious scruples against the violation of law, fear of being caught the only deterrent, a life of crime exhilarating and attractive, is followed. Unless the inmate's mental attitude toward life is changed, his economic condition will have little influence toward real reformation.—*Earl P. Murray.*

I believe the problem of reformation is chiefly economic.—*J. J. Sullivan.*

I believe that the underlying principles of reformation are in most cases spiritual rather than economic, although, in some cases, there must be formed an economic basis in the man whereby he may be assured of an honest living when he regains his freedom. But after the economic basis has been established, the spiritual enters into the problem in that his attitude of mind towards society and life must be changed.—*John B. Brunson.*

3. *What prominence would you give to vocational training in promoting reformation?*

Vocational training is of first importance in promoting reformation. The kind of trade training to be enjoyed depends largely upon the individual adaptability of the prisoner, and the length of time to be served. As a usual thing, under the indeterminate law for minor offenses, the time of service is comparatively short to enable one to master a trade, but one may become an advanced apprentice at any trade. Above all, prisoners should not only be constantly employed but they should be taught how to work. Vocational training is vastly important. Making a man support himself by his labor may be productive of good, but it will depend largely upon what that labor is, and his future will also depend to a large extent upon what labor he performs in prison. To place him where he vocationally belongs and train him in what he likes, and is adapted for, will mean much when he goes out again. The profit gained while in prison a few years is not to be compared with the profit of the free man when he attempts to take his place as a member of organized society. Thus, from a purely economic standpoint, the State can well afford vocational training.—*Edwin C. Shaw.*

Reformation that is not based upon true vocational training can neither be attained nor even promoted. This does not imply training only in facility and skill in a trade or profession. Head and hands must do and make both easily and well. But a trade is not an end. Making is serving. Being taught to make, one should be taught the social value of making.—*R. H. Tice.*

Vocational training must be given a high place in the promotion of reformation. The men must have something to do and something congenial. An intelligent man likes to feel that he is bettering his condition, and the majority are willing to take advantage of such privileges.—*L. F. Smith.*

We have had little experience here with vocational work in the sense in which this term is usually applied. In our industries work is provided of a kind that will fit men to earn an honest living, and it is my opinion that it is all important that every prison should provide work for its inmates, and that care should be taken that the industries therein conducted should be of the kind that helps men to work out their problem in the community from which they came; that is, the industry should be one that is of use in the community from which the inmates are taken, as far as that is possible.—*J. J. Sullivan.*

I would attempt no vocational training with the men classed as criminal. I question the value of vocational training for those who are not criminal, and who usually possess a knowledge of a trade or business.—*J. R. Crowley.*

For those who have not a firm economic foundation one should be supplied by a properly adapted course of vocational training in the broad sense of any training, outside the professions, for getting a livelihood.—*John B. Brunson.*

If one has no vocation by means of which he can earn an honest livelihood when released some provision should be made for such instruction. I have found in my experience that very few women are without such knowledge; and I believe that crime has been committed, not because of ignorance of an honest way of earning a livelihood but more often because of the love of luxury or a disinclination to work for a modest compensation.—*Mrs. Helen P. Stone.*

I would give secondary place to vocational training in promoting reformation. My reasons are:

First, that to take up vocational training advantageously one must have covered at least the elementary school subjects and must be able to understand conversational English; second, that to train an inmate vocationally, with-

out changing his criminal tendencies, simply places in his hands a dangerous weapon to be used more successfully against society; third, many inmates already have a trade, such as that of automobile mechanic, machinist, barber, and carpenter, but nevertheless are habitual criminals, proving that vocational training alone does not deter the criminal but rather aids him in carrying out his plans more successfully; fourth, vocational training is helpful to the unskilled laborer but is not the most essential thing in promoting reformation.—*Earl P. Murray.*

4a. What is the reformatory value in prison of self-government?

Self-government develops self-reliance, but I believe there are in all institutions many who are unable to exert self-control, and this method is seldom practicable.—*Mrs. Helen P. Stone.*

Self-government is a most important factor in reformation. Under a proper and intelligent method and degree of self-government in our penal institutions the prisoner learns to control himself. This accomplished, it should be a comparatively easy matter for him to adjust himself and conform to the laws and rules of society on the outside. The highest development of self-government should come at the end of imprisonment and not at its beginning. It should be a part of the plan for developing the prisoner, and the right to enjoy it should be earned and not merely given or thrust upon him.—*Edwin C. Shaw.*

The reformatory value of self-government depends upon the manner in which self-government is exercised. Men who have never practiced self-government outside are not capable of exercising it as an administrative matter inside. Such folks must begin as untaught children and by precept and practice must be made capable. When capable to a degree, by all means organize self-governmental groups under reasonable supervision.—*R. H. Tice.*

Self-government as it has been applied in some prisons has had little reformatory value but has given an opportunity for inmates to continue the same undesirable practices as on the outside.—*Earl P. Murray.*

4b. What is the reformatory value in prison of the honor system?

The interpretations of the honor system are many and various, and its meaning is very indefinite, but any measures of reform wherein confidence is reposed in the men seldom fails to awaken a favorable response.—*Earl P. Murray.*

The honor system has a stabilizing influence upon the individual in adjusting himself under sentence and brings forcibly to his mind the lessons and qualities needed to rehabilitate himself out in the world. The honor system should be a part of the general plan. To enjoy its benefits the prisoner should be given the privilege of earning his right to participate in its benefits.—*Edwin C. Shaw.*

In the very great majority of cases the individual has appreciated being placed upon his honor. In order that a man may again take his proper place in society he must be brought to rely upon his own honor, and this sense of honor can best be developed by the establishment of a more or less complete honor system in the prison.—*John B. Brunson.*

4c. What is the reformatory value in prison of the indeterminate sentence?

The indeterminate sentence as carried out tends to serve as a deterrent to the unruly criminal tendencies in the average inmate through fear of losing good time or commutation time after parole.—*Earl P. Murray.*

The indeterminate sentence is an incentive to make a prisoner better himself as soon as possible in the hope that a good record may gain for him an earlier release.—*Mrs. Helen P. Stone.*

The reformatory value of the indeterminate sentence is conditioned upon the régime through which the prisoner passes during its continuance. When there is a reasonable certainty that a man will go straight he should be released. If no such certainty exists, he should be retained. Premature or too long delayed release destroys the worth of an indeterminate sentence as a reformatory measure.—*R. H. Tice.*

The indeterminate sentence, in fact as well as in name, is a prime necessity and the best means in the accomplishment of the ends desired in the enforcement of the law and the reformation of the offender. It is the only sane method of procedure. No judge can foresee the reaction of a prisoner to the treatment and discipline of a penal institution, nor can he know how soon this reaction may justify a release. No judge can foresee the conditions which negate the desirability of releasing a prisoner at the end of a certain term. In fact, it may be that it would be best both for society and the prisoner to keep a man locked up for years beyond the time set for his release. With a really decent parole service, entirely separated from politics and unassailable by politicians, society may be best served by the indeterminate sentence.

The fundamental idea of imprisonment is the correction or reformation of the individual and the protection of society. We are dealing with individuals.

Courts can not intelligently fix the length of time a law violator should serve, neither would there be uniformity of sentence by different courts. The penalty one person should pay for a crime is not a proper standard for what a different type of person should pay for a similar crime.

Prison authorities, with a proper controlling board having final authority to pardon, parole, or release, are best qualified to determine the length of time to be served before the prisoner is permitted to go free.

There are many persons convicted of crime who either from the nature of the crime, the impossibility of reformation, or for the welfare of society, should be isolated indefinitely; and in many cases permanent custodial care and supervision may be necessary.—*Edwin C. Shaw.*

The indeterminate sentence gives a man a greater incentive toward good conduct and the development of his honor than would be the case if his sentence were definite and his release not dependent upon good conduct.—*John B. Brunson.*

4d. What is the reformatory value in prison of the parole system?

I believe the parole idea is an excellent one, especially for those who lack strength of character. The knowledge that there is some one to whom they are responsible may often have a saving effect. It does no harm to those who intend to do right, and may often save a weak character.—*Mrs. Helen P. Stone.*

The reformatory value of parole is conditioned upon the value of the administration of the parole system. There should be a reasonable certainty of ability to maintain a good record during the parole period. There must be an intimate and beneficent supervision during the period. This term must be begun with an incentive to right thinking and right conduct.—*R. H. Tice.*

Parole, with proper rules for the guidance of the prisoner, will bring safely into society, without the recurrence of criminal acts or tendencies, a very large per cent of those paroled.—*Edwin C. Shaw.*

The parole causes a man released from prison to check up his own conduct from time to time, and thus enables him, if he has any desire to do so, to make good more easily.—*John B. Brunson.*

5. *What value has Christianity in promoting reformation?*

Real Christianity in the mind of an inmate would be of inestimable value in promoting reformation. In fact attaining real Christianity would be reformation.—*Earl P. Murray.*

It has been my experience that most men confined in penal institutions have little or no regard for, and many seriously question the existence of, what is termed Christianity. It is an important matter, and I am unable to see how it would be possible for a man to be reformed solely upon the theory that it did not pay to steal.—*J. R. Croitley.*

Christianity as exemplified by Christian lives of those in authority, with whom prisoners come into contact, should be a great aid in reformation. A true Christian spirit, shown by daily living, does far more good than sermons.—*Helen P. Stone.*

There is no influence so valuable as Christianity in promoting reformation, but it must be expressed, not as a mode of belief, but as a mode of life. Christianity proposes to control that life, not by putting plasters without, but by injecting a serum within.—*R. H. Tice.*

Christianity plays a very important part in prison life in making the individual responsive to prison discipline, and its influence plays an important part in keeping many in the paths of good conduct throughout their lives.—*Edwin C. Shaw.*

Christianity, per se, is a valuable element in character formation, upon which reformation depends.—*John H. Brunson.*

It depends on what is meant by Christianity. If it is theology or sectarianism, it has little or no value. But if Christianity is made life itself, it has positive value. The type of Christianity that puts the emphasis on sin and the need of salvation, on heaven or hell, does not reach these men. But a straight appeal from the standpoint of the suffering caused others, parents, wife, children, does get the heart and conscience.—*L. F. Smith.*

6. *What relation does reading matter have to the school idea?*

Reading is of the greatest importance in supplementing and completing the program embodied in the school idea. By reading books the man is brought into intimate relationship with the best minds, thereby widening his interests and enlarging his ambition in life.—*Earl P. Murray.*

Reading matter is closely related to school work. Recent investigations bring out the fact that we have underestimated the importance of reading. One of the very best things any public or private school can do is to encourage a large amount of worth-while reading. It is my opinion that we should provide a regular reading course for all men in prison.—*J. J. Sullivan.*

Reading should be under the supervision of the school when the school is made worth while. It should be steadily encouraged. The library should be carefully selected and freely used. Reading matter supplements and stimulates the school idea in every way, and without it the best results can not be obtained.—*Edwin C. Shaw.*

There must be the opportunity for wide reading. Give the men the very best reading matter, and try to develop a taste for the best in all lines.—*L. F. Smith.*

Reading good books offers one of the best means of reaching many who have become embittered, and of giving them a different attitude toward society.—*Helen P. Stone.*

A properly selected and supervised course of reading places before the men the highest American ideals in a quiet, unobtrusive way and most effectively.—*John J. Brunson.*

7. *Who should control prison libraries?*

The prison library, as a part of the school equipment, should be controlled by, and should be under the supervision of, the school. As the reading of the inmate offers opportunity for the molding of the minds of the men whose minds have been neglected, it should be closely coordinated with the school work.

The reading of prisoners should be intelligently supervised. Without this supervision the reading chosen by many inmates might prove more damaging than helpful. The cultivation of a good taste in art and the development in the men of a love for good literature are desirable features of such supervision.—*Earl P. Murray.*

The prison library should be under the control of a trained librarian, and should be closely connected with the prison school. The reading of prisoners should be supervised to a certain extent, more by suggestion, however, than by actual selection of reading matter. It is a good plan to have a brief review of a book given when it is returned.—*Helen P. Stone.*

The prison library should be in the absolute control of the educational authority in the prison. Such a person should have a free hand in selecting the books and in formulating rules for their use. This should include supervision of all reading done in the institution.—*J. R. Crowley.*

The prison library should be controlled by the head teacher. The reading of prisoners should be supervised, providing the supervising is done by one who has sense enough to know book values and men's reading needs.

Books and periodicals have a close relation to the school idea. The educative effects of reading matter are strongly marked. It either follows in sequence and thus strengthens the impression of the taught lessons or it follows a contrary course and weakens the teacher's work. The school should be a wise mentor in developing power to read.—*R. H. Tice.*

The chaplain, subject to the indorsement of the administration, should control the library.—*L. F. Smith.*

9. *Should school sessions be held in the daytime or in the evening?*

There are no objections to school work in the evening.—*Edwin C. Shaw.*

School sessions should be held in the daytime. Man's mind, rested and refreshed by his night's rest, is more receptive and is at its best during the morning and early day. In the evening the mind, as well as the body, is fatigued by the exertions of the day, and, as has been shown by trial, the degree of school work is decidedly inferior.—*Earl P. Murray.*

School sessions should by all means be held in the daytime. Lessons may be prepared in the evening, but all sessions should be held in the daytime, when the pupil is most vigorous and when all the surroundings tend to better work.—*Helen P. Stone.*

I have never heard a satisfactory reason given for conducting schools in prisons in the evening. The value of the work to be accomplished, the type and character of the men, their age, the severity of the artificial light, all stand as reasons why the only proper time for a school session is in the daytime.—*J. R. Crowley.*

Regular school sessions should be held in the daytime; special schools should be held at night.—*R. H. Tice.*

Both. Conditions in the prison may be left to determine this. Sessions held in the daytime are to be desired, and may be conveniently and advantageously arranged by having the prisoner attend school one-half day and having him given industrial employment one-half day. Night school should be held only where school can not be held in the daytime.—*Edwin C. Shaw.*

In the daytime.—*John B. Brunson.*

10. *Should foreign-language books and periodicals be allowed in prisons?*

I am opposed to foreign-language books and periodicals in the prison school. Our own English language will keep us busy enough.—*J. J. Sullivan.*

Foreign-language books should not be allowed in prison schools, as only English should be taught. The foreigners take little interest in learning our language and customs if their foreign literature is easily available for their reading. This applies especially to those men attending the prison school. Men cultured in a foreign language and advanced in years, not being able to master the English language and not required to attend school, can derive pleasure and profit by reading in their native tongue, and I believe they should be allowed the privilege.—*Earl P. Murray.*

I believe that no books or papers in foreign languages should be allowed in the schools. The schools are for the teaching of English, and the making of good Americans; that purpose will be defeated to some extent by the introduction of a foreign language.—*Helen P. Stone.*

Because of the number and variety and kinds of reading matter available in the English language I am opposed to admitting foreign books, newspapers, or periodicals of any kind into any of our penal institutions. A large number of the prisoners are either illiterate or unable to read and write the English language. Experience has taught us that the direct method of teaching English is the only correct and proper one. The use of foreign-language publications retards the school idea in prison.—*J. R. Crowley.*

Foreign languages as a rule have no proper place in our prison life. Foreigners should be taught all that is good in American life. Americanization may well be the aim in part of the prison scheme, and for this reason it would be unwise to encourage foreign languages. It would not be necessary to entirely eliminate foreign magazines and papers if the reading were properly supervised.—*Edwin C. Shaw.*

Foreign-language books and periodicals should not be allowed in prisons for general circulation.—*R. H. Tice.*

Yes; within certain limits, and particularly so in the field of fiction.—*John B. Brunson.*

11. *To what extent has correspondence instruction proved practicable and profitable in prison schools?*

Only to the few men in prison who have exceptional ambition to improve themselves and an unusual degree of perseverance is correspondence instruction practicable or profitable.

Some men will succeed with these courses; but the majority of inmates, lacking the inspiration of and the personal touch of the school and teacher, will neglect to apply themselves to their work and will receive no practical benefit from such efforts.—*Earl P. Murray.*

Correspondence instruction has done some good work in the prisons. Unfortunately a great many of the correspondence schools are irresponsible.—*J. J. Sullivan.*

Correspondence instruction may be beneficial to the more advanced students, for whom the regular school makes little provision in additional instruction along the lines of work which they intend to follow when released.—*Helen P. Stone.*

I have not found correspondence lessons practical nor profitable as a general thing. There are individual cases in which they are carried out with profit, but it is the quality of the men that makes them valuable. All such lessons must be closely supervised. This refers to the courses given by outside correspondence schools. I have little confidence in their utility as carried on in most cases.—*R. H. Tice.*

There are instances in which correspondence courses have been of value. In the past two years one instance of this was found in the Ohio penitentiary. In the main, the prison school ought to take care of its proper duties.—*Edwin C. Shaw.*

My experience with correspondence courses of instruction in prison has not been sufficient to make it possible for me to make a positive statement regarding them. But it is my opinion that they are of value to the men in putting within their reach instruction and training in subject matter not otherwise possible.—*John B. Brunson.*

For individuals who have had college or university training, it is possible to get some help through correspondence instruction. However, since not one in a thousand of the prisoners in this State has had college training or its equivalent, and since the average school instruction of prisoners is less than five years, it is my opinion that correspondence instruction has no place in our penal institutions.—*J. R. Crowley.*

In this institution those taking correspondence courses have found them very profitable, though a small percentage of the men have availed themselves of the opportunity.—*L. F. Smith.*

THE EDUCATIONAL VALUE OF FLOWERS

Many men and women in prisons have a great love for flowers, and it seems possible to utilize this emotion as a moral force. The head teacher in the women's prison, Auburn, N. Y., has been accustomed to take flowers to the school, and the women have enjoyed them very much. These women have been allowed to work in the garden connected with the prison, and have appreciated the opportunity to cultivate and care for flowers. Warden Lawes, of Sing Sing, has made a valuable contribution to the improvement of life in that prison of ill repute by beautifying the open court within the walls with flowers and shrubs. An inmate skilled in that line takes great pride in looking after this flower and plant garden, and all the men enjoy it.

Such appeals to the aesthetic nature seem to be open to helpful and unlimited utilization in dealing with men and women in prisons as well as outside. The influence of the beautiful in nature and art can not fail to be beneficial to the moral life of individuals.

RELIGION AS AN INFLUENCE

It is not common for social workers to put sufficient emphasis on religion as a reformatory influence. The efforts of chaplains in

prisons are too often perfunctory, and lacking in faith that they will accomplish much of anything. It is not apparent that many chaplains win the confidence of the men or are personally helpful to those who are in desperate need of sympathetic friends. A great opportunity seems to be largely frittered away by many of those placed in most intimate relations to fallen men and women. Only men of genuine religious and missionary spirit should be placed at such vantage points in the moral struggle as are held by the chaplains, teachers, and guards. Real prison reform must be based on a religious conception of the problem, and a determined and persistent effort to improve the religious life of the prison communities. The most superficial study makes it evident that the heart must be reached in order to secure the reconstruction of the character. A godless world will always breed a wicked and lawless people, inside and outside prison walls. The gods that men make can never save society nor reform men and women.

It is indeed deplorable to have unworthy political considerations enter into the appointments of chaplains for prisons. It is a supreme tragedy to have an unworthy man as spiritual adviser.

THE REFORMATIVE VALUE OF RECREATION

Mental and moral diseases have their seat in the emotions, and can be reached and remedied most readily at their source, and in their incipency. Joy and sorrow, pleasure and pain, work and play, each has its influence on human character. Recreation is as essential to mental and moral health as to physical well-being. Hence a scheme for promoting reformation must include rest as well as work, relaxation as well as exertion, humor as well as serious thought.

THE NEED OF COOPERATION

Efforts to get men and women to reform need the hearty cooperation of inmates, officials, and all the social forces that exist within the walls. Nobody can save a fellow man who does not wish to be saved. Throwing out a life line accomplishes nothing for those who will not grasp it and make strenuous efforts to save themselves. Unless the prison officials do their part to create it, the proper atmosphere in the prison can not be secured. A hostile public, by its attitude toward the movement and its actions regarding it, can neutralize all efforts to promote reformation. All the social forces must work together, and in harmony, to accomplish the purpose sought in the prison schools. The task is beset with obstacles at best and is practically impossible of accomplishment without proper coordination of all the factors.

THE GERM OF CRIMINALITY

The germ of criminality is in human nature, and every human being has it. It is a mistake to hold that men and women in prison differ in essential qualities from those outside. There is no criminal class, but every human being may become a criminal. In many cases proper home influences, early education, and environment overcome the native impulses that might lead to a life of crime; self-interest restrains others; fear of consequences bars others from lawless acts; character developed in life keeps many from the overt acts and violations of law that put a small minority behind the bars. It must be recognized also that a small percentage of evildoers are convicted of crime and made to pay the penalties.

When something is wrong with body, mind, or soul, the man is sick. His case needs to be diagnosed and the proper remedy applied. Psychology, medical science, and religion should work together in dealing with men and women who are physically, mentally, or morally sick, and in prison; and who have, perhaps, all these ailments, each of which aggravates the others.

It is, perhaps, safe to say that 95 per cent of criminals are what they are, and where they are, as a result of some psychical cause, and this fact should be taken into account in reformatory treatment. Probably nothing is more misleading than the notion that economic needs are the chief breeders of criminality. The expression "rich but honest" means as much as "poor but honest," and neither tells an important truth. Right and wrong, righteousness and unrighteousness, are not the characteristics of any particular social conditions, but are qualities of human nature in general. Doctor Cowles says, "multiple personality is surprisingly common. A man may be perfectly normal one minute and in the next violent, abnormal, and even criminal. He is not, necessarily, insane, but his other personality is victor for the time being." Evidently, the doctor, the scientist, and the religious teacher have each a part in restoring men afflicted with the disease of criminality to a normal and healthy condition.

THE TEACHING FORCE

A large percentage of the head teachers are civilians. The head teacher is the inspiring, leading, directing power of the whole system. If he fails, no beneficent results will follow, even though the wheels continue to go round. He should be a man of unusual qualities, broadly educated, sympathetic, tactful, and above all a man thoroughly devoted to his task. He must be prepared to meet men of all degrees of educational attainment and reasoning ability, and to direct their mental power into right channels. He must be able

to lead by superior mental and moral force of character and seldom compelled to summon physical force to his aid.

Upon him devolves the duty of selecting and training the classroom teachers for their daily duty, of choosing material and arranging it for use, and of supervising the instruction. The spirit and way in which he performs these vital tasks determine in large measure the quality of the prison atmosphere and the results that follow. He must regard his efforts as a revitalizing process of dealing with mind, emotions, and interests.

The classroom teachers are in many cases inmates. The first thought of most people no doubt is that this is a fatal defect in a system designed to promote reformation. A second thought may lead one to believe the plan not wholly bad. There is certainly something to be said on the other side. There are men in prison of more than ordinary intelligence, and not all of them are morally bad. Some of them have good teaching ability, and under proper conditions often develop into good instructors and exert a good influence over their fellows. They have the advantage over civilian teachers of knowing the men and being able to meet them on more intimate terms. Moreover, the burden of reformation must rest most heavily on the men themselves. They must rise by their own efforts and by helping others. Those chosen to be teachers usually develop a sense of responsibility. They learn that they must get onto higher ground in order to help others up. If they manifest ability and self-control, the men look up to them as men engaged in a like struggle as themselves. There is no impassable barrier between the teacher and the taught. Many inmate teachers have been remarkably successful in stimulating and helping their fellows to clearer views and better lives, and have helped themselves in the effort.

SCHOOL THE YEAR ROUND

The schools in prisons should be kept open the year round. The men and women have no vacations, and the schools should be in continuous session as bright spots in the monotonous prison life. Of course, the head teachers should have vacations, but provision should be made for supplying their places during their absence. Students of sociology in colleges ought to be available for a month during the summer for this substitute work in the prison schools. It would afford an opportunity for college men to study an interesting problem in the most practical way. It would give the inmates a change, and a means of pleasant and profitable occupation during the absence of the regular head teachers. It would also help to prepare college men for positions as head teachers in the prisons. The experiment would certainly be worth trying.

THE FUTURE OF SCHOOLS IN PRISONS

The future of schools in prisons should be characterized by continuous development. Their true aim should become clearer with effort and experience; the best means of reaching it should become better known and more fully adopted.

The future of these schools evidently depends upon what they accomplish in opening the way to reformation. What they accomplish will depend upon a number of things. Primarily, success is conditioned on the character and devotion of the men in charge of the schools. No work calls for more of the real missionary spirit, the Christ spirit, to which the world owes so much. Support from the public and prison officials is essential to the effective working of the scheme for dealing with men and women in prisons which is involved in the "school idea." Little can be accomplished without the hearty cooperation of all the prison activities in the struggle to salvage men and women who are the victims of the greatest possible moral disaster. The inmates must take a large part in the efforts to save themselves and others; in helping others they may save themselves.

The future of any enterprise has its roots in the past. The foundations of what is to be have been laid; it remains to build upon them.

The future of any enterprise depends upon so many contingencies that it is never safe to prophesy what it will be. The development of humanitarian ideals, however, seems to suggest that no backward steps will be taken in the movement to make prisons for adults more and more helpful to those who wish to reconstruct their lives.

APPENDIX

I. The Reformatory Value of Recreation.—By R. K. Atkinson, Sage Foundation

In the introduction of recreation for adult prisoners fundamental humanitarian considerations have been deciding factors. The recognition of a high death rate from tuberculosis and of an abnormal incidence of insanity among prisoners who were confined helped to secure the introduction of the wholesome recreational features which mark the administration of many modern prisons.

The real problem is to handle men in such a way that they may most readily and effectively fit into normal life when their stay in the prison is done. This aim is accomplished best by those most interested in their human task and supremely concerned with their human material.

A recreation program that is wisely planned and well administered has proven a valuable aid in prison efficiency. Its contribution has been discovered in the better health, the more adequate training, and the improved discipline of those who have had the opportunities which such a program affords.

Recreation has promoted health of body and of mind. In many cases the "prison pallor" is gone. Flabbiness of nerve and of muscle have been greatly diminished. Habits of physical activity have been learned just as other habits are learned, by practice. Perversions which thrived in the midst of physical laziness have been vanishing before the stimulus of vigorous activity. Those who have gone to their cells at night with bodies physically tired and with nerves relaxed have enjoyed wholesome sleep. Interesting activities have banished morbidness and encouraged the sublimation of balked and thwarted instincts and emotions. Better far that a group should have participated in an eagerly anticipated and exciting baseball game than that they should have been occupying their minds with the petty gossip, intrigue, and perversions of the old order.

The recreational interests form a vital part of the training program, and send a person forth to normal life with broadened interests and with resources for the leisure hours. We have long recognized the responsibility of the institution to give its inmates training for economic competence. However imperfectly we may have practiced it, we have held to the theory that the prisoner, when released from prison, should have some ability that the world needs. Until recreation programs were introduced, however, we gave little if any thought to his leisure. Very often the first offender finds himself involved in some sort of wrongdoing because of a misuse of his leisure, and recidivism is most often due to the same cause. A job is essential to the securing of a parole; are we thinking sufficiently of the off hours of the paroled person? The well-rounded recreation program provides a large group of interests, not merely physical, but social, aesthetic, self-expressive, artistic, and educational—recognizing the value of any interest which may become a part of a broad program for character training.

Recreation also is providing the means for social adjustment. The institutional inmate is too often "yellow"; he is a quitter or one who has never

"played the game of life on the level." He may, especially if he is young, learn through recreation those lessons of self-discipline and self-control which probably could not be taught him any other way, certainly not by any abstract teaching while he is inside of the institution.

The relation of recreation to discipline depends entirely upon the idea of what constitutes discipline. It has nothing in common with the old lock step, rule-of-silence. However, to that type of discipline which is built upon a respect for the rights of the group, recreation can make and is making a striking contribution. It does this by building up the sense of team play and loyalty, by giving an outlet for surplus energy which far too often in institutions of all sorts can be released only by infraction of rules, and by giving a vitalizing interest to life instead of making it merely a matter of dull routine where "nothing matters very much."

"Honor" systems are being strengthened through the recreation activities. At Sing Sing, where definite hours for recreation are provided, a prisoner told me with pride, "No rules are ever broken on *our* time."

II. An Experiment in Home Study in Sing Sing.—By Levering Tyson, Columbia University

Columbia's first experience in teaching inmates of any penal institution by the home-study method was begun in Sing Sing over a year and a half ago. The general impressions received by this department are:

1. For a certain type of prison inmate home-study courses of collegiate grade can be of real service in that the student will be able to get mental relaxation and, indirectly, an incentive to work out a worth-while future for himself after he leaves prison.

2. For the general prison population—at least in Sing Sing—our courses necessarily are not as valuable as courses in purely vocational subjects. Naturally this is to be expected, as all our courses are of collegiate grade, and are not designed to be vocational in character.

3. In prison a man studies by the correspondence method under what, to the home-study institution at least, are practically ideal conditions. The man is under strict discipline. He has a teacher over him to whom he can refer or go in time of trouble, and he does not have the distractions which afflict the ordinary individual pursuing home study. These benefits of prison life might not appeal to the prisoner, but to one interested in the administration of home-study courses they can be classed as distinct advantages.

4. The chief objection to prison home-study work, as I see it, is the possibility of interruption. Prisoner students may be transferred or discharged, and these are the chief causes of breaks in studies.

5. I have kept in fairly close touch with several of the men who took our courses in Sing Sing and who have since been discharged. I believe their experience in taking our courses has been entirely worth while from a standpoint of the effect they have had on the future of the men.

What the possibilities of home-study courses in vocational studies are I am sorry to say I can not tell. I believe the home-study method of instruction is well adapted for the use of the inmates in prisons.

One thing must not be lost sight of—in our New York prisons at least—we have a system of schools in which vocational courses might be organized. The proportion of inmates of our prisons that would be interested in vocational courses is large. If these men can be taught their vocational studies in the prison school, they will get much better and more satisfactory instruction than

If the entire job were done by home study. If instruction in these subjects can not be covered by the prison school, then home-study courses in these vocational subjects might be secured for the prisoners as a substitute. To my mind the school would be the best way to solve the problem and should be the first medium considered.

Our courses are all in subjects of collegiate grade, and the proportion of inmates of prisons who are educationally qualified to study our courses is relatively small.

III. Methods of Procedure in California State Prison, San Quentin

When prisoners arrive in this institution by commitment they are put through what we call our "receiving treatment," basis of which is thorough examination by the medical staff and educational director.

Just as the physician and dentist search for physical defects or disease and follow up with treatment that will remedy and correct and cure, so the educational director endeavors to learn all that he can about the parentage, early life, environment, and training of the individual; and as the medical men find ill health in its various forms, so the educational director finds ignorance as a contributing cause of crime.

About 5 per cent of all that we receive are illiterate—a great many more, of course, while able to read or write, or read and write, have very little beyond primary teaching, and some, indeed, are in need of rudimentary training.

For a number of years we conducted a day school for the youngest prisoners, arranged on the plan of half-day work and half-day school—those who worked in the morning attended school in the afternoon and vice versa. The results secured through the day school were not as good as the results from the night school. We found that many prisoners were inclined to use the day school merely as a means of getting out of work, whereas the men who attended night school showed more zeal, interest, earnestness, and application.

At the present time our educational department has three divisions, oral teaching in the night classes, correspondence courses in accordance with our own plan, which is based upon the usual method of teaching by correspondence—in this case the prisoner who has worked in the shop or factory during the day receives his lesson in his cell at night, studies, returns his lesson to the correspondence course department for review, correction, and sending of new lesson—and correspondence courses offered through the extension division of the State University.

As newcomers are received and examined and tested along educational lines, they are placed in night school, if in need of primary training, or encouraged to enroll for courses by correspondence. In the night school we have inmate teachers, using State textbooks, first to seventh grade work, reading, writing, spelling, arithmetic, geography, and history. Through our own correspondence-course department we teach advanced arithmetic, spelling, grammar, history, also civil government, elements of hygiene, and penmanship. Through the extension division of the University of California courses in academic subjects and also short courses in agriculture are offered. At the present time we have 227 receiving oral instruction in our night classes, 181 enrolled in our own correspondence-course department, and 398 enrolled for courses through the University.

Our school work has been supervised by the resident chaplain who has always had charge of the library, thus establishing a close, and I believe desirable, connection between the library, school work, and religious service.

We do not have vocational training as a part of our school department, but we do have a very practical vocational training in our factories; and many times we find that the individual who is studying a course by correspondence is working in the department where he will have opportunity to put the things learned through the course into actual practice, combining the science with art.

IV.—Prison Reform—Its Dangers.—By Rev. M. J. Murphy, Chaplain, Massachusetts State Prison

Reasonable prison reform through giving the prison its proper place in the social organism, will be a positive benefit to the community; but the road which leads to sane, sensible reform is strewn with many pitfalls and dangers to the cause, to the community, and to the prisoner. There is danger that through too rapid movement real progress in prison reform will be hindered. This sounds like a paradox, and probably is such. But there is a possibility that in the intense desire to reform prison conditions and the prisoner, the pendulum will swing from brutality to sentimentalism. The pendulum will surely swing back again, and the result will be that no real progress will be made. This is a danger that menaces every reform movement. In this field both extremes of brutality and sentimentalism are dangerous. It is no more helpful to make the prisoner appear as a hero than it is to treat him as a brute. Prison reform on the basis of sentimentalism will never prevail. Sentimentalism is allied with emotionalism, which is unstable and as safe as shifting sands for the foundation work. Emotionalism in any institution will upset the whole institution, and make for chaos, favoritism, and ridicule. A firm hand on the rudder, clearness of vision in the pilot, refusal to be swayed by selfishness, cunning, or personal aims of inmates or outsiders are required for successful prison management and to save reform from ridicule. The prisoner asks for justice and not for emotion, for a fair deal and not for favoritism.

The second danger lies in that an unwise enthusiasm may make crime less heinous. Any movement which tends to make transgressions less heinous and repulsive is a menace to the man inside the walls and to the community outside of the prison. Our moral and ethical standards are probably on the whole as high as ever, but they need all the support with which the community can supply them. Respect for the law is none too strongly entrenched in our modern life. The vast majority of men in prison have committed crime; there are few exceptions. Some may be excused on account of society's neglect, but when the reformer pleads eloquently for the prisoner, he should also paint the other side of the picture—a picture of ruined homes, broken lives, financial and physical distress, sorrow and suffering, caused by the man in prison. When shedding tears for the prisoner a few might be shed for those whom he has ruined, maimed, or destroyed.

If the punitive element is entirely removed from the system, the prison will cease to be of value to society, and the reform that advocates it will be condemned by thinking people. Prison reform can not and does not palliate crime, or condone offenses; it does not minimize the enormity of transgressions against law and order. Should it do so it will be destructive and not constructive in its result.

The third danger and perhaps the greatest is one to the prisoner. It is evident that by reason of the sentiment poured out upon him the prisoner gets a wrong perspective of himself. His sympathetic friends on the outside

make him believe himself to be quite a figure, and that on the whole he is more to be pitied than censured. He is seldom permitted to dwell long on his own wickedness. Overcome with sympathy for himself he soon brings himself to a state of self-glorification and becomes a hero. In this glorification he has been greatly harmed, and the prison has done him an injury instead of a benefit. A few years ago ex-President Taft said: "If a man who violates the law is to be coddled and receives the impression that he is a victim instead of a criminal, the enforcement of our criminal laws will be a failure." The impulse of many reformers to treat prisoners as the victims of society and to make society the scapegoat of their sins and vicious propensities and crimes is a wrong one, which if yielded to will certainly lead to bad results and ultimately to a retracing of steps toward rigidity and severity.

None of these dangers are necessary products or even by-products of prison reform; they are only possible when attempts to reform prisons and prisoners are based on mere goodness of heart, or a wrong psychology, or a lack of experience in handling men. The final object of real sane, sensible prison reform is to prevent crime, stop the production of criminals, and abolish prisons—task fraught with many dangers and difficulties, yet possible of attainment.

V. As the Inmates See Us.—By W. S. Hughes, Superintendent Canadian Penitentiaries

An educated inmate, who was given a very long sentence which is now drawing to a close, has written an article on his experiences in and impressions of a penitentiary. The following are the closing paragraphs of his manuscript:

When I shall write "Finis" to this, I know not—some day in the future, how near or how far off I can not say—but it will be a day of gladness and rejoicing for me. But when I do leave, I can honestly say, without fear or favor, that this prison to-day is 100 per cent better than it was when I entered it nearly 9 years ago. After doubt and confusion have been brought certainty and order; out of darkness and shadow have issued sunlight and substance; out of the mud and mire of the dark ages, where deceit, sneakism, and hypocrisy went hand in hand, is rising manliness, straightforwardness, and honesty. Education is taking the place of ignorance. Cleanliness of mind and body is taking the place of immorality and filth.

Neither priest nor minister is bringing about this change, but the heads of the penitentiaries, who by their sympathy, sincerity, and understanding of those unfortunates who are passing through the flames, are trying to lead them on the right road through better conditions and through the key to all reformation—education.

Another now about to be discharged states:

When I came to prison I did not know anything. I was never given a chance, never was at school, could neither read nor write; I was not fitted for anything. I am going home with a fair education; am an expert blacksmith and also a good shoemaker, having been taught both these trades in the penitentiary. I would not take fifteen thousand dollars for what has been done for me while serving my sentence.

VI. Letters from Inmates, Women's Prison, Auburn, N. Y.

May 13, 1923.

Dear Mrs. Stone:

I have been attending school four weeks. Having learned to spell and to read and write in English.

I expect to advance in my lessons and be promoted to the next class. My daily lessons which are perfect as a rule. Trying hard each day in the classroom and studying in the evening, I know that I will progress rapidly.

May 14, 1923.

A little over one year ago I came here and started to school with you. I am happy to-day to know that I am able to read and write fairly well.

I expect to leave here shortly, and I shall always remember Mrs. Stone as my patience teacher. I sure thank you kindly for all the help you have given me. I hope you enjoy this beautiful summer. I remain yours truly.

May 13, 1923.

Just a few lins to let yo know how I Spent this two days I Spent very nice and happy And I wish this Same to you now my Dear Mrs Stone I like to Say to you how long I am in the school I am in the school from September month but I dont remember what day I Start and I like very much to learn English read and write. And I am very happy that you took me on your head And I thank you very much for your kindness. That you teach me so well. And I will. remember you long long time for your kindness now Dear Mrs Stone I have nothing more to say I will close my letter with best wishes to you your Julia

You like to know how long I am in school I am in school seventeen months and I remember how trouble you had with me You must be patient with people like me I thought that I never learn anything but you are so nice to me and how good to me that is the reason I like to do best as I can I appreciate for all your kindness that you learn me so well. I was in school outside but I could not learn anything but when go home I never will forget you You get nice present from me and from my husband I will close with my best wishes to you as your sincerely

It is about six months since I have been your pupil and I do think I have learned quiet a lot with your patience and help.

I appreciate your kindness towards me I will always remember you I am sure I can write my own letters

thanking you again

Your pupil

VII. Dealing with Men and Women in Prisons.—By A. C. Hill

When the State sends a man or woman to prison it assumes a responsibility for him or her that it should not shirk.

It is true that the State must segregate dangerous men and women from society as a matter of self-protection. It is also true that those who are sent to prison are in most cases paying the just penalty of acts for which they are responsible.

Criminals should not expect unusual sympathy, and the public should not be sentimental about criminality. Crime is a hideous monster and should not be palliated or condoned.

The criminal, however, should be helped to help himself out of the pit into which he has fallen. He must be encouraged to reform. He can not be reformed, but he can reform. The weakness of "soft penology" is that it underrates the heinousness of crime and seeks to make it as easy as possible for the criminal. It manifests a tendency to make the man convicted of a crime feel that he has not after all done anything so very bad, and that society is largely responsible for his social perversion.

The first step toward reformation is consciousness of guilt and wrongdoing and a frank acknowledgment of the facts. It is a process that must originate in the heart of the individual. There must be an admission of wrongdoing before there can be a real start toward reformation.

What then is the function of the prison in dealing with criminals? Evidently it is to provide an environment as favorable as possible to reformation. There is a close analogy between physical and moral health; and between physical and moral disease. Health begets health; disease produces disease. The germs of moral disease must be looked after as carefully as those of physical disease.

The prison is confronted by a condition that is very discouraging in many of its aspects and yet not hopeless as some seem to believe. The population is composed, not of average men and women, but of those far below the average in body, mind, and moral qualities. Prison is not a good place to go, and can not be made wholly sanitary, physically or morally.

It is not fair, therefore, to expect prison officials to do for inmates what might be accomplished in a well-ordered community where there is a small percentage of bad men and women. Society can get along with a few sub-normal, abnormal, vicious, and criminal persons scattered through it; but when all of these types are congregated in one place the problem is quite different. On the other hand, those who administer prisons can not be excused for a pessimism that leads them to despair of accomplishing anything, and for a failure to do what can be done to help the unfortunate inmate to rise out of his fallen condition and get back to an honorable social position.

There is undoubtedly a way to approach the problem that will produce results. Some with easy-going philosophy side-step efforts to help adults regain lost social standing by the assertion that the only way to stop criminality is to train up the children in the way they should go. No one can dispute the fact that this is the best and most economical way to secure social betterment. But the truth is that many boys and girls slip through the net of early environment and become criminal. The unfortunate or foolish men and women, who from weakness or intent land in prison, should not be left without a chance to rise "on stepping stones of their dead selves." The door of hope should never be closed on any human being.

This means that even those who have been struck the hardest blow that society can inflict and have been branded as criminals must have life lines thrown out to them to grasp if they will. It is true that many will prefer to drown rather than to seize the opportunity to save themselves, but some will accept the help offered.

The effort to secure the reformation of adult criminals has been properly called the "school idea" in prisons. It is not the school idea as it is commonly understood in society, though it is, perhaps, what it should be everywhere. The "school idea" in prison is comprehensive, based on the notion that the

whole prison is a school of character, and that every official and every inmate is both a teacher and a scholar. This ideal has never been realized and may never be, in its full sense, any more than other ideals are ever reached. It certainly can never be even approximately attained until the people are fully awake to their responsibility in the matter and insist on having the prisons properly equipped and controlled.

After visiting many jails, lockups, and police stations in the United States Dr. H. H. Hart describes their physical conditions as unspeakably bad and deplorable. He might have added that the moral conditions were even more filthy and destructive. He says, "As a rule the Christian people of the various communities know nothing and care nothing about these conditions." It is, perhaps, not so much that they do not care as that they do not know what to do.

It will not do to turn the prisons over to the theoretic reformers who have put real reform back rather than forward by their mollicoddling theories and methods; it will not do to leave them in the hands of the reactionaries who have always stood in the way of progress in prison management. A safe and sane procedure must be evolved, and this is what is proposed in the school idea.

It is now pretty generally admitted that the problem of reformation is in some way connected with education and dependent upon it. The still unsolved problem is the nature of the education most likely to produce the desired results.

Ex-Governor Whitman once said, "There are as many reforms as there are reformers." This is a partial truth, but reformers may be put into three classes—those who would let prisoners do as they please, govern themselves, work, or play; those who believe that reform is simply an economic problem; and those who believe it is essentially a spiritual matter. The first class has been discredited by results, the second has failed to get its plan into operation, and the third class has not had the opportunity to give its idea a fair trial. Perhaps a wise combination of all the views named would give the happy resultant that would best promote reform.

Evidently some powerful motive is needed to impel a criminal to reform. If he has enjoyed a life of crime and profited by it, he is naturally loath to abandon it. If he realizes that his course in life has yielded nothing but leaves, and remorse possesses his soul, he is inclined to say to himself, "It is too late to turn back; I must go on as I have begun." To arouse such a man to take an interest in himself and in his future is an almost superhuman task. Moreover, it is a task that he must perform for himself; no one can do it for him. The motive for the supreme effort must act from his own inner self. Dormant aspiration and energy must be aroused. How can this be accomplished? This is the great problem of reformative effort, upon which opinions widely differ.

Two views are held regarding motivation in prisons. One is that material self-interest must be involved to stir the inner man to reform. This view leads to one or both of two things: the first of these is an effort to win the interest of criminals by rewards that satisfy their craving for self-indulgence, the other is to offer the inducement of economic gain. The other view is that there can be no real permanent reformation except through a radical change in the character of the men. The process of reformation must be mental and spiritual rather than economic. Men do not ordinarily go to prison because they can not earn a livelihood on the outside, but because of the way they will to subsist by acts of injustice to others. Selfishness makes men bad, badness leads on to crime, and crime puts them into prison.

VIII. Schools in Prisons of New York, 1922-23

Number, parentage, illiteracy, and attendance of prisoners

	Women's	Auburn	Sing Sing	Clinton	Great Meadow
Number in prison	136	1,929	2,138	1,381	1,157
Number in school	46	610	608	671	266
Percentage in school	33.8	31.6	28.4	48.6	23.0
Foreign born in school	24	270	301	224	140
Native born, foreign parents	13	87	165	234	20
Native born, native parents	40	213	142	213	106
Illiterate on entering school	21	37	52	61	66
Unable to read and write English	5	62	47	16	40
Days of school (average)	216	210	259	254	287
Aggregate attendance (days)	9,899	52,098	55,983	68,833	32,300

Comparative statement of New York prison schools

Years	In prison	In school			Illiterate on entering
		Number	Per cent	Foreign born	
1916-17	8,455	2,330	27.50	1,155	403
1917-18	7,695	2,694	35.00	1,447	489
1918-19	6,638	2,592	39.00	1,383	438
1919-20	6,775	2,429	35.86	1,293	317
1920-21	6,532	2,131	32.62	1,129	245
1921-22	7,757	2,583	33.30	1,257	305
1922-23	6,741	2,201	32.60	969	237

IX. A Worth-While View of the Problem.—By Ross N. Young

In my judgment, industrial work in the Minnesota State Prison is a vital factor in securing habits of and interests in industry, so vital in the reformation of men. The prison school does not interfere with the prison industry. However, I hope that we can persuade the board of control to take more time for our school work.

We give the regular elementary work in all eight grades. In addition we have one class in each of the three following subjects: Mathematics I, bookkeeping, and shorthand. In addition to the school, there are other elements which enter into the moral welfare of the men. These things, outside of my own particular work, are the prison Chautauqua, the band, the library, and Sunday morning chapel.

By far the most important contributions that our, or any, prison school can make is to develop the ability and habits of reading. Most men are in prison because of vice. A large portion of the men in my school are there for murder and sexual crimes. If these men had formed the interests and habits of reading so that they would have been independent in their forms of amusement, very few would be where they are to-day. Reading is by far the best of all types of enjoyment.

X. Dealing With Short-Term Prisoners.—By James M. Ford, Detroit House of Correction

Until recently the house of correction of Detroit has been both a penitentiary and a workhouse. Practically all of our male inmates now are misdemeanants, the average time served being only 27 days.

During the past four months our night school, conducted by the board of education of the city, has had an enrollment of about 110 men, most of them having sentences of over four months. Several of them are illiterate. The majority are over 25 years of age, and the ages run up to 50 years.

We can claim that through the school, the library, and such trade training as they can pick up while employed here, the men are helped somewhat in an educational way.

We have regular Catholic and Protestant services each week and expose the men to religious influences. Whether this helps or not in any tangible way, we can not tell.

We have high-grade musical concerts, some educational lectures, and the men read a great many books of a good quality, so possibly we could claim that we are broadening and elevating the tastes of the men somewhat. The fact remains that a great many short-term men go out without having been apparently benefited by the night school, the religious exercises, or the cultural features of our program.

The receiving hospital operated by the city is available to all men for major operations of a corrective nature. Considerable attention is paid to the physical health and development of the men. Our dentist, and our eye, ear, and nose specialist are available to all inmates. Through our social service department men are encouraged and assisted in taking care of their families while they are in prison. We spend considerable time trying to adjust the business affairs of inmates which become tangled up when the men come into prison.

I venture to say that two-thirds of the 8,301 men committed to this institution last year were first offenders who had never been arrested before, and have not had any kind of trouble with the police department since they were discharged. Many of these were accidental offenders, having been arrested and prosecuted for some escapade which was the outgrowth of play or adventure instincts.

Probably three-fifths of the men committed here fall into one of these types—chronic alcoholics, petty thieves, drug addicts, low-grade assaultive types of men, psychopathic and mildly insane types, and men with noticeable nervous disorders. Almost any of these are potential menaces. The mental condition which accounts for their being continually in trouble is not improved by imprisonment, education, religious influence, or sympathetic personal counsel to any appreciable extent. They are subjects for treatment by the psychiatrists and the physicians. It is a tremendous help to the community to have these men carefully examined so that their mental condition may be known and recorded for the information of police officials and the various social agencies needing such knowledge. They are then in a better position to help. Such available information enables social workers to give kindly assistance where needed; it helps relatives, employers, and associates to understand that certain persons are the victims of a mild mental disease or nervous disorder. Perhaps an individual is not yet in a condition to require commitment to a hospital for the insane and yet needs some attention to avoid that calamity. Many feeble-minded persons can function efficiently if their mental status is understood by their employer and associates, and if they are assigned to work which they are capable of doing. Other psychopathic, egocentric, and vicious types need very careful watching by the police, and for the protection of society severe measures should often be taken, even though the offense is not of a very serious nature.

Our jails, workhouses, and penitentiaries have been constructed and are operated with the predatory types of criminals in mind. The peaceable, in-offensive prisoner who is suffering from some mental disorder may become

a menace at any time. Inside prison walls the atmosphere is not conducive to the proper corrective measures for such cases.

It seems to me that character development can not be induced in the mass. I am a strong believer in the extension and enlargement of our probation and parole work. Not only would I like to see more of our harmless offenders put on probation, but it is essential that the probation staff be provided with psychiatrists, physicians, psychiatric social workers, and persons specially trained in the supervision of psychopathic, feeble-minded, subnormal, and generally inadequate types. The chronic offenders in any community do need close supervision. They should be in prison, however, only when their mental condition requires it. Many of the men we get are past 40 years of age, and surely no thinking person expects anyone to change the fundamental character and disposition of these individuals. However, many others are in their teens or early twenties, and a study of these reveals the fact that they have never had a fair opportunity, and have never been under influences that could inspire them to better things.

I regard the workhouse as a research laboratory where the offending individuals may be adequately studied. Diagnosis is not the cure, and in many cases there is no cure for stunted, inadequate personalities; but there will be no cure until a proper diagnosis has been made. Many men who come here are like an automobile stalled on the road, and requiring only some minor adjustment to put it into working order. In some cases the steering apparatus is too loose, or the brake bands are not tight enough. Sometimes there is a very unpleasant knocking, because of a disordered nervous condition that will respond to psychotherapy.

My contention is that we should not try to treat in prison those who can be trusted outside of prison. The selection of the cases to be released should be made with painstaking care and long study by persons qualified to do it. It is at least as much of an individual proposition as the repairing of automobiles or watches.

XI. The Use of Books in Prisons.—By A. C. Hill

Men in prisons have abundance of time for reading. The evenings and holidays are long and lonely in the solitude of the cells, and the inmates long for human companionship. Occupation of some kind is needed to while away the slow-moving hours, if for no other reason.

Books are the natural and available companions of leisure, and prisoners who can read turn eagerly to them for rest, for consolation, and for knowledge, while the illiterate are ready and often very anxious to learn the art that opens these treasures to all alike.

These conditions afford an excellent opportunity for giving instruction through the printed page, for utilizing the reading habit, in bringing the inmates into close contact with helpful forces—with informing and stimulating facts, with the most promising opportunities, with men of achievement—in the hope and confident expectation that the silent influence of books in the quiet of the cells may lead many into a better view of life and a truer conception of the individual's relation to society. For men will often listen to the voice of a book when their ears are closed to the spoken words of a preacher or philanthropist.

Reading, therefore, should be regarded as the chief reliance in all efforts to increase the knowledge, correct the reasoning, and improve the conduct of men segregated from society. If the men can not read they should first of

all be taught the art, not as an end in itself, but as the most important means to the end in view.

Ability to read, when acquired, is a sword that cuts both ways. It may be a benefit or an injury, a help or a hindrance to reformation. Hence the reading should be judiciously but unsparingly censored. It is safe to say that too many books are accessible to the general public, and that much positively harmful, or mentally and morally debilitating, reading matter is in circulation. Even normal minds are suffering from the vast output of the press that is deluging the land and causing mental and moral blight everywhere.

It is specially important that men whose mental and moral qualities are diseased and distorted should read books pathologically sound and health giving. Many books tolerable for normal men and women are entirely out of place in a library provided for those whom the State seeks to restore to health and return to society saner and better for the treatment administered. An abnormal mind craves unnatural food, and it is not easy to create a taste for useful reading matter when the appetite has been once deprived.

The reading should be adapted to the men. It should be kept in mind that men are not boys, that men and women in prisons are not, as a class, normal; and that all inmates are not alike. The aim should be to combine interest and profit, to do all that is possible to create better ideals and a truer conception of life.

Reading in prisons should be carefully and intelligently supervised. The libraries should be under the direction of the head teachers. Quality not quantity should be the motto and guide. The aim should be not simply to get books read but to get results from reading books and talking about them. The reading might well be supplemented by talks of a helpful kind by the head teachers or outside speakers, along the line of the reading. For example, if a certain group is reading a book on government, some competent person might read the book at the same time and occasionally speak to the class on some phase of what has been read, and let the members of the group take part in a discussion of it. Debates have in some instances been held with profit. In some way the men should be induced to take an interest in what they read and study, and to react upon it.

Among the things needed to make the educational and library work in prisons highly effective are:

1. The entire elimination of the debasing and enervating paper-covered books that are being surreptitiously brought into and circulated in practically all prisons of the country.
2. A material reduction in the number of titles received into the libraries by the elimination not only of the supremely bad but of all books not positively bracing and informing to the mind and soul.
3. The employment of civilian librarians of unusual ability and much more than ordinary tact and human sympathy—men who know the human mind in health and disease.
4. The library work should be closely connected with the school work, in fact should be a part of it.

XII. Queries, Comments, and Suggestions

1. Is it worth while to gather accurate information from all the prisons for adults in the United States regarding what is being done for the physical, mental, and moral improvement of inmates? If so, the officials of each prison should take the matter seriously and see that the data are made clear, full, and accurate.

2. The bulletin seems to have value not only in the good work it records but in the defects it uncovers.
3. There is danger in prison reform—on one hand from the reformers, who go too fast and often make missteps, and on the other hand from reactionaries, who go too slowly and often go backward.
4. Education should be accurately defined, both broadly and in its application to the inmates of prisons.
5. In dealing with incentives a distinction should be made between the incentive to get out of prison and that of a desire to reform.
6. Reformation must be more than skin-deep. It must not be for revenue only.
7. A prison administration that lacks the human touch does not foster reformation.
8. Good books must be regarded as the chief reliance in promoting reformation.
9. Indirect means are most effective in securing the desired results.
10. The schools seem to be weakest in properly evaluating reading matter and making use of it.
11. One of the most important functions of the school is to fit inmates to use the library in the most beneficial way.
12. It is doubtful whether men can be reformed after they are 40 years of age or even before that age. But the great question is whether they can reform, and the answer is, yes.
13. Society seems to fail both in preventing criminality and in helping the exconvict to reconstruct himself.
14. Unmorality, very prevalent to-day, tends to immorality, and immorality to criminality.