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## EDUCATION AND CRIME

### Chapter I

#### Introduction; The Problem Stated

In the present discussion, an effort will be made to arrive at accurate, definite conclusions regarding the relation education to crime--a question which is of great moment to the school, to society, and to government. According as schools show their value in the formation of character, preparation for citizenship, and training for social efficiency, they will rise in the estimation of the people. Better fulfill their own mission, and command more willing investment of time and money for their improvement. Let the school demonstrate once for all, that it stands for the highest self-realization of individuals, is the hope for social redemption, and consequently the acropolis of public safety, and it will have the confidence and support of all people. The moral efficiency of the school in saving children, young men, and young women from vice and crime, in directing and inspiring them to

lives of service and honor, will determine the ultimate verdict of humanity concerning its usefulness.

There is no unanimity of opinion relative to the value of school training and education in the promotion of manly virtues and the prevention of crime. Opinions vary from the one extreme, that education determines life and character, to the opposite, that education has no influence upon individual and social life. Some enthusiastic advocates of universal education regard it a panacea for the social and political evils of the day--a specific for all vices and crimes. They identify knowledge and virtue; in some way, education and morality are indissolubly linked, knowledge per se has a powerful influence for honesty, integrity, and civic righteousness. A popular sentiment, that education is an ally of virtue, ignorance, of vice, supports this view. Education is then a cure for crime, all the vices of heredity and environment cannot stand against it. The advocates of popular education urge that since the illiterates furnish a much larger proportion of delinquents than the educated, education promises good citizenship, and ignorance, criminals.

On the other hand, some critics of popular education, influenced by its failure to accomplish social reformation ac-

cording to their dreams, are bold in charging that the public school is a failure and education, a curse.<sup>1</sup> Education has no effect upon crime; ignorance is not the mother of vice; it merely has frequent co-existence with it, but no real connection. An analysis of these criticisms reveals a protest against the education of the times rather than a denial of the value of true education. The public school has failed to give the training best adapted for lives of integrity and usefulness. Then too, the pessimist sees the idle and vicious on every side, "graft" in national, state, county, and municipal affairs, trusted insurance magnates squandering the money of the policy-holder on their own families, United States senators under conviction for felonies, members of the legislature bought and sold, millionaires of boasted piety and high church connection defying the law and organizing trusts for the robbery and plunder of defenseless consumers, elections in great commercial centers a parody upon decency, honesty, virtue, and intelligence. In the midst of public corruption and private vice, he fails to see any effect of edu-

1. "The Public School Failure", Richard Grant White in North American Review, Dec., 1880, pages 537-550.
2. "The Curse in Education", Rebecca Harding Davis in North American Review, May, 1899.

education upon citizenship, ignorance and civic virtues are not incompatible. This pessimistic view finds an attentive listener and a strong supporter in the wealthy citizen who objects to being taxed to educate the children of other people.

Statistics are made to do duty for those who have no faith in the reformative and directive power of education; crime is on the increase for which education is directly responsible; the schools are "breeding places" for crime.

Certain sociologists support an entirely different view; the causes of crime are complex, many factors enter and there are so many unknown quantities that the correct solution of the problem is not possible. Ignorance enters as one of the elements in consideration, but it can not be separated from the others and its exact influence determined. "Each factor acts on every other factor in endless reciprocity". Therefore education alone may not have appreciable influence in the reduction of crime.

Again, there is a conservative view which represents many educators, statesmen, ministers, journalists, and private citizens, that education purely intellectual has but little effect upon good habits, purity in morals, decency in life, application to useful occupations, patriotic public service;

but that moral, intellectual, physical, industrial and religious education is intimately connected with useful, happy, and pure lives, corrective of immoral habits and tendencies, preventive of crime, pauperism, and misery.

The problem becomes, then, a proper understanding of education, an ascertainment of its value in character-formation, an enumeration of the principal causes of crime, and the actual effect of education, directly and indirectly, upon crime. In this discussion, education is used in a sense that includes the informal as well as the formal agencies. "Education is the process by means of which the individual acquires experiences that will function in rendering more efficient his future action".<sup>1</sup> It will be understood to mean more than mere ability to read and write. It is the preparation of individuals for "complete living", for intelligent participation in social activities, for proper adjustment to environment. Reduced to its lowest terms education will include the proper training of the powers of the individual and an understanding and appreciation of the racial inheritance. As the school is the specialized agency of formal education and is more amenable to control for the purpose of directing experiences

1. W.C. Bagley: "The Educative Process", page 22.



that determine character, considerable attention will be given to its work and influence.

The subject of crime will be considered first, some significant lessons from history of education will next be stated, the direct and indirect effect of intellectual education upon crime will be shown, the possibilities of true education will be revealed in the discussion of the social aspect of education, and finally the results of the entire investigation will be briefly summarized and conclusions will be given.

## Chapter II

### Crime and Its Causes

No attempt will be made to discuss the philosophy of crime, nor to give an exhaustive treatment of its causes--which properly belongs to criminology and not to a thesis on the relation of education and crime--but an effort will be made to arrive at a clear understanding of crime and some of its most apparent causes as a basis for the satisfactory discussion of its relation to education.

Crime is a violation of law, any conduct which the state condemns and penalizes is crime. It is anti-social and anti-individual. The individual can accomplish little for self unless he master and utilize the literary, scientific, aesthetic, institutional, and religious inheritance of the race. Re-enforced by these racial possessions, man as "inheritor of the founded capital of civilization", has vast possibilities in the accomplishment of his ideals and those of society. The criminal would by his act destroy this process of conserving for common good the wisdom of racial experience; for he

disobeys or defies the laws that make the existence of society possible. "Civilization is that form of life in which the activities of each man are strengthened by the combined activities of all". /

Crime, therefore, which apparently is an offense against the person, is really an attack upon the social organism through the individual member. Criminals are distinctly anti-social. The hardened criminal feels himself an enemy of society and of all friends of the social order. He considers himself in the minority and overpowered. He thinks all ministers are hypocrites, all merchants are licensed robbers and thieves, and all lawyers are rascals. From his point of view, the courts are mockeries of justice and deserving of contempt; it is proper to rob the rich since all riches are acquired through robbery and consequently subject to public plunder; it is justifiable to rob the poor since their property rights are subordinate to his desires and greed. As the criminal really attacks society, as all crime affects social order and is an offense against the "peace and dignity of the state", the government prosecutes and punishes all criminals. The

/ "Reactions Against the Social Order",  
Harris' Psychologic Foundations, page 282.

victims of crime suffer as members of the social body. Anarchists and nihilists correctly interpret this principle which is involved in all government; their desire for the unbridled commission of crime impels them to strike down or destroy authority which gives protection to the member of society and thus stands in their way. Czolgosz would weaken or destroy the government by the assassination of McKinley; Booth would obtain reparation for the loss of the Confederacy in the death of Lincoln; McKinley and Lincoln in their official position represented the majesty and supremacy of law so odious to the assassin and anarchist. Society is not simply an aggregate of individuals: it is an organism sensitive to the vital and fundamental interests of all its members. Since the state provides for the protection of the lives of its members, for a redress of all grievances and for the adjudication of all questions involving property rights, personal wrongs do not constitute real justification for crimes. Society may err; it may crucify the sinless Savior, banish the incorruptible Aristides, decree the horrors of a St Bartholomew and a French Revolution, degrade and punish innocent Dreyfus, convict the innocent poor man and acquit the wealthy "hoodler", but it still stands as the representative and protector of

the highest interests of the individual, and deserves his respect. Gamblers, thieves and robbers take away property which is "man's means of dependence", and thus injure him and society directly. The social order consists of various manifestations of the property instinct; the criminal has therefore not recognized the social order as superior to individual appetite, possession, and desire, although he is the recipient of many advantages from society. The thief would realize the gravity of his offense if he lived altogether among thieves and his own property was stolen from him. The murderer would view with alarm murder universal in society; the "Reign of Terror" in France ceased when the people understood that its continuance meant not simply death to Royalists but that the lives of all were in jeopardy.

A further analysis of the origin of crime will show a number of specific causes. Crime may be the result of physical degeneracy. This is generally true in the case of juvenile offenders. Morrison has shown that juvenile offenders suffer from constitutional defects and infirmities.<sup>1</sup> The rate of mortality is very high among them. A large proportion of juvenile offenders are partially or totally orphaned, which indi-

1. "The Juvenile Offender",

W.D.Morrison, in International Journal of Ethics, vol.V, pages 162-181

cates feeble vitality and a tendency to physical degeneracy among their parents. A comparative measurement of the height, weight, chest, and span of arms of the juvenile offenders and other boys and girls of the same age show the inferiority of the former. When we bear in mind that many of these delinquents have become addicted to such injurious habits as cigarette smoking, tobacco chewing, drinking of intoxicating liquors, irregularity in meals and sleep, their physical inferiority is to be expected. Macdonald made special investigation relative to the physical condition of criminals of different ages, finding very little difference in the height and weight of criminals and other persons, though the cranial circumference in all young criminals is inferior. He states, however, that the constitution of criminals is rather medium or feeble than strong or vigorous. Special investigation at the Elmira Reformatory indicates the close relations of abnormal physical conditions to moral and intellectual obliquity. Of 5511 inmates of the Elmira Reformatory, 1755 or 31.9 percent are reported "physical quality, good", 3756 or 68.1 percent, "physical quality, not good". The study of youthful degeneracy by G.E. Dawson, Fellow in Clarke University, shows that delinquent children deviate from the physically and intellectually normal

type; that in reformatory institutions, there is a tendency to shorter stature, lighter weight, greater sensitiveness to pain, defects of sight, hearing, and touch, inferiority in attention, memory and association.<sup>1</sup> Abnormal development, and on the other hand want of development, in different parts of the body as the head, the face, the jaws, the feet, the neck, often characterize degeneracy in mind and morals. Lombroso and Ferri, though not wholly agreeing with Morrison, show that criminals are not physically normal in all respects. The investigations of the physical condition of the criminal indicate that he is below the average.

Defective physical condition and bodily enfeeblement are not an infallible proof of mental incapacity; but it can hardly be denied that "physical degeneracy has a tendency to produce or be accompanied by mental degeneracy. The correlation between bodily and mental processes is so intimate that a defect in the one has a tendency to be responded to by a defect in the other. If then the mental condition of the juvenile offenders is to be measured by his physical condition, we should be forced to conclude that it is below the average".<sup>2</sup>

1. Pedagogical Seminary, December, 1896.

2. See Morrison.

Drahms, Ellis, and other criminologists have shown that the conventional criminal is below the average in intellectual power. Criminals appear to have the instinctiveness of animals, the cunning of the savage, the simplicity of a child, feeble and narrow mental grasp; little organized knowledge in any field. There are, however, some notable exceptions, as Eugene Aram and Vellon.

Maudsley, Lombroso, and others maintain "the existence and heredity of a criminal neurosis". "The criminal life is the result of an actual neurosis which has intimate relations with the epileptoid and insane neurosis".<sup>1</sup> The neurotic nature of certain crimes as kleptomania is now generally accepted. The modern psychologist insists that there is "no psychosis without neurosis". All mental activity has its counterpart in brain activity. Evil habits, tendencies, and passions may be implanted in the nerve-substance and predispose the nervous system of offspring to criminality. The causes of moral degeneracy are traceable to the defective nervous organism. Persons born to crime through their "psycho-physical organization" are prone to commit crime without regard to prosperous or unfortunate conditions, good or bad environment.

<sup>1</sup> Philosophy of Crime, Appleton vol.15, pages 15-20.



Perhaps the largest percent of criminals are such through the influence of environment. Popular belief in the far-reaching influence of environment and association is seen in the famous saying in America, "Birds of a feather flock together"; in Spain, "Who lives with wolves learns to howl"; in Russia, "Who lives with cripples learns to limp"; St Paul expresses the same thought, "Evil communications corrupt good manners". Many crimes are directly connected with saloon associations and influences; for the environment is conducive to vice, debauchery, and crime. The "slums" of the cities constitute a most threatening and dangerous condition for society. Among the four million dwellers in four leading cities of the United States, fourteen persons in every hundred were reared in the slums, nearly one-half of whom could neither read nor write, and only a small percent had any regular work. The children of the slums have no real home; under temporary shelter, amid vice and immorality, knowing nothing of the decencies, conveniences and moralities of a true life, they become predisposed to criminality. They are the prospective city toughs, thugs, pickpockets, burglars, and desperadoes.<sup>1</sup> They have received no training or encouragement that would tend to a good and

<sup>1</sup> Report of Commissioner Education 1896-97, vol.I, page 621.

useful life. They know neither their own true interests nor the rights of their fellowman. "It would be a miracle indeed if the overcrowded tenement in the congested districts, with its promiscuity and squalor, ever upon the border of lawlessness, did not become the noxious hotbed of every form of youthful depravity and eventuate in matured criminality". Some homes in all parts of the world represent the criminal aspect of life. Only 7.6 percent of the inmates of the Elmira Reformatory had good homes; 41.9 percent had left home before their fifteenth year. Under the immediate observation of all there are a number of instances of brutal and cruel treatment of children by drunken and immoral parents. The home of the drunkard, the criminal, or immoral man is favorable to the development of criminal tendencies. One of the tragedies of home life was brought forcibly to notice some years ago, when a seven year old boy explained to his playmates the reason for coming unusually early to school. "Papa tried to kill mamma and me this morning and I ran away from him", the little boy said.

Crime is the legitimate fruit of divorce, or of the severed family relation. As the number of divorces increases and the sanctity of the home and family is destroyed, the number of criminals will increase. Drahts states that "fully 75%

of the parentage of professional criminals was either bad or wholly unknown to them". It is too true of social conditions to-day that there are so many centers of vice to encourage and stimulate crime. "The social environment is the cultivation medium of criminality; the criminal is the microbe, an element which only becomes important when it finds the medium which causes it to ferment". "As far as the investigations of criminals has gone", says MacDonald, "the indications are that the cause of most crime lies in the surroundings rather than in the criminal".

The view, which maintains that "society stands sponsor to her own ills", must not be overlooked; each generation has the criminals it deserves. According to this view, an indictment against a criminal is an indictment of the community in which he lives. "All Rome was guilty of the atrocious Nero"; France, of the bloody Marat; Russia, of the Nihilists. New York is responsible for Tammany; Philadelphia and Cincinnati, for their corrupt political rings; all America, for the anarchists. "Criminals run with the social and popular currents but outrun them". The political and social conditions of the country are responsible for the vast system of robbery and

"Causes of Crime", Popular Science Monthly, vol. II, pages 589-596.

plunder which shelters itself under corporation laws and legislative franchises. The "boodlers" in Missouri are the product of popular indifference and a poisoned social system; nepotism, insurance swindling, legislative bribery, graft, embezzlements, and election frauds are indicative of public demoralization and wide-spread immorality as well as private vices. Crimes show "not only guilty men but guilty people". "Every society has just the kind and number of criminals it deserves".<sup>1</sup> In Claude Gueux, Victor Hugo portrays the life of a poor Parisian artisan of good disposition and average intelligence. One winter finding himself out of work, he steals food sufficient for the temporary needs of his family. For his theft he is convicted and sentenced to five years' imprisonment. The cruelty of a prison official drives Gueux to kill his oppressor. In his trial for murder, he makes this statement; "I am a thief and an assassin; I have stolen and killed; but why have I stolen? Why have I killed?" Was Gueux primarily the criminal? Is society free from responsibility in such cases?<sup>2</sup>

1. Hall's Adolescence, vol.I.page 341.

2. Contemporary, vol. 65, page 217

Again crime springs from some craving, a physical need, an unsatisfied desire, and an uncontrolled passion. Pauperism and crime are often associated; Drahts says "Pauperism is the foster-mother of crime". A child in rags, surrounded by uncleanness, has slight chance of becoming a useful citizen. Is it a matter of great surprise that individuals destitute of almost everything indispensable to decent and comfortable living tend to crime? The condition of France at the time of the French Revolution is thus pictured; "France is simply a large hospital, full of woe and empty of food". The poorer classes in the horrible multitude that went to Versailles October 6, 1789, were savage from hunger. "If three of the best prison chaplains in the United States were adrift in an open boat upon the high seas without food, It would be only a question of time when these christian gentlemen would cast lots as to which of them should be killed and eaten. If three of the best prison wardens in the United States were in the same situation it is probable but not certain that they would reject the formality of casting lots and the two stronger would sacrifice the weakest to their needs." /

/ Report of Prison Association, 1896, page 254.

The following quotation from the Bible illustrates the unnatural crimes that people may commit when in great need and suffering; "And there was a great famine in Samaria..... And as the King of Isreal was passing by, upon the wall there cried a woman unto him, saying, Help, my Lord, oh King....And the King said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son that we may eat him to-day and we will eat my son to-morrow. So we boiled my son and did eat him; and I said unto her on the next day, Give thy son that we may eat him and she hath hid her son".

Crime is notably on the increase during periods of panics. A man who is facing want, poverty, uncertainty of position and employment is not in the proper frame of mind to judge correctly all ethical questions that may arise. On the other hand, abnormal wealth, the accumulation of colossal fortunes tends to crime, directly and indirectly. Sometimes a small percent of this wealth will suffice to bribe jurors and witnesses so that its possessor may defy all law. One of our congressmen is quoted as saying; "No man worth ten millions can be convicted of crime". Certain multi-millionaires in insatiate greed for more wealth have become so hardened that

they are dead to the fundamental interests and rights of millions of their fellowmen. Some of our criminals are such from ignorance, passion, or environment; but these accumulators of great fortunes, acquired at the expense of the suffering and sacrifice of millions, sometimes lead from choice a life none the less criminal because free from just punishment in our courts. Even the home life becomes poisoned; luxury and immorality are characteristic elements. "It is difficult to preach thrift, self-control, and temperance to the poor when they read of the debauchery and license of wealthy men".<sup>1</sup>

Intemperance is generally recognized as a great crime producer. Mr. Gladstone once made the statement, "The calamities inflicted by intemperance are greater than the three great historic scourges, war, famine, and pestilence, combined".

Other great statesmen have spoken of intemperance as the "parent of every crime", and the "root of all crime". In England, 43 percent of crimes result from alcoholic drinks; Germany, 44 percent; Denmark, 74 percent; Belgium, 80 percent; Sweden, 31 percent. The replies of 1017 sheriffs to the question, "In your opinion, what proportion of the prisoners of

<sup>1</sup>. Henderson's Social Elements, page 215.

your jail were brought there through the use or abuse of intoxicating liquors?" 257 gave 90% and above; 525, 75% and above; 73, 51% and above; 181, 55% of whom were from prohibition territories and reported empty jails, made the estimate less than 25%.<sup>1</sup>

Crime thrives best in conditions of ignorance. The less education a man has the more he tends to separate his interests from those of his neighbors and to cherish feelings of ill-will against his fellowman on account of his own misfortunes. The ignorant man can not take a broad, patriotic, and philanthropic view of the world. He understands so little of the fundamental interests of society as against selfish greed. The common interests of all citizens escape his notice. He has no real training for any work, consequently he will lose in the competition with the more intelligent laborer. His earning capacity is small and since he is doomed to a life of hardships, drudgery and often failure, he has temptations to crime. In the establishment and maintenance of schools, all progressive governments of to-day recognize both the conservative effects of education and the threatening dangers of

<sup>1</sup> Drahts' "The Criminal", pages 185-187.



ignorance. The large percent of illiteracy among criminals has great significance; the ignorant, especially when young, are excellent raw material for the making of any kind of criminal.

The following statistics compiled from the Biennial Reports of the Texas Penitentiaries are of interest.

Previous Pursuits of Criminals.

Year	Total	Civil Engineers	Druggists and Chemists	Dentists	(Physi- cians	School Teachers	Minis- ters	No Trade or Profession
1896-98	4474	3	0	4	6	13	7	3572
1898-00	4109	4	0	3	2	13	9	3031
1900-02	3865	3	0	3	0	7	9	2708
1902-04	3975	3	6	4	0	11	9	2667

The above selection of professions was made because the work properly requires not only a good education but also special training. No one will likely insist that ~~the~~ <sup>the</sup> civil engineers, physicians, teachers and clergymen now in the penitentiaries are fair representatives of their profession, yet the facts do warrant the conclusion that the work of these professions is not productive of crime. The number of inmates who have no trade or profession, approximately 85%, indicates the want of definite occupation and fixed interest in some line of activity as an occasion or cause for crime.

## Crime Classification.

<i>Year.</i>	<i>Total.</i>	<i>Burglary.</i>	<i>Theft.</i>	<i>Murder ret. acc. degree</i>	<i>Assault to Murder.</i>	<i>Robbery.</i>	<i>Forgery.</i>
1896-98	4474	1039	1220	870	298	148	219
1898-00	4109	1022	963	876	325	141	177
1900-02	3865	984	800	913	288	131	163
1902-04	3975	1081	775	893	277	142	214

It appears that about 60% of the crimes are against property. Taking into consideration the number of assaults to murder and the number of murders for the purpose of acquiring money or property, we may safely assert that 90% of all crimes are instigated by the desire for the things belonging to others. In the New York reformatory 94% of crimes were offenses against property.

Age.

	16 to 20	20 to 25	25 to 30	30 to 35	35 to 40	Totals
1896-98	720	1413	931	586	291	4474
1898-00	757	1209	824	549	264	4109
1900-02	677	1128	763	537	245	3865
1902-04	711	1116	806	536	242	3975

About 50% of the crimes are committed by persons under 25 years of age. Of 30,902 thieves in Germany, 45% were under twenty-one years of age. Drahts states that the period between 16 and 24 is the criminal age, the highest point being reached between 18 and 21 in English criminal records. In the United States, 20 to 25 represents the greatest amount of

crime, which is in agreement with the statistics given above.

Race.

	Whites	Negroes	Mexicans	Indians	Totals
1896-98	1630	2323	518	3	4474
1898-00	1421	2226	460	2	4109
1900-02	1224	2192	448	1	3865
1902-04	1253	2314	405	3	3975

According to the census of 1900, the population of Texas, was 2,426,069 whites and 622,041 negroes. The negroes, in all one fourth of the total population, furnish the penitentiaries of Texas a little more than 50% of their inmates, the white population; consisting of three fourths of the total, furnish less than half of the criminals. Of course it is more easy to convict negroes for crimes than whites, which will make a slight difference in the comparative percentages, but not sufficient to affect any deductions or conclusions.

Education.

	Total	Fine-Good	Limited-Common	Illiterate
1896-98	4474	68	2219	2187
1898-00	4109	60	2110	1939
1900-02	3865	0	1950	1915
1902-04	3975	298	1826	1851

The census of 1900 gives the number of illiterate voters as 8.6% for the whites, 45% for the negroes. Of 4,899 inmates received at the Elmira Reformatory prior to 1893, 4163 or

75.5% had little, if any, education; 1213 or 22% had ordinary education, 135 or 2.5% had education above the ordinary. In the penal institutions in Austria, 1894-95, 3096 were without schooling, 717 were able to read, 6449 were able to read and write, and 355 had "superior education".

Number of prisoners furnished by each 100,000 literates and by each 100,000 illiterates (over 10 years of age), classified by nativity and race, United States

census of 1890.

Aggregate		Native white		Foreign-born white		Colored	
Liter- ate	Illit- erate	Liter- ate	Illit- erate	Liter- ate	Illit- erate	Liter- ate	Illit- erate
145	362	106	176	166	285	413	489

### Chapter III

#### Significant Lessons from the History of Education.

Assuming for the purpose of this thesis, that the causes of crime are correctly set forth, the question then becomes does education prevent crime? To answer this satisfactorily, it is necessary to know what education has done in the past. As the individual repeats racial life, history should suggest facts bearing upon the discussion. If history indicates that education has been a vital and essential element in character-forming, in training for citizenship, in social progress, it becomes evident that education has been a positive, aggressive factor in the prevention and dislodgment of crime.

In the discussion of this phase of the subject, the difficulties and complexities necessarily inherent are evident to any thoughtful student. Many factors, variable in value and significance, enter into any thorough consideration of the life and growth of a people. Environment is an important influence. The physical features of a country have an influence in moulding the character and determining the destiny

of its people. This is strikingly illustrated in the case of ancient Phoenicia. The Phoenicians dwelt upon a narrow strip of broken coast with good harbors, the famous "cedars of Lebanon" furnished the best timbers of the world for their ships, their position was advantageous for commerce. It is not a matter of surprise that for centuries these people controlled the commerce of the western Mediterranean. But environment is not wholly determinative; man's adjustment to surroundings is progressive and the re-creation of environments is an important factor. St. Petersburg, the splendid capital of the Russian Empire, is an impressive monument to the indomitable energy of Peter the Great in the mastery of environment. Holland has been reclaimed from the sea by the dikes. Large areas of the earth's surface would not be habitable if racial progress and development had not enabled men to conquer environment.

Again, race and national character may be due to native, inherent qualities of mind. The earnestness and depths with which the Jews grasped moral and religious truths enabled them to be the religious teachers of the world.

Time-spirit is also a controlling factor in history; great events do not occur until the world is prepared for

them. The discoveries of the Norsemen had little effect because the world was not ready for an America. The great civil war could not occur until a quarter of a century of sectional antagonism had prepared the way for the bloodiest internecine contest of all history.

The influence of the great man is easily discovered in the history and development of any nation. Richelieu made possible the greatness of France during the reign of the Grand Monarch; Bismarck foresaw and planned the unification of the states that made Germany a world power; the masterly genius of Marlborough saved Europe from the danger of French absolutism; Ito and Oyama have largely determined the greatness of Japan.

No one will question the great significance of all these elements in shaping the destiny of a people, and it is difficult to select the single factor that is most influential in the history of a country; but the considerations set forth in the following discussion show that education is a powerful and determinative influence in national life and progress, in individual development and realization. The education of a people is a characteristic element of its life and its life

is largely the totality of educative influences. The history of education is therefore a ready key to the history of the human race; and civilization is the product of education.

Among many fundamental lessons derived from the study of the educational history of nations, three of special significance in this discussion are given.

I. The educational system of a nation represents its dominant ideals and is a means of its attainment. At the same time, education determines, directs, or modifies such ideals.

Sparta was a government of the many conquered by the few conquerors. As the Helots and the Perioeci had neither rights nor share in the government and received bad treatment at the hands of their oppressive Spartan masters, they were restless under the yoke of servitude and ready for revolt at any time. Spartan supremacy depended therefore upon superior force, lack of numbers was overcome by excellent military training. In Sparta, martial education was therefore necessary in order to train soldiers for the protection and preservation of the state. In Egypt the spirit of caste was dominant; education was therefore adapted to the different castes and aimed to prepare sons to follow the occupation of their fathers. The



early Persians led a nomadic life and of necessity must be ready at all times for defending themselves against the attacks of enemies. Success in many contests stimulated them to become warriors, and living upon tribute levied upon conquered people, they could devote all their time to the art of war. Naturally education in Persia became training for war. The poet Horace mentions the rapidity and accuracy of computations the Roman boy was taught to make. As the Roman genius was wholly practical, education was thoroughly utilitarian. Temperance instruction and manual training have found a place in our curriculum because they first met with popular approval. The accepted ideals of a generation determine its educational aim and education becomes the method of attaining such ideals.

II. Moral education has been an important element in many educational systems. Almost without exception, all historic nations have given evidence of their belief in moral education by provisions for moral instruction and discipline directly or indirectly. Egypt, India, and Sparta show the moral element in education. Jewish education emphasized moral discipline. The old education of Athens gave thoughtful consideration to the problem of producing wise, strong, and good

men, and their solution of the question was strict moral training. In a discussion with Socrates, Protagoras shows that moral instruction is dominant in the training of Athenian children. In love of right, respect for neighbors, devotion to duty, patriotism and courage, the men who fought at Marathon command the admiration of the world. The educational ideal of the early Romans demanded certain practical virtues--obedience to the commands of the Gods and of parents, firmness, prudence, honesty, sedateness, courage, and devotion to the state. The following quotation taken from Suetonius' *Lives of Eminent Rhetoricians* indicates the popular Roman idea of the possibilities of the school: "It is reported to us that certain persons have instituted a new kind of discipline; that our youth resort to their schools; that they have assumed the title of Latin Rhetoricians; and that young men waste their time there for whole days together. Our ancestors have ordained what instruction it is fitting their children should receive, and what schools they should attend. These novelties, contrary to the customs and instructions of our ancestors, we neither approve nor do they appear to us good." <sup>1</sup> The stern old Roman knew a change in the work of the school would effect eventually

1. Decree of Senate, 161 B.C.

changes in social life: The educational systems of the Jesuits and the Jansenists give proper recognition to the moral element. Modern nations manifest in their education, appreciation of the necessity of moral training.

3. In educational history, writers, especially on the subject of education, have urged the importance and necessity of education for character-building.

All are familiar with the proverb of Solomon: "Train up a child in the way he should go and when he gets old he will not depart from it". Plato believed in the power of education to form character. In Plato's Republic, "Education is at once the foundation and the corner-stone of the state, the prime source of its strength, and the main condition of its security. Without it the construction of a new state is as impossible as the reform of an old one is useless".<sup>1</sup>

"Aristotle was strongly preoccupied with moral education. Like Plato, he insists on the greatest care in forming the moral habits of early life. In his different writings, he has discussed different human virtues in a spirit at once wise, practical, and liberal".<sup>2</sup> Cicero must have considered education

1. Adamson's Education in Plato's Republic, page 171

2. Compayre's History of Education, page 39

a vital factor in character-forming; for he says, "what better, what greater service can we of to-day render the Republic than to instruct and train youth?" Seneca taught that the function of education is to correct evil tendencies in the child and among other virtues, truthfulness, modesty and respect for elders are important. Comenius declares that above all, the foundations of morality must be firmly laid-- by training to temperance in all things, cleanliness of habits, due reverence to superiors, prompt obedience, truthfulness, justice, charity, continual occupation, patience, serviceableness to others, civility. /

Locke maintains that "virtue is the hard and valuable part to be aimed at in education". Kant believed that moral education is the highest end; for through moral education one's disposition can be so trained that he will choose only good and noble aims. Leibnitz says, "Entrust me with education and in less than a century, I will change the face of Europe". Helvetius is quoted as saying, "Education alone produces a difference between men". Froebel says: "Education should lift a man to a knowledge of himself and mankind, to a knowledge

of God and nature and to the pure and holy life which such knowledge leads". Herbart says: "As the highest purpose of man and consequently of education we universally recognize morality". Horace Mann strongly urged the power of education in the accomplishment of moral reformation; in universal education, was the only redemption from social vices and crimes. The education of today is giving more and more attention to "what the child is becoming", rather than, "what he is learning".

Let us see what bearing these historic facts and lessons have upon our subject. In the formation and determination of national character, life, and ideals, education holds a great place; it is both a method of attaining the goal and an influence in determining it. Nations and individuals have generally recognized education as the most certain and effective agency in the formation of character. The great man may shape the course of history for his nation, but education has made invaluable contributions to his work. Environment may have powerful influence, but man can re-create and adjust his environment. Education can not be divorced from national life, growth and progress. In the journey from the savagery of six thousand years ago to modern civilization, progress was im-

possible without education and very slow indeed until the school made its appearance. Education is inseparably linked with civilization. Nations recognize the far-reaching influence of education in the establishment of public schools, and in the direction, management and encouragement of existing schools. Educationists and writers in general have almost universally considered education of transcendent importance in forming the character of individuals as well as that of the nation, made up of individuals. Evidently, the wisdom and experience of the race have reached the common verdict, the education of a people and of individuals, to a large extent, determines their character. It may become, then, a powerful force in the prevention of crime and a positive factor in character-building.

But the objection is made that crime has existed in spite of education and in some cases increased as educational advantages and opportunities are enlarged. For the present it is sufficient to say that educational systems are not perfect and educators have not been able to reach all, to shape the life of every individual, and yet in spite of many imperfections in theory and practice, education has contributed

/- Dutton's Social Phase of Education.

largely to the development of true character and consequently to the prevention of crime.

In the next chapter, reference will be made to the apparent increase of crime and its significance shown.

## Chapter IV

### The Education of the Past Partially Though not Totally Defective.

Character-building has not been the aim of education, it has been subordinated to intellectual training and knowledge-getting. Intellectual development is the dominant aim even at the present time. But education, even when the training of the intellect is over-emphasized, has value in the formation of character and the prevention of crime.

In using the term intellectual education, emphasis upon the training of the intellect is to be understood; for no one can insist that the education of the intellect can be divorced from that of the sensibilities and the will. The faculties of the mind (if we accept the conventional "faculty psychology") are intimately connected and associated in all education. Thought arouses feeling; feeling quickens and enlivens thought; the will directs and determines both. The mind is a unit; knowledge, feeling, and willing are aspects of the same power rather than different powers. Knowledge necessarily involves feeling and willing. If intellectual



education signified merely the training of the intellect, the acquisition of purely abstract knowledge, intellectual apprehension of facts and events, it would have little influence upon conduct; but pure intellection is impossible. Knowledge is identified with feelings, desires, emotions,--and thus may become to some extent security for virtuous conduct. With the development of the mental powers, the sphere of pleasures is enlarged, the feeling of responsibility is awakened, and the sense of character is developed.

Knowledge is power which may be directed to the accomplishment of immoral and criminal purposes as well as for good and noble ends. Many burglars correctly apply scientific principles in the execution of their plans; grafters and hoodlars are men of no mean ability; political bosses, and public plunderers of all types are sometimes educated men. The kidnappers of Cudahy's son in Omaha in 1900 showed careful and intelligent organization of all details essential for success in their crime, and a clear understanding of human nature and affection. It will be readily admitted that the criminal is sometimes classed among educated men and that as a result of his so-called education he is even more dan-

gerous; but it still remains true that thorough intellectual training per se has some value in character forming and is to some extent preventive of crime. The cause of morals has a valuable ally in the thinking faculty; "the trained mind is the best keeper of a clear conscience". /

The Socratic idea that knowledge and virtue are identical is extreme, for one may know the right and do the wrong. "If to do were as easy as to know what were best to do, chapels had been churches and poor men's cottages, princes' palaces". And yet right thinking precedes right action and wrong thinking prepares the way for wrong action. To a large extent a moral awakening presupposes an intellectual awakening. Knowledge for guidance, an intelligent understanding and appreciation of laws become necessary for voluntary obedience to the constituted authorities. As a result, even the criminal should see that freedom is not antagonistic to legitimate restraint and rightful prohibition, but consists in obedience to laws as the highest expression of one's own interests.

In many cases crime would be impossible if the criminal understood fully the consequence of his act to himself and society. Crime would decrease if the criminal should appreciate the facts evident to all thinking, law-abiding citizens;

that crime even undetected and unpunished does not pay; that no man can afford to commit crime on account of the effect upon his own life and happiness; that the life of lawlessness is one of dissatisfaction, misery, and hardships. Vices and crimes come chiefly from intellectual weakness.

It is true that criminal codes vary in different parts of the world, systems of morality are imperfect and varying, yet every person does violence to his own highest interests in committing crime; no individual can have any real, permanent interest in being a criminal; in becoming a criminal, he becomes hostile to his own true interests. "It is easy to see how one can afford to lose a horse; but it is impossible to think that one can afford to be a thief".<sup>1</sup> No man can afford to be a gambler though the loss of money may cause little inconvenience to the loser. A county or state can provide for its financial obligations even if the money in its treasury be lost; but a county or state treasurer will find the remorse of his own conscience, the general condemnation and odium of his fellowman, the loss of a true life to himself and the possible or probable punishment by law, too great a price for the money embezzled. "The man who knows, truly knows, must

/ Tompkins' Philosophy of Teaching, page 49

grow in morality. Other circumstances being equal, he will be moral in proportion to his knowledge. For is not knowledge the very life blood of morality? Whatever adds to our insight adds to our morality. Without insight morality is a lucky chance. A man who truly knows must be an unthinkable fool if he lives in opposition to the inevitable law. There is no greater moralizer than the diffusion of knowledge".<sup>1</sup> As all laws are "subjectively sanctioned" rather than "externally imposed", obedience to laws means recognition and appreciation of the highest interests of self.

Education then leads a man to better understand and respect the rights of his fellowmen and his duty to them; to see true as opposed to false interests; to see that all crime is fraught with danger, evil, and ruin; to esteem most highly character as the only thing of permanent value in life. Education tends to make crime repulsive and odious.

And yet education should not only lead to good conduct, obedience to law, and nobility of character as simply a rational and safe course of conduct, as the most sensible policy; but it should also give knowledge and culture that tend to the appreciation and love of right, and consequent right ac-

tion as a matter of principle. Properly directed, the study of history will tend to the admiration of good, noble, and true character and give powerful object lessons against vice. The student sees benevolence, self-sacrifice, and patriotism in the lives of Aristides, Washington, Lee, and Gladstone; vice, malevolence, greed, vulgarity, cruelty, and murder in the lives of Catiline, Verres, Genghis Khan, Robespierre, and Richard III. To him history becomes "philosophy teaching by example". The successes and tragedies of history appeal to the judgment and the social affections. To the student of history, right and wrong are emphasized as real distinctions. Wealth, military genius, and statesmanship have made little contributions of permanent value unless inspired by noble manhood. The strategy and foresight of Themistocles saved the day at Salamis; but the incorruptible character and unquestioned fairness of Aristides gave leadership in the Delian League to Athens and might have saved the Athenians from the Peloponnesian War and its consequent disaster. The invincible manhood of early Greece would have been proof against Philip's gold and the Macedonian phalanx. It is safe to say that the study of history in itself, aside from any special emphasis

the teaching of it may give for the direct purpose of moral training, has some value in developing a love for nobility of character and opposition to vice and crime.

The study of literature will make a lasting impression upon character. It tends to ennoble and enrich human life; it prompts higher ideals and leads away from vice and crime; it portrays the sad consequences of immorality; it gives interest, enthusiasm, and employment to the mind which removes any inclinations or desires for criminal life. The higher ideals and sentiments so beautifully expressed by the poets have a significant influence for good. Although culture is not character, and refinement is not necessarily virtue, yet culture and refinement are inherently inimical to vice and crime. Sentiments, developed largely by thoughts aptly and beautifully expressed, have tremendous influence; the Marseillaise, the martial song of the mob during the French Revolution, was worth more than thousands of soldiers to the enemies of the monarchy. There is much truth in the familiar saying, "If a man were permitted to make all the ballads, he need not care who should make the laws of a nation".

Intellectual education leading to an unselfish interest

in truth, enabling man to share in the wealth of knowledge, teaches him to place a more correct value upon his own conduct, the efforts and achievements of others. If the intellect is trained to form accurate judgments, to adjust itself correctly to realities, to arrive at truth from comprehensive and broad view of the subject, to give careful consideration to both sides of questions, to seek truth in the face of prejudice and opposition, good moral conduct may be expected. On the other hand, ignorance tends to block the pathway of morality by thoughtlessness and want of foresight, and promotes dishonesty, selfishness, and immorality. With the advance of intelligence, the outposts of crime are driven in.

If intellectual interests are wanting, if knowledge and thoughts are meagre, if culture has no claim upon man, the lower and baser appetites are more likely to become strong. The life of the uneducated is characterized by selfishness, narrowness, superstition, and prejudice. A mind already absorbed and preoccupied in intellectual activities is not in an inviting or encouraging attitude for immorality and crime. With the increase of wealth, bringing with it the lower pleasures and gratifications, there is a tendency to commercialism which

places the "dollar above the man"; intellectual interests combat these sordid tendencies of life and prompt men to civic righteousness. Intellectual life tends to social consciousness as opposed to selfishness. Herbart makes the enlightened will dependent upon the "formation of the circle of thought", which thus means the cultivation of the character.

Intellectual training involves more than the acquisition of knowledge and the resultant power. The highest intellectual attainments are possible only under certain conditions. If the whole aim of the school is the development of mental power, it must necessarily inculcate definite virtues to secure the best results. Regularity, punctuality, silence, industry, and obedience are cardinal school virtues, the cultivation of which includes the recognition and development of many others of great importance, as perseverance, self-denial, stability, generosity, and truthfulness. If all these become positive virtues in the school room, they should have great significance in life; for they represent elements essential to honor and usefulness. Granting that the school has "enthroned knowledge-getting", and is directing its efforts entirely to intellectual education, yet it is evident that this erroneous end can



can be successfully attained by the development of virtues essential to good character and useful life. It is difficult therefore to point out the limitations and possibilities in character-formation of an education that apparently looks to the intellect alone; for it can not promise success unless the cultivation of the feeling and the training of the will incidentally result. Is it too much to expect in every school which secures genuine intellectual training along rational lines, that pupils learn true responsibility and freedom coming from proper self-government? The criminal is not an educated man in any proper sense of the word, although he sometimes uses the tools of education to better work at his trade, he is a stranger to virtues indispensable to genuine acquisition of knowledge and mental development.

In the discussion of crime, it has been shown that poverty is an occasion for the violation of law. Failure to make a living, inability to succeed in any line of work lead to crime. Although the deepest poverty and the highest personal character are sometimes joined, yet the man in need is in a condition that crime is not so revolting. If therefore intellectual education prevents poverty and pauperism, if it opens

more avenues for successful employment, if it gives better assurance of the physical well being of all people, it is preventive of crime. Is there any real connection between education and material prosperity? Will sufficiency and competence ever supplant want and poverty, unless knowledge be first substituted for ignorance?

Poverty is not a physical necessity, it is not an unavoidable evil as the cyclone and the overflow. Man's ignorance, idleness, and want of foresight make poverty possible. The energy and good sense of John Smith brought an end to the "Starving Period" in the Jamestown Colony. Except in the rarest instances, failure and need are possible only in cases of negligence and ignorance. By diligence, application, and energy man can ever provide for himself, if he has intelligence and foresight: even the greater calamities as pestilence and cyclones can be avoided to some extent. The deepest ignorance and the most abject poverty are frequently associated, so that their natural connection becomes more evident."

Nature has sufficient stores for man if he will only make the proper use of them. Centuries ago the primitive Britons roamed over the island of Great Britain ignorant of its agri-

cultural or mineral possibilities. The coal and iron in the earth beneath them were useless and the soil itself yielded them no crops since they knew not how to cultivate it. Ignorant of the value and uses of iron ore, they were unable to make weapons with which to defend themselves, or implements for the proper cultivation of the soil. Poverty was their inevitable lot. The Indians sold Manhattan Island for approximately \$24.00. Seventeen square miles are used to support an Indian by hunting; in the fields of one of the Jersey Isles, thirteen hundred people to the square mile are nourished.

If the people of Texas devoted all their energies to the production of cotton, a sufficient number of bales could be raised annually to supply the world. Sufficient corn <sup>be</sup> can<sub>^</sub> be raised in the Mississippi valley in one year to last the world several years. There is sufficient oil in the Beaumont district to supply the people of the United States for a number of years. No man would limit the possible agricultural productions of the Mississippi valley, the coal fields of West Virginia and Indian Territory, the iron fields of Pennsylvania and Alabama, the gold and silver of California and Colorado, the manufactures of the New England states.

The Indian tribes that inhabited the states of Illinois, Indiana, and Ohio could have founded a prosperous state. The soil is fertile, the climate is pleasant, the natural resources are abundant, the rivers are favorable to internal communication. But these remarkable natural advantages made no impression upon the untrained and unreflective Indian mind. Contrast this with the condition of the Peruvians at the time of the conquest by Pizarro. Peru was a country peculiarly unfavorable to agriculture; the scanty rainfall, the rough surface, the precipitous mountain sides, the furious torrents, the impassable quebradas appeared a bar to material prosperity and natural growth. But systems of canals and aqueducts irrigated the waste portions; industry found a way for the cultivation of the steep mountain side in many places; orchards and gardens were numerous everywhere; flocks of Peruvian sheep with their shepherds wandered over the crests of mountains not suitable for the production of crops; roads traversing even the mountain passes, made easy communication between all portions of the Kingdom of the Incas. The organization of labor was so complete and the conservation of the products of the country so perfect that there was no pauperism--all had com-

petence. Intelligence made this difference between the conditions of the Indian tribes of America and the "Children of the Sun" in Peru.

Primitive man was the most helpless animal in the pathless forest. Through intelligence man has attained mastery over all other animals. Instead of swimming streams or floating across rivers on logs, rafts, or in canoes, he has invented the steamboat and can transport cargoes of tons. Japan is nearer New York to-day than Louisiana was one hundred years ago; for the locomotive, the telegraph wire, and the steamboat have annihilated distance. The United States government can transport an army to the Philippines in less time than it took to send Jackson to New Orleans in 1814. A little more than a century ago, cotton was worth four cents per pound; considerable labor and pains were necessary to separate the lint from the seed. For nearly fifty years after the invention of the cotton gin the average price of cotton per pound was over seventeen cents. The compress cheapens the rates of transportation for cotton by reducing more than one-half the bulk of the bales, the oil mill utilizes the seed and thus assures the farmer seven or eight dollars more for each bale of cotton.

Without the cotton gin, the compress, the oil mill, the annual cotton crop, worth approximately \$600,000,000 , could not be sold for \$100,000,000.

The wealth of a country is then not in its agricultural and mineral resources, not in bank stocks and deposits, not in manufacturing establishments, but in the "brain that organizes".

"The indispensableness of education to worldly prosperity has also been demonstrated. An ignorant people not only is but must be a poor people. They must be destitute of sagacity and providence, and, of course, of competence and comfort. The proof of this does not depend upon the lessons of history, but on the constitution of nature. No richness of climate, no spontaneous productiveness of soil, no facilities for commerce, no stores of gold or of diamonds garnered in the treasure chambers of the earth, can confer even worldly prosperity upon an uneducated nation. Such a nation can not create wealth of itself; and whatever riches may be showered upon it will run to waste. The ignorant pearl divers do not wear the pearls they win. The diamond hunters are not ornamented with the gems they find. The miners for silver and gold are

not enriched by the precious metals they dig. Those who toil on the most luxuriant soils are not filled with the harvests they gather. All the choicest productions of the earth, whether mineral or vegetable, wherever found or wherever gathered, will in a short time, as by some secret and resistless attraction, make their way into the hands of the more intelligent. Within the last four centuries the people of Spain have owned as much silver and gold as all the other nations of Europe put together, yet at the present time poor indeed is the people who have less than they. The nation which has produced more of the raw material and manufactured from it more fine linen than all contemporary nations is now the most ragged and squalid in Christendom. Let whoever will sow the seed or gather the fruit, Intelligence will consume the banquet". /

The following statistics of population, percent of illiteracy, assessed value of property, and area in square miles are suggestive of the relation between education and accumulation of wealth.

/ Horace Mann, "Eleventh Annual Report to Board of Education in Massachusetts".

For the year 1900.

<u>State</u>	<u>Area in</u> <u>square miles</u>	<u>Population</u>	<u>Percent of</u> <u>illiteracy</u>	<u>Assessed</u> <u>valuation</u>
Washington	69,180	518,103	.5	237,180,734
S.Dakota	77,650	401,570	.6	172,255,085
Montana	146,080	243,329	.6	185,725,657
Nevada	110,700	42,335	.6	23,692,709
Wyoming	97,890	92,531	.7	39,581,216
Nebraska	77,510	1,066,300	.8	171,747,592
Mass.	8,315	2,805,346	.8	3,878,671,070
California	158,360	1,485,053	1.	1,212,292,457
Texas	265,780	3,048,710	6.1	982,187,865
Miss.	46,810	1,551,270	8.	131,015,821
Florida	58,680	528,542	8.6	96,686,954
Arkansas	53,850	1,311,564	11.6	189,999,045
Georgia	59,475	2,216,331	11.9	433,323,691
S.Carolina	30,570	1,340,316	13.6	178,845,730
Louisiana	48,720	1,381,625	17.3	276,568,507
Alabama	52,250	1,828,697	14.8	266,893,288
N.Carolina	52,250	1,893,810	19.5	306,597,715
New Mexico	122,680	195,00	29.4	36,547,436

The significance of the above figures is seen upon careful analysis; making due allowance for the development of natural resources (the knowledge and utilization of which education alone has made possible), taxable values increase as the percent of illiteracy decreases. Illiteracy promises the perpetuation of poverty; education, the increase of wealth.

This is not a new theory even in business, financial, and professional circles. Laborers generally command wages in proportion to the training, the preparation, and the skill in their work; professional men command salaries in accordance with their talent, knowledge, and success.



If it is true that wealth is the product of intelligence, the contribution of the thinking mind and of rational organization of the forces of nature, then "knowledge saves", education is a conservative force, and the "largest wastes are through ignorance which paralyzes or misdirects the best forces". Until recently, the Yellow Fever in the South resulted in an appalling loss of life and a tremendous expenditure of money. The successful fight against Yellow Fever in New Orleans last year demonstrated the value of medical knowledge and skill.

In "Who's Who in America" of 1905, 13,204 names of men and women who have attained distinction--the "captains of industries", physicians, lawyers, publishers, teachers, ministers, bankers, are listed--all trades and vocations are represented. Of 10,618 furnishing educational data, 5815 or 54.77% are graduates of colleges or Universities, 179 of the Naval Academy, 203 of West Point Military Academy, 1598 attended colleges but did not graduate--in all, 7795 or 73.41% have attended college. 1166 were educated in seminaries, academies and other secondary schools, 126 in Normal Schools, 353 in the high schools, 1078 in the common or public schools, 281 privately educated, 24 self taught, 71 educated abroad.

If an estimate made from the latest census is correct, there are 1,071,201 persons over twenty one years of age in the United States who have college or university education, and 2,165,357 have elementary and high school training, 32,862,591 have only elementary school training, 4,682,498 are without school training. 24 of the 4,682,498 without school training, 1078 of the 32,862,591 having common or public school education, 7795 of the 1,071,201 having college or university education, have become distinguished. A child without school training has one chance in 190,000 of attaining distinction, the child with only public school education, one chance in 30,000, the child with college or higher education, one chance in 1400.

Again, the important fact is to be taken into consideration that an increase in the earning capacity of all persons in a country means a general increase of wealth. Education directly increases the ability to earn and is therefore a powerful element in the development and growth of a country. The intelligent, the educated, the trained laborer is more valuable to his employer in the creation and conservation of wealth.

Dabney has shown that the power of the people of different states to earn money is directly proportional to the length

of time the average citizen has attended school. Comparing Massachusetts with the United States and Tennessee, he states that education is as 14 in Massachusetts, to 8.8 in the United States, to 6. in Tennessee: production is as 13 in Massachusetts, to 8.5 in the United States, to 5.8 in Tennessee. The productive capacity of each citizen in Massachusetts is \$260.00 a year against \$170.00 a year for the average citizen of the United States, and \$116.00 for the average inhabitant of Tennessee. /

The ignorant laborer is a costly experiment at any price; the skilled workman is cheap at a good salary. He can create and develop wealth that is hidden from the illiterate; while the latter will toil oblivious to the possibilities of discovery and invention. The intelligent man combines thought and toil so that an abridgment of labor will accomplish a greater task--a much smaller expenditure of strength will do the allotted work. Hundreds of thousands of slaves toiled and died in the severe labor essential to the erection of the great works of architecture in ancient times, as the Pyramids of Egypt, the Royal Palace at Khorsabad, and the Hanging Gardens of Babylon; the skilled mechanic of today will do the same

/ Fourth Conference for Education in the South.

work more easily with his thousands of workmen. Mental capacity, not physical strength, is <sup>the</sup> greatest power even in the industrial pursuits. The ignorant Spaniard in Granada never discovered the secret of the prosperity of the educated Moor.

The history of the family of Jonathan Edwards affords a concrete illustration of intelligence as a moral force. Jonathan Edwards, who was born in 1703, was an eminent theologian and metaphysician. He was always enthusiastic over the necessity and advantages of an education, and at the time of his death was President of Princeton College. His teachings and writings excite only passing interest and yet the legacy of intellectual and moral power bequeathed to his descendants has exerted a marvelous influence upon the American people.

The family numbers in all about 1400 and has a remarkable record. Four hundred of the number have been college graduates. Six have been criminals--one of whom was arrested for selling Bibles. As lawyers, business men, physicians, teachers, ministers, judges, farmers, mechanics, and laborers, they have been intelligent, useful and prosperous citizens.

Among the many distinguished members of the family, may be

mentioned the Dwight family of Yale which includes such men as D.C.Gilman, John M.Tyler, and Merrill E.Gates. About eighty have held high public offices as United States Senator, Member of Congress, ambassadors to foreign courts, governors of Connecticut, South Carolina, and Ohio, mayors of Cleveland, Troy, and New Haven. Members of the family have been prominently connected with the management of fifteen American railway systems, many insurance companies and banks, they have controlled large iron plants, coal and silver mines, and oil interests in different states. "In leaving to his children and children's children, the legacy that he gave, Jonathan Edwards did the best a man can do for the world".<sup>1</sup>

The curse of ignorance has a forcible illustration in the history of the Jukes family. "Max", the progenitor of the "Jukes", was born between the years 1720 and 1740. He was a descendant of the early Dutch settlers and is described as "a hunter and fisher, a hard drinker, jolly and companionable, averse to steady toil".<sup>2</sup> On the border of a lake in New York, he built a hut and lived the life of a backwoodsman. This place so rocky as to be at some parts inaccessible, is

<sup>1</sup> Edith A.Winship, in World's Work, vol.VI, pages 3981-84

<sup>2</sup> "The Jukes", R.L.Dugdale, page 14

spoken of as a "crime cradle"; for subsequent investigations of convicts in the New York prisons showed a number of them to be descendants of families similar to the "Jukes" and coming from this habitat. The aggregate of the descendants of Max is approximately twelve hundred persons, not counting an indefinite number impossible to trace and enumerate.

The houses of the family have been log or stone buildings similar to slave hovels, small, unclean, destitute of any furniture for decent or comfortable living. The over-crowding in these dwellings suggests the conditions in the tenement houses of the large cities. In some instances, they lived after the manner of gypsies.

The percent of illiteracy in the Jukes family is large. There is nothing to indicate that the members of the Jukes family appreciated the advantages of education. Only twenty of the entire number of men were skilled workmen, ten of whom learned their trades in the State Prison. No public officials or professional men are found in the family. The trades which the men pursued gave employment for a part of the year and they made no effort to get other work.

Of 709 investigated with direct reference to crime, pauper-

ism, property ownership, social condition and disease, 206 were paupers receiving out-door or alms-house relief, 76 were criminals, 22 had acquired property, 67 were diseased or deformed, 128 of 368 women were social outcasts.

Dugdale estimates that of 1200, the total number of members in the Jukes family, 280 became paupers, 140 were criminals, about 52% of the women were social outcasts, 300 children died prematurely. A conservative financial estimate places the cost of the family to society at \$1,308,000, \$1090 to the person.

Horace Mann believed very strongly in the power of the common school to redeem the state from social vices and crimes. To ascertain the efficiency of education in the formation of character, he sent in 1847 a circular letter of inquiry to John Griscom, D.P. Page, S. Adams, Jacob Abbott, E.A. Andrews, Roger S. Howard, and Catherine E. Beecher, who were practical educators of wide experience, unquestioned success, and known soundness of judgment. Repudiating the common idea of education as consisting merely in the ability to read, to write, and to make ordinary arithmetic calculations, Mr. Mann insists that its most limited domain must be the proper

physical training indispensable to health and length of life, the training of intellect and the cultivation of those "tastes allied to virtue", the development of the "moral and religious susceptibilities".

The important question asked in the letter is this; "If all our schools were taught by teachers of high intellectual and moral qualifications and all the children in the community be brought within these schools for ten months in the year, from the age of four to that of sixteen years, then what per cent of such children as you have had under your care, could, in your opinion, be so educated and trained that their existence on going out into the world would be a benefit and not a detriment, an honor and not a shame to society? Or to state the question in general form, if all the children were brought within the salutary and auspicious influences I have here supposed, what percentage of them should you pronounce to be irreclaimable and hopeless?"

No change in social condition, in other educational agencies, in religious influences or environment is presumed; children already in an immoral criminal environment are not to be removed, nor is any legislation for the protection of



the young from contaminating influences presupposed; for the child is to continue in the same family and adult influence, and the whole question becomes what moral and highly efficient teachers, universality of attendance, and long school terms can do to accomplish social regeneration. Under the soundest and most effective system of public education, what percent of all children can be made moral, honorable, and useful citizens?

It is pertinent to remark that if the facts necessitate the answer in the affirmative, the community, the state, or the nation that fails to make ample provision for the education of all its people is short-sighted, negligent, and even criminal.

Mr. Griscom's reply to the letter is that under the conditions set forth, not more than two percent would be "irreclaimable nuisances to society" and that 95 percent would be law-abiding and law-upholding citizens. With teachers specially trained for their work, he believes that nineteen-twentieths of the social vices would be removed. "Supposing the teachers to be imbued with the Gospel Spirit" as well as highly educated and trained, he thinks not more than one half of one percent of the children educated would be hopeless and irreclaimable.

D.P. Page does not expect after the first generation of children submitted to this test, failure in a single case to produce good and true men and women. One sentence from his letter is significant: "But I should not forgive myself, nor think myself longer fit to be a teacher, if with all the aids and influences you have supposed, I should fail, in one case in a hundred, to rear up children who when they become men, would be honest dealers, conscientious jurors, true witnesses, incorruptible voters or magistrates, good parents, good neighbors, good members of society, who would be temperate, industrious, frugal, conscientious in all their dealings, prompt to pity and instruct ignorance, instead of ridiculing and taking advantage of it, public spirited, philanthropic, and observers of all things sacred; and negatively, who would not be drunkards, profane swearers, detractors, vagabonds, rioters, cheats, thieves, aggressors upon the rights of property, of person, of reputation, or of life, or guilty of such omissions of right and commissions of wrong that it would be better for the community had they never been born".

S. Adams would confidently expect that in ninety nine in one hundred cases and even more the children would become good

members of society and loyal supporters of law and right. He insists upon moral and religious training as part of education, urges the necessity for patience and perseverance and states that his own experience with wayward pupils has resulted in "some degree according to his wishes".

Jacob Abbott is unable to see why, with all the children of the state for the time mentioned in regular attendance in school, the result would not be in two generations, that "substantially the whole population would be trained up to virtue, to habits of integrity, fidelity in duty, justice, temperance, and mutual good will".

F.A.Adams gives expression to the conviction that the school is the great agency of society for the promotion of good morals. His experience with over three hundred children, mostly boys, has been in accordance with his wishes, except in two cases.

E.A.Andrews believes the effect would be the reformation of society to such an extent that scarcely one or two percent of incorrigible members could be found.

Roger S.Howard gives the opinion that the failures need not be, and would not be, one percent. This opinion is con-

firmed by his own experience and observation.

Catherine E. Beecher does not think that even one pupil would fail to make a respectable and prosperous member of society, and lead a moral and religious life. It is to be noted however that she adds genuine piety and christian zeal as elements for the teachers.

Horace Mann believes that these replies are a strong array of testimony proving that education is an attack upon crime and an "invasion of the domain of crime", that it is possible for education to stay the "desolating torrent of practical iniquity by drying up its fountain head in the bosoms of the young"--that it is possible for the common schools to become redeeming and transforming influences which may eliminate ninety-nine one-hundredths of all vices and crimes.

These expressions represent not merely the opinions of a number of able and successful teachers-- they are also the direct testimony of experience and observation in the education of children under conditions not so favorable as presupposed in the letter. One of the number had been teaching twenty four years and had in his charge during these years about two thousand pupils; another had ten years experience in

teaching and his pupils had numbered nearly eight hundred; one who had been teaching fifty years did not give the number of pupils he had taught. The value of testimony depends upon the competency of witnesses. Experts frequently testify in court relative to hand-writing; physicians give testimony in questions involving medical knowledge and skill; the statements of a competent chemist are admitted in evidence in all matters pertaining to his sphere of knowledge. For this reason, the replies to the letter are to be classed as good evidence and not mere opinion.

There is unanimity of opinion as to the outcome of the proposed experiment and of observation of the results of education. This fact carries weight. When experts differ in opinion and observation, no correct conclusion can be drawn; when they agree, truth is in sight, if not attained.

The letters are from teachers living in five different states, and consequently local conditions vary. The school in one community may have students little exposed to corrupting environment; while another school may have some children from the "slums". All classes of children have most likely been taken into consideration in the replies given.

The conditions presupposed in the letter, in a large measure, outline the essentials for successful public schools--moral and efficient teachers, long terms, and regular attendance. Only under such conditions can the school promise success in the work of social reformation and until these are an assured fact, the public schools must not be held, to any appreciable extent, responsible for public and private immorality.

But this assertion has been made: Massachusetts established a public school system--essentially in accord with Horace Mann's suggestions, more efficient teachers were employed, and yet crime has increased. In other words, Massachusetts which boasts of the best common schools in the United States and a very small percent of illiteracy shows an increase of crime. If this is true, how can the public school promise any hope for redemption from vice and crime? There is also a wide-spread belief that crime in the United States is on the increase.

David C. Torrey has clearly established the following propositions:

1. The more serious crimes--those against persons and property--are decreasing rapidly in Massachusetts.

2. In all crimes taken together except intemperance, there is a rapid decrease.

3. There is a marked decrease in the number of commitments for all crimes except intemperance; there is an increase in the number of commitments for intemperance, but this can be accounted for by changes in law and public opinion. The increase in the number of commitments may indicate a better enforcement of the law which would mean more commitments, but not necessarily more intemperance.

Torrey's investigations cover the period from 1850 to 1885.<sup>/</sup>

R.P. Falkner has given the subject of increase of crime in the United States careful consideration, and summarizes his conclusions as follows: "Crime in the broadest sense, including all offences punished by law has probably increased slightly in the last twenty five years. On the other hand, crime, in its deeper moral sense, as we are apt to picture it, has decreased."<sup>2</sup> He attributes the increase of minor offences to changes in environment. A high standard of morality which education tends to make will secure a more effective enforcement of laws and consequently increased commitments. The driving of automobiles at unusual speed, the killing of birds,

<sup>/</sup> Report of Commissioner of Education 1898-99, pages 1322-25  
<sup>2</sup> Forum, 1900, page 896.

throwing waste paper in the streets, and loitering on or near school grounds during school hours are certainly not crimes in the same category with perjury, murder, and arson, and yet they are included in the aggregate of crimes committed any year.

In the National Education Association at Philadelphia 1879, Dr. J. A. Paxson spoke of the failure of the schools to provide an education that would properly prepare for the different vocations and alluded to the large number of high school graduates in the Philadelphia prison. The accuracy of the statement was at once called in question and a committee was called to investigate and make a report at the next meeting of the Association, showing the number of high school graduates in the Eastern Penitentiary of Pennsylvania and in the Philadelphia city prison. The committee was not ready to report at the meeting in 1880 but made its report in 1881. This report gives statistics as regards the number of high school graduates in the Philadelphia prisons, and presents facts to show how education affects crime.

In 1879, 487 convicts were received at the Eastern penitentiary of Pennsylvania; 82 had never attended any school; five were said to have attended college for an average length of six years; one of the number attended ten years and another



seven years; seven attended a public high school for about two years; twelve had been in private schools for an average time of seven and one-fourth years; 390 had attended public schools, 169 of the number completing the work as far as the grammar grade—the average time in school being approximately five years and the average age on leaving school being fourteen years. The committee found no high school graduates among the number and is of the opinion that the colleges attended by the convicts must have been of a "peculiar kind" to permit attendance for five, seven, or ten years as stated in these cases.

The statistics of the same Penitentiary in 1880 show thirteen of 463 who have attended high schools—only one of whom had attended as much as three years, eight had been in the high school but one year; five had attended college a short time.

Of 2307 persons convicted and sent to the jails and workhouses of Pennsylvania in 1879, only 13 were reported to have a superior education, and the committee thinks it very improbable that there was a high school or college graduate among the number.

Of 571 convicts received at the Western Penitentiary of Pennsylvania in 1879 and 1880, three are reported by the prison authorities as possessing what they call a superior education.

The committee further adds that the number of high school or college graduates in our jails and penitentiaries is very small--not more than one in five hundred.

A careful investigation of the number of illiterates and educated persons in the penal institutions of about twenty states warrant the committee in making the following conclusions:

1. The illiterates commit about one-sixth of all the crime in this country.
2. Persons practically illiterate commit about one-third of the crime.
3. There are ten times as many criminals among the illiterates as among those who have had elementary instruction.

The committee found its conclusions in harmony with those of other inquirers. S.H.White who gave the subject of "Education and Crime" careful investigation, states that in New York city, "among illiterates there is one crime to a fraction over three persons, while among those not illiterate there

is one crime to about twenty-seven persons; that a person unable to read and write is six times as apt to commit crime as one who can read and write; that in Massachusetts in 1871, one in twenty among the ignorant population committed crime while among those educated to a greater or less degree, there was one crime to 126 persons; that in Illinois there was one out of every 137 illiterates in prison, and only one to every 596 more or less educated. Edward D. Mansfield in a report to the Bureau of Education in 1872, states that one-third of all criminals are totally uneducated and four-fifths are practically uneducated. The criminal statistics of foreign countries confirm these conclusions. A large percent of criminals are unable to read and write, and a very small percent have superior education.

## Chapter V

### Indirect Effect of Education on Crime.

Education has accomplished much in indirectly preventing crime. If crime is sometimes due to physical or mental degeneracy, sanitary precautions become indispensable for its suppression. Education has been instrumental in purifying the water-supplies, in securing proper sewerage, in the cleaning of the streets, in the drainage of marsh places, in the ventilation of houses, in improving conditions in tenements. Through the elevation of the children, education has even been a civilizer in many homes.

Education is preventive of crime by securing a more satisfactory enforcement of the law. It assures better qualified officers and a higher sense of public obligation. The educated officer has a clearer understanding of the duties of his office, better ability for the satisfactory performance of them, and higher ideals of public service. To the educated man, "public office is a public trust", not an excellent opportunity for "graft". The business world has been in advance of

governments in appreciation of the value of efficient, capable, and intelligent men for all work. Merchants demand competent men in responsible positions. While governments have not been so careful, yet education has effected improvement in the character of public officials. With the general diffusion of knowledge, there is a greater number of competent men for each office; for education has prepared a larger list of "eligibles" from which to select the best material for public use.

An awakened, intelligent public sentiment is a powerful force in the enforcement of law and the prevention of crime. Officers are more determined, more vigilant, and more successful in the discharge of their duties when the people are a unit in demanding and supporting a vigorous administration of justice. A criminal hesitates to violate the laws when he knows all laws will be fearlessly and faithfully enforced. The recent moral upheaval in American politics illustrates the power of an educated public sentiment. The nominee of the dominant party in Ohio met defeat at the polls because the people believed him to be under the control of a political "boss". Tammany<sup>m.</sup> could not compass the defeat of the capable

and fearless Jerome. McClellan with a clean official administration as a rallying cry for his supporters, barely escaped defeat for mayor of New York because he was the nominee of a "boss", and in entering upon the discharge of the duties of his second term signalized his freedom from machine domination by the appointment of efficient men to office over Tam<sup>m</sup>many partisans. Weaver has won the fight for a clean, honest, and efficient city government for Philadelphia. Public opinion has driven from position the officials of the great life insurance companies who subscribed the money of policy holders to campaign funds, and who secured the payment of large salaries to relatives. Public opinion can so purify the political atmosphere that the "grafter and "boodler" can not breathe it and continue to live a corrupt life.

Education has contributed indirectly to the prevention of crime by rendering more certain its detection. The modern system of lighting cities affords the criminal little opportunity for his work, detection is easy for the police. Scientific methods of detecting crime are employed to such an extent by banks and treasury officials that robbery of their vaults in cities is almost impossible. No criminal however

intelligent and scientific, could successfully rob the Bank of England. The recent development of scientific photography enables the more certain detection of crime. Hindu criminals succeed by long practice in forming a little bag in their throats in which they can hide stolen jewels. A native was arrested for stealing a valuable jewel and as the evidence of guilt was insufficient would have been released, if an X-ray photograph had not shown the diamond hidden in the little sac. In Rochester N.Y., a thief had gotten off safely with a tub of butter stolen from a wagon and detection would have been impossible if there had not been the testimony of a photograph taken from the top of a neighboring building. Stolen jewels are detected in letters by means of X-rays.

Scientific investigation would have enabled Jacob to detect the blood on the "coat of many colors" to be other than human blood; for the microscopist can tell by the difference in the blood corpuscles whether the blood examined is that of a man, a bird, a fish, <sup>or other animal.</sup> an elephant. A murder had been committed and the suspicious circumstance of an axe smeared with blood and partly wiped off being in possession of the accused strengthened the chain of evidence. A microscopic examination of the

blood showed it to be human and not goat's blood as claimed by the murderer. A microscopic examination of many forged wills, bank checks, and notes will reveal erasures and alterations. The change of 1881 to 1884 in a document was easily detected by the different photographic value of ink used by the author. A correct photograph of the scene of a murder is an invaluable help in the trial.

The Bertillon system of measuring criminals is a preventive of crime. Measurements which are based upon the entire body, the head and the extremities are made, and the record of these enables the identification of escaped criminals and recidivists. Weight, height, scars, color of hair, complexion, color of eyes, and even photographs are uncertain evidences of identity. All of these elements of descriptions may apply to other persons than the one described and render the identification of some criminals difficult.

The telegraph and telephone are valuable allies of good government. Immediately after a train or bank robbery, descriptions of the suspected persons are wired to all parts of the country and officers are watching for the robbers. The criminal who escapes from the jail or penitentiary, is gener-



ally unable to find a safe retreat. All suspicious characters are closely watched, and arrested if they conform to the descriptions of criminals wanted. The runaway upon reaching a distant state often finds that the officers there have already made his acquaintance and are watching for him.

Governments have reached a common understanding, and make a common war upon the criminal. Extradition treaties between all the leading nations of the world provide for the return of persons charged with crime. The Governors of the different states, with rare exceptions, lend their assistance to the detection and arrest of escaped criminals. Sheriffs, policemen, and constables have a common interest, and work in harmony in the execution of the law.

The scientific study of the criminal has made significant contribution to the suppression of crime, and is one of the most encouraging signs of the times. The magnitude and importance of the problem was not appreciated until the last century. Lombroso, MacDonald, Maudsley, Ferri, Drahms, and others have studied the criminal from the physiological, biological, psychological, and anthropological standpoints and added to the world's scientific knowledge. Criminology has

taken its place among the sciences. The present session of Congress is giving serious consideration to a bill providing liberal appropriations for the establishment of a department of criminology. Knowledge of dangers always precedes deliverance from them; when the conditions, causes, and occasions of crime are understood, a correct diagnosis of each case is possible, a rational and successful treatment is probable. The study of crime is responsible for the growth of public sentiment in favor of indeterminate sentence and the reformatory tendency in some of our penological institutions. Prison reform is of great significance. Contrast the revolting treatment of political prisoners during the French Revolution, or during the Bourbon Monarchy preceding it, the almost universal neglect and even cruelty in the jails of a century ago, with the present conditions. The jails of today mean confinement, deprivation of liberty--not oppression and cruelty; the Reformatory and the Penitentiary as far as possible in taking into consideration the crime committed and as far as the conditions warrant doing so are corrective of evil tendencies and are reformatory in purpose. True the ideal is not yet attained; but certainly the least progressive of these

institutions will not insist that it directs its efforts only to the punishment of criminals and cares nothing for their highest interests. In the best Reformatories, the internal life as well as the external conditions have been revolutionized; a different spirit pervades the work of the officers, and so far as is consistent with the just demands of violated law, the true interests of the criminal are regarded. Many offenders in the reformatories and penitentiaries will serve out their sentences and again be free. Has the environment of prison life hardened them in criminal inclinations? If so, upon release they become more dangerous than ever to society and government. What a gain it would be to the world if such persons can be directed to useful and honorable lives. Prison reform in itself has been productive of great good indirectly as well as directly; it has stimulated the study of crime, its causes, and preventives. The profession of teaching can derive some valuable pedagogic lessons from the investigations and work of the best penological institutions. If the Elmira Reformatory can bring about a change in the life of criminals, can give back offenders to society useful and honorable citizens (which it does in many cases), why can not the public

schools do a greater work in building up a character that will never enter upon a criminal career?

If it has been shown in the discussion of crime that intemperance is a significant cause, any factor that reduces intemperance prevents crime. Education has indirectly accomplished much in the removal of the evils of the liquor traffic. The saloon is involved in a struggle for its existence; for the national government, the states, counties, cities, and towns are fast outlawing it. Driven from county after county in Texas, the saloon has rapidly retreated to the <sup>city</sup> and is endeavoring to entrench itself there. Saloon-keepers willingly pay high license, agree to give good bonds, and pledge themselves to obey all laws if the people will only permit them to continue their traffic. Where local option or prohibition do not prevail, the saloon is under better regulation than ever before in history, and its evils are being lessened rapidly. Similar conditions exist in other states north and south. The opposition to the saloon is becoming stronger every year, as the evils necessarily incident to its traffic are made known to the people.

Education has stimulated the organization of forces for

the saving of children. The churches, the secret orders, and the state have their Orphans' Homes, and the homeless child has the attention and care absolutely essential to an honorable life. Cities are providing "parental schools" to correct "incorrigibles" and make good citizens of them. The Societies for the Prevention of Cruelty to Children are doing much to induce a more humane treatment of offspring by their parents, the Children's Aid Societies take children from bad homes and make provision for their education and training in good families. The Juvenile Court promises the redemption of many wayward boys from the criminal life. All these institutions relating to child-saving prevent the increase of crime.<sup>1</sup>

1. Wright's Practical Sociology, page 329.

## Chapter VI

### Social Education Preventive of Crime.

So far, the problem of the thesis has been to show the value of intellectual education—which is representative of popular education even to the present time—in the prevention of crime. The discussion has been essentially from the standpoint of the individual; education has been viewed as essential for the self-realization of individual—only with the development of his powers is his true destiny possible. But education should socialize the individual, since he should not live for self alone but for others. In a large measure, the individual is indeed his "brother's keeper"; the true interests of his brother and himself are inseparable. "Whosoever saveth his life shall lose it, and whosoever loseth his life for my sake shall find it", means the sacrifice of selfish considerations and interests for the salvation and redemption of mankind. It is well to be something for self's sake; it is better to do something for the sake of others. One fundamen-

tal doctrine of social education is that society has a peculiar and distinctive need for the services of all its members.

The education of all for the personal advantages incident to each is insufficient; the claims of society for the noblest efforts of the individual are not considered. The self-centered the non-social, and the anti-social man differ in degrees of selfishness and disregard for others. "I am for No. 1" is a suitable motto for the pirate, the gambler, the confirmed criminal; it is not a sentiment worthy of an educated, law-abiding citizen. The members of Fagin's school were for themselves against society. The burglar, the pickpocket, the train-robber, the swindler, and the "confidence men" have everything centered in themselves; their immediate and apparent demands are the measure of all things.

In the discussion of the subject of crime, it has been shown that crime is anti-social, and is fundamentally an attack upon society; if the value of education in socializing the individual can now be established, education is evidently preventive of crime. In general, the school is social, the criminal is anti-social; the school is the servant of society, while the criminal is an enemy to society; the school repre-

sents obedience to authority, the criminal, defiance of law and magistrates; the school is conservative, the criminal destructive; the school is optimistic, the criminal, pessimistic; the school develops proper habits, the criminal is the product of bad habits; the school promotes virtue, the criminal typifies vice--in epitome, the school is fundamentally friendly to law, order, and human happiness while the criminal contributes to anarchy,, social discord, and misery.

As the servant of society, the true work of the school is to prepare all for "complete living", for "life in institutions". But during the individual's entire school life, he is a member of society, a part of the social organism; the work of the school must be directed to the development and improvement of social habits, social nature, and social ideals so that he may be of the greatest service to society. When all become social<sup>2</sup>ly are socially efficient, crime will no longer exist and government as a protective agency will be unnecessary. The school should stimulate each pupil to participate intelligently and helpfully in promoting the welfare of society; for a man's real worth in the world is properly measured in terms of social service. The school is a form of social life



and at the same time a means of socializing its pupils and fitting them for the best service in society. Man's physical and spiritual interests are best conserved by useful activity in the social relation; reciprocities of social effort render possible the enjoyment of the blessings of modern civilization.

The fundamental question arises, can the school by formal instruction direct or determine the social life of a people? If it can do so, the schoolmaster holds the key to the fortress of criminality; the improvement and evolution of the school means the eventual elimination of crime. We can then agree with Victor Hugo, "He who opens a school closes a prison".

The annual appropriations of millions of dollars by all of the great nations for the support of the common schools is indicative of popular faith in the power of the school to improve social life. The constant increase in expenditures attests the success of popular education; the common schools have been weighed in the balance and are not found wanting. Few statesmen will avow opposition to taxation or appropriations for schools. The pessimist attacks the defects of the common school system, not the system itself. The experiment of popular education is fast nearing universal acceptance.

It is a reasonable proposition that the school can permanently influence social life. The school is a specialized agency for the direction of the experiences of the child during the plastic period. It selects the portion of the race inheritance deemed essential to adjustment to environment; it is to a great extent a center of child efforts and activities for a number of years; it affords opportunity to associate with others and thus participate in social undertakings and yet under the direction and guidance of the teacher; and finally aids in the formation of ideals of life.

The vital connection between the education of a people and their progress indicates the strong influence of the school upon social life. Formal education has wrought marvelous changes upon the Japanese people in the last half century. The nation, which in 1853 isolated itself and hesitated to receive Commodore Perry, has been so completely transformed by compulsory education, liberal endowment of universities and schools of technology, and by support of native students in foreign countries as to rank among the great powers of the world. Mukden repeats the lesson of Marathon; the Battle of the Sea of Japan is another destruction of an Invincible

Armada. Oyama, Ito, and Togo take their places beside Napoleon, Gladstone, and Nelson in the list of the greatest men of history. The study of its educational system will reveal the secret of Japan's strength; her schools effectively trained her <sup>for life</sup> people.

Germany crushed absolutely at Jena in 1807 became a vassal state of France. The deep humiliation to which the country was subjected set the people to thinking. In 1808, the philosopher Fichte delivered in Berlin his "Addresses to the German Nation" in which he asserted that public education was the only hope for national regeneration. The statesmen of Germany accepted the suggestion and Pestalozzi's scheme of public, universal education, which Napoleon contemptuously rejected, was adopted. "In two generations, education had transformed Germany from the weakest to the strongest nation on the continent of Europe; and when Von Moltke received the the capitulation of Paris at the close of the Franco-Prussian War, he gave the credit for the triumph to the German school-master. Nor is Germany's industrial supremacy today due less to educational factors than was her political supremacy in 1871. It is a common understanding that she owes her virtual command of the world's markets to her high grade technical schools. Just as the school-master won the Franco-Prussian War, so the school-master, aided by the professor of chemistry,

has triumphed in industrial competition." /

In <sup>the</sup> discussion of this subject from the historical point of view, it was shown that the school has been not only an influence in the determination of social life but the means of attaining social ideals. Whatever is uppermost in the thoughts of a nation appears in its educational system and in this way the realization of the ideal or reform is assured.

Granted that education can accomplish social regeneration, the question arises, how is this to be done? It has already been admitted that the education of the past has been directly for individual culture and only indirectly for social usefulness. What is the work of ideal education? How is the school serviceable socially? How can it be made a more valuable factor in socializing individuals so as to prevent crime?

The socialization of the individual requires social intelligence, the cultivation of proper social disposition, and the formation of efficient social habits.<sup>2</sup> Let these requisites of social character be exemplified in the lives of all our people and crime becomes impossible.

Social intelligence will primarily demand intellectual training. The mind must be trained to differentiate the many

/ Bagley's Educative Process, page 35

2. Third Year Book of Society for the Scientific Study of Education, pages 47-56; Fifth Year Book, pages 76-89

complex and antagonistic situations of life with reference to needs, adaptations, and duties. Ignorant people can not think and therefore can not weigh issues presented to them, and see the inevitable consequence of certain policies or conduct.

The general distribution of knowledge is essential to the socialization of all the people. Universal education makes possible the social life to all individuals.

"Men who might  
do greatly in a universe that breaks  
And burns, must ever know before they do.  
Courage and patience are but sacrifice;  
A sacrifice is offered for and to  
Something conceived of. Each man pays a price  
For what himself counts precious, whether true  
Or false the appreciation it implies.

Who blames  
A crooked course, when not a goal is in them  
To round the fervid striving of the games;  
An ignorance of means may minister  
To greatness, but an ignorance of aims  
Makes it impossible to be great at all".

The mastery of the spiritual possessions of the race is in itself a socializing process. Through the agency of the school, all racial achievement, all human progress, all elements valuable in intellectual, moral, and spiritual life are placed at the disposal of the pupil. The school course of study represents the portion of the race inheritance believed to be essential to best adjustment. The school conserves the

experiences and advances of the race by reproducing them in the minds of the pupil, and at the same time in doing this, also brings him in active sympathy with his environment. An appreciation of racial progress is developed, respect for the established order of things becomes natural. Thus the school creates reverence for all the elements that tend to enrich life, increase happiness, and promise future hope. The institutional sense is awakened to a much greater extent, the child understands better his relation and duty to home, school, society, church, and state. Upon the basis of the accumulated wisdom of the race, the child learns to build his life, and aspires to make some contribution to the world's heritage and achievement.

But the school does more than inculcate respect or reverence for existing institutions, it binds the affections of the pupil to them. The student who has, to any reasonable extent, mastered the greatest attainments of the race has incorporated many elements of the racial inheritance in his life and feels <sup>a</sup>personal interest in its preservation. Society is free from attack when its members have a proper sense of obligation to their ancestors and to their fellowmen. Proper

recognition of the debt to society is a basis for good citizenship, gratitude never prompts to crime. Our government, a priceless heritage to us, was established through the hard struggles and heroic sacrifices of our fathers; <sup>our</sup> houses, roads, farms, public buildings, banks, railroads, steamboats, public schools, colleges, and universities are largely the results of the efforts of our predecessors. Knowledge of the social inheritance should develop the feeling of social dependence and thus awaken the spirit of loyalty to all the institutions of society.

The curriculum should have great value in the development of social sentiment or the formation of correct social ideals. All facts of history are elements in the social evolution of a people. The invention of the steamboat by Fulton had great social significance; for it was of immense value to society in commercial relations. The invention of the cotton gin was indispensable to the production of the great cotton crops of the South; The Construction of the Brooklyn Bridge has an influence upon the life of the American people; the completion of the Panama Canal may largely change the history of the Southern states.

Geography is a social factor in education. In acquiring knowledge of the different religions, various forms of government, occupations, climatic conditions, vegetable and animal life, the child is forming social ideals. Local prejudices are due to an exaggeration of local interests and to ignorance of conditions elsewhere. The increase of geographical knowledge incident to the discovery of America had a socializing effect upon the world. "Men's minds grew large to take in a larger world". The Chinese believe themselves to be the only intelligent, educated people, and their country to be the center of the world. It is not at all strange that they have contempt for all foreigners. Correct geographical knowledge would eliminate some of this hatred for foreigners. No study has a greater value in leading pupils to appreciate the interdependence of all nations and races.

Literature enables all to have a better understanding of human motives and the nature of their social duties. Brown speaks of a man's view of the world as determining his purpose and conduct of life.<sup>1</sup> The grafters, the trust-organizers, the boodlers, the political "bosses" view the world as a place for

<sup>1</sup> George P. Brown, Fifth Year Book of National Society for the Scientific Study of Education.



plunder and all men as legitimate prey; laws are observed or defied according to advantages or disadvantages consequent. A rational view of society, representing prosperity and progress as commensurate with the degree of co-operation for common good, would tend to prevent this lawless spirit. One function of literature is to give all pupils a proper view of the world.

Intimately connected with a man's view of the world is his social ideal. Noble ideals promise the refinement of manners, the enrichment of life, and the development of true character. Literature brings all under the influence of noble longings and feelings, good deeds, true purposes; it stands for the reflection of noble life as well as genuine culture.

The formation of social ideals involves the question of moral instruction. Morality does not exist in the abstract, it is possible only in the concrete social relation. Strip a man of all social relations, and as a moral being he becomes inconceivable. Moral education is simply socialization.

Mr. Tompkins' assigns moral value to all teaching. "Morality is not something added to man; it is the man; and so morals is not a part of the course; it is the course. True moral

teaching seeks to affect conduct indirectly by the general elevation of the life. Whatever brings out the features of the soul, develops fully and harmoniously its powers and faculties, directs the aspiring self to the highest claims of manhood, frees and stimulates the ethical passion among the forces of man's nature, reveals to the individual the beauty and worth of character, and inspires the soul with a passion for truth and righteousness that shall press towards absolute satisfaction, is moral teaching". The moral element is then essentially a part of the class work. The teaching of morality by mere precept, the isolation of virtues from the concrete relations of life, the attempt to develop regard for abstractions of right have little influence upon pupils. And yet moral instruction, immediately and closely related to the child's experiences is productive of good results. The splendid exhibition of heroic moral qualities afforded us by the Japanese in the recent Russo-Japanese war is due, in part, to the emphasis of the moral element in their educational system.

To knowledge of social duties must be added the development of social disposition. The general diffusion of knowledge, the mastery of the spiritual possessions of the race,

the formation of correct social ideals are indispensable elements in the socialization of individuals, but the feelings must be stirred, there must be developed an "abiding hospitality", a "genuine enthusiasm" for effort and conduct that involves the interests of others. The good Samaritan knew his duty to his fellowman, and in spite of national prejudice his broad sympathy prompted immediate relief to an unfortunate man. The Levite, though high in church councils and boastful in piety, was non-social, obeying the letter of Jewish Law according to a narrow and technical interpretation, he had naturally failed to grasp its spirit.

Without true interest, without social disposition, the reformation and improvement of conditions in society are improbable. Very few drunkards are permanently reformed; "tramps" sometimes temporarily give up lives of vagrancy; "tramping" will be permanently abandoned when men appreciate the obligations and possibilities of social service and develop the disposition to be useful. De Garmo<sup>1</sup> relates that bath tubs were supplied the inhabitants of certain tenement houses. Later an inspection showed that one man had used his bath-tub for a potato bin; another, for a coal house; and another, for

/ Third Year Book of the Society for the Scientific Study of Education, page 51.

a vessel in which to salt a pig. These people had no interest in bodily cleanliness. One may supply neat clothes to beggars but in a few weeks or months they will be in rags. Generally they have knowledge of cleanliness, but they have little disposition, if any, to keep clean. Let the injurious consequences of wrong-doing and the beneficent results of right habits be clear, enlist the feelings against the one and in favor of the other, and reformation is assured. The world has given emphasis to knowledge and minimized the importance of the cultivation of the feelings. The best results in social life need not be expected until the cultivation of the social spirit is equal in importance to the acquisition of knowledge. The education of the heart must be associated with the training of the intellect. This willingness to labor for social ends must not be static, or circumscribed; sympathy and personality must gradually extend over wider areas of life so that the individual identifies the joys and sorrows, pleasures and pains of others with his own. The gambler respects his obligations to his associates, the political boss will not fail to deliver the goods to the "combination" according to promise, the organization of criminals as the Mafia and Camorra are

usually faithful to their pledges to their accomplices--all have a disposition to respect social obligations limited to a narrow circle. While a person is absorbed in the interests of his immediate neighbors and friends, he must not forget his obligations of love and sympathy for all other people. The starving in India, the sufferers of Martinique appealed to the consideration of America; Galveston after the storm of 1900 claimed the help and sympathy of Europe. The persecution of Christians in Armenia and the indiscriminate slaughter of Jews in Russia should awaken our feelings of sympathy and disapproval.

The broadening and deepening of the social spirit is apparent in racial history and progress. Contrast the exposure of weak and sickly children by the Spartans, the cruel and revolting treatment of captives by the Assyrians, and Roman cruelty to slaves, with the present sympathy and assistance for defective and diseased children, the world's emancipation of slaves, Japan's liberal educational work with Russian prisoners, and America's generosity to Spain at the close of the Spanish-American war; <sup>and</sup> one then gets a faint idea of the marvelous development of social feeling in the race.

The Red Cross knows neither Americans nor Spaniards, neither British nor Boers, neither Japanese nor Russians but relieves suffering men, and the wounded and dying soldiers everywhere. That the social spirit has by no means reached its zenith among civilized nations is attested by Germany, Russia, and other nations demanding from China an unreasonable indemnity for outrages in the "Boxer" troubles, the hesitation and objection to settlement of international troubles by arbitration, and the aggressions of the more powerful governments upon the rights of the weak.

Remarkable as has been the development of social good will among individuals, it needs expansion to more remote interests. Each member of the legislature fights for the selfish interests of his county or district against the common good of the people of the state. A man's political convictions are often determined by his financial interests. Graft, political corruption, "tax-dodging", theft, and murder indicate a narrowing of feelings to self and an exclusion of the rights of others. The extension of interests and sympathy beyond clique and party, beyond self, neighbor, community, state, and nation, the development of feeling of human brother-hood

leaves no place for public corruption and social vices. Social disposition does not permit the plundering of others for the enrichment of self, the accomplishment of personal aggrandizement by the ruin of common interests. The proper cultivation of social disposition will make the feeling of love and sympathy for human beings permanent and influential in the lives of men.

The third requisite for the socialization of the individual is the formation of efficient social habits, the necessary supplement to the social disposition. The disposition to do good, to be useful, must find expression in noble action lest future good resolutions be of little consequence. Sympathy for the sufferers near Mt. Vesuvius must prompt immediate assistance, love for the wayward and fallen must materialize in active efforts for their salvation. The habit of ready action in accordance with social feelings will be an impelling force to the doing of good to others and at the same time be suggestive of other good actions to do.

Habits have disadvantages as well as advantages. They render conscious effort less and less necessary, by becoming more automatic--therefore fossilization of character may occur.

A person may become fixed in the habit of viewing social relations in a certain light, become intolerant of all different views, and thus an impediment to social improvement.

With society, it is a question of progress <sup>or</sup> and retrogression, stagnation means decadence. A greater disposition on the part of the people to meet new demands by a change in social habits and a ready adaptability to new conditions would make social improvement more easy. Independent thought, original investigation of practical problems, and willingness to derive profit from such thought and investigation by a change of habits will train wise, prudent, and unselfish citizens.

On the other hand, habits economize energy, tend to accuracy and skill in effort, and add the interest that comes from doing things well. "If habit is nine-tenths of life--as it certainly is--the formation of habits should bear a somewhat corresponding ratio to the total task of education".<sup>1</sup> The school should organize its efforts for the formation of habits socially serviceable. Habits of honor, habits of work, habits of ready action, habits of obedience to authority, and habits of thought are invaluable in the accomplishment of social ends; the potential powers for good thus become dynamic. It

<sup>1</sup> "The Educative Process", page 122



is hardly necessary to add that all social habits are formed as other habits by the repetition of the desirable act. Just as habit makes the workman skilled, the lawyer successful, the surgeon useful, social habits may render boys and girls, men and women serviceable to the world and blameless under an evil environment.

In the discussion of crime, it was shown that criminals are physically abnormal, undeveloped, or weak, and that crime is often the result of such inherited or acquired physical degeneracy. Physical training becomes, then, preventive of crime, a socializing process, the formation of habits productive of good to society. Without a sound body, the highest intellectual development is impossible; without a sound mind and a sound body the highest moral development or social usefulness is improbable. A beautiful, strong, healthy body under the control of a well trained mind, both mind and body dominated by social ideals, is the aim to be attained in physical development. All bodily diseases, all physical ailments, handicap moral life. Society is vitally concerned in the problem of a healthy physical environment and the observance of hygienic laws. Some one has said that optimism can be traced to good digestion and pessimism, to dyspepsia. The best penology is-

cal institutions understand the close connection between physical and moral life; the first step in the reformation of their criminals is to bring about physical transformation. Dr. Hamilton D. Wey conducted some experiments upon the inmates of the Elmira Reformatory. Men who did not perform their daily tasks satisfactorily and were unable to make even a passable record were put through a system of physical training for a period of five months. Notable improvement in moral conduct and an intellectual quickening follow the physical improvement. / The physical powers are not to be suppressed, not to be mortified, not to be ignored; they are to be consecrated through good habits to the noblest purposes and best ends of life.

Society has a right to expect of its members the highest degree of social efficiency; proper physical development is indispensable to the accomplishment of this aim. If neglect of the laws of health and the formation of bad habits had shortened the lives of Gladstone and Bismarck a quarter of a century, the loss to society would have been inestimable and both men would have been derelict in social duty. Agencies for the promotion of health and physical well-being have other

value than recreation and physical development; play cultivates cheerful spirit, ready sympathy, appreciation of social relation, the disposition to please and be pleased; athletics develops qualities of self-reliance, courage, endurance, and social effort—all physical exercises that require the utmost efforts and mutual strivings contribute indirectly to social habits.

The sociological tendency in education explains the rapid growth of the manual training movement- the importance of which in its bearing upon the main discussion demands special consideration.

Until recently, education has been chiefly concerned in teaching pupils to get information from books, and as a result the handling of books but not tools has received attention. It seemed to escape notice that the hand may be made an adjunct rather than an obstacle in intellectual training. Industrial education which is growing in popular favor promises good results in the preparation of positive, active, and useful citizens. Is it not possible that an education "too much in the air" is responsible for unstable, vacillating, and inactive citizens? If dynamic factors predominate in education, action is not divorced from knowledge. Society needs men of action as well as men of knowledge and good disposition.

Training that gives due recognition to positive and dynamic elements contributes to character-building, social reformation, and the prevention of crime.

Manual training makes skillful, intelligent work with the hands a means of education, and therefore teaches the dignity of labor. An education has indeed failed to accomplish its real purpose if it leads any one to dislike and avoid honest labor. Parents who urge their children to get an education in order to make a living with as little work as possible do not appreciate the real meaning of education, convey a false conception of certain work to the young, and are instruments in creating social discord and troubles. True gentility and manual labor are not incompatible; all honest work is honorable, all forms of idleness are disgraceful. It is much better for a boy to make a prosperous farmer than an incompetent teacher, a skillful blacksmith than a poor lawyer, a useful mechanic than a quack doctor, and it is even better for many men to follow the industrial pursuits even if they were certain of success in the professions. Industrial occupations are not to be cast aside as unworthy for the educated and aspiring, our people must co-ordinate them with the professions.

Manual training contributes to the solidarity of our peo-

ple by breaking down social distinctions. The child of the poor and the wealthy work together in the manual training department where intellectual improvement and manual skill are not antagonistic but mutually helpful. If through manual training capitalists had learned to properly respect all honest laborers, if laborers and capitalists had worked together in the production of something useful to society, a better feeling would exist today, and a more rational solution of the questions involved in strikes and lock-outs would be probable.

Capital has contempt rather than respect for labor and many times labor tends to retaliate in anarchy and riot.

To form habits of co-operating with others in social service is a means of socialization. A bond of common feeling between the different classes is thus created; for the interests of all are identical. The manual laborer needs intellectual improvement, the intellectual worker must have manual improvement.<sup>1</sup>

Manual training gives a concrete illustration of the truth that social service constitutes the true test of good citizenship. It trains the young in constructive work for the community at the same time engendering interest and sympathy in the achievements of others and developing taste and ability. Schools of medicine have been established to train physicians,

1. Education, vol. 22, pages 395-401

law schools are provided for lawyers; normal schools and department of education, for teachers; theological schools, for ministers; schools of pharmacy, for druggists; schools of dentistry, for dentists; departments of engineering, for civil engineers; commercial schools, for book-keepers and business men--in all perhaps twenty five percent of the people are provided special training.<sup>1</sup> Manual training reaches the seventy five percent, affords them means of learning their adaptations, and to some extent affords preparation essential to independence and usefulness. It is also, helpful to the twenty five percent who enter the professions. The future surgeon, scientist, and dentist who must have deftness of hand will find manual training invaluable. The future lawyer, minister, and teacher will thus save from atrophy one side of his nature, "that spiritualized strength which we call skill--the tool using faculty, the power of impressing on matter the stamp of mind".<sup>2</sup>

The concentration of people in cities has caused changes in many homes; boys who had been accustomed to domestic duties requiring carpentry, blacksmithing, shoemaking, and repairing and girls who could spin, weave, preserve fruits, and cook now

1. N.E.A. 1895, pages 731-741

2. Adler's Moral Instruction of Children, page 268

have little to do in their city homes. The school duties of the boy require but a small percent of his time, and the lack of suitable work for other time at his disposal makes idleness certain and criminal tendencies probable.<sup>1</sup> If his powers are developed along criminal lines, such training produces the cunning swindler, the clever forger, the nimble-fingered pick-pocket, the skillful burglar, and the common perjurer. Let the boy who is accustomed to knock out window panes, <sup>to</sup> deface public buildings, to commit petty thefts. be taught to make something useful to society as a basket, or a box. Let the talent employed in destruction be trained in constructive work for society. Pestolozzi saw clearly the possibilities of preventing misdirected power by proper training. On one occasion he said to a famous criminal Bernhard: "If you had received a good education, and had learned to use your powers for good ends, you would now be a useful member of society and instead of being obliged to put you in a hole and chain you like a dog, people would honor and respect you".<sup>2</sup>

While manual training develops to the greatest extent the untrained powers of the hand , brings intelligence to the as-

1. N.E.A. 1895/page 742

2. DeGuimps' Pestolozzi, page 222.

sistance of handicraft, and is therefore invaluable preparation for all occupations, trade schools and technical schools give the special training necessary to success in any industry. As shown in the statistics given on page 22, about eighty per cent of the inmates of the Texas penitentiaries have no trade or occupation. Of over four hundred men in the Jukes family, only twenty were skillful workmen. The records of the penitentiaries in the South show that ninety percent of the negroes in prison have no knowledge of trades.<sup>1</sup> The best penological institutions prepare their inmates for a better life and for good citizenship after release by adding to the usual reformatory agencies the special training for some trade or occupation. Work is an excellent antidote for the poison of criminality. Criminals who have been taught a trade do not so readily drift into the criminal life again.

The growing popularity of practical industrial education is significant in its influence in the reduction of crime. The industrial man is the type of the present civilization; the classic ideal is being transformed to the industrial social ideal of preparation for useful living. The world is seriously demanding that the special training now limited

<sup>1</sup> Booker T. Washington in "Working With the Hand", page 235.



to professional schools be extended to the trades, the arts, commerce, agriculture, and mining which the physical well-being and the security of society require. The unemployed, the ignorant, and the untrained make the great army of criminals that are a menace to government. The man who has been given training for any trade or profession, who is well equipped for life's work, is rarely numbered among criminals.

Industrial education is the hope for the elevation of the negro race from criminality, passion, and poverty to usefulness, integrity, and prosperity; " the entire system of public education for the negro from top to bottom should be industrial. " | Negroes intelligent and skilled in any one of the industries of the South find no trouble in securing employment at a good salary. Not a single graduate of the Hampton Institute or of Tuskegee Institute is today in any jail or penitentiary. The efficient industrial training in these institutions is well-known , and the demand for their graduates is equal to the supply.

In concluding this chapter, a brief statement of the fundamental proposition is pertinent: socialization of the individual through intelligence, good will, and habits- implying wisdom to see the truth, disposition to be useful, and habits

/ George T. Winston, in Fourth Conference for Education in the South, page 116

active service for society- will redeem society from the vices  
and crimes prevalent.

## Chapter VII

### Conclusions.

It will be proper now to briefly summarize the results of this investigation. In the Introduction, reference was made to the difference of opinion among educational and sociological writers regarding the relation of education to crime , and the problem of the thesis was stated.

In the discussion of crime, it was seen that crime is fundamentally an attack upon the social order, and physical degeneracy, criminal neurosis, environment, the general condition of society, poverty, ignorance, and intemperance were named as special causes of crime.

From the history of education, it was learned that nations had confidence in the power of education to effect social changes and writers who had given the subject of education considerable thought believed that it has value in character-building.

Understanding the education of the present time to be essentially intellectual education, it was shown that, defective as it is in not preparing all for social service, it has value

in guidance, in giving appreciation of law, in employing the mind on noble things and therefore in making crime odious, incidentally in developing the feelings and the will, in inculcating certain virtues as obedience, self-sacrifice, regularity, punctuality, silence, perseverance, and industry, in preventing poverty by the promotion of general intelligence and by increasing capacity for producing wealth. The illiterate Jukes' family is compared with the educated Edwards' family as concrete examples of the curse of ignorance and the blessings of education. The results of two previous investigations as to the relation of education and crime were briefly summarized and the conclusions in the chapter shown to be in harmony with them.

Next, social education is maintained as the ideal through which to transform the anti-social, the non-social, the selfish, and the inactive to active workers for society. The value of manual training, special training in trade and technical schools, and industrial education is shown, and their actual service in the prevention of crime is stated. The general conclusion is drawn that social education is the hope of society for redemption from all crime.

This discussion has not accomplished its purpose unless it has been clearly shown that education has a greater work to do in the future than in the past. The battle against

crime will not be won until a number of changes are made in our educational, social, and political systems.

Education and social life must no longer be divorced; the school and the community must be brought closer together. The school of the future must not be in opposition to the incorporation of practical work in its course of study; it must welcome everything <sup>that</sup> will better fit pupils for successful living. "Education is life and life itself is education". The opportunities of the schools for awakening social feelings must be enlarged ; the schools should become social centers. Boys' clubs, evening and vacation schools, <sup>&</sup>College Settlements should be encouraged and directed for the accomplishment of educational ends.

Schools for incorrigibles are needed in order to save many boys from criminal lives. The state can invest money more wisely in saving the incorrigible than in detecting and punishing them for crimes committed. Under existing conditions, jails and penitentiaries are hardening, and yet states are slow to make special provisions for the young that are tending to the criminal life. Will the state refuse to manifest concern for the incorrigible until he has violated the law and is sentenced to

/ F.E.Bolton

the reformatory or penitentiary? The highest interests of society demand more governmental measures for prevention and reformation. An evidence of progress is the increase in the number of Juvenile Courts established. Colorado, Indiana, Michigan Minnesota, Missouri, New Jersey, New York, Oklahoma, Pennsylvania, and Wisconsin have established Juvenile Courts and through these courts are making a successful fight for childhood. Where the delinquency of children is due to the negligence or carelessness of parents, the Juvenile Courts provide for the punishment of the parents. The state assumes a parental attitude in the care and correction of children.

The indeterminate sentence promises the reformation of many criminals and the better protection of society from them. In the sense that state institutions as the jail and the penitentiary have by short sentences and by bad environment trained for crime, the state is responsible for many criminals. Under the old system, there was deterioration rather than reformation in our penitentiaries. The criminal left the penitentiary an enemy to government, hardened in criminality, and concerned chiefly in the evasion of the penalties of law. The present law providing for fines, imprisonment in jails or

penitentiaries for a definite period is neither driving the professional criminal out of business, nor is it adequately protecting society by acting as a deterrent. The indeterminate sentence<sup>is</sup> truly protective, the criminal class is confined so as to prevent further depredations upon society; it is deterrent, the criminal receives official notification in his sentence that imprisonment is to continue until reformation is permanent. Society is safe from the criminal when he is disarmed or reformed; the present penal code does neither, while the indeterminate sentence does both. The traditional system of penalties originated in the native impulse of vengeance--"An eye for an eye, a tooth for a tooth"; the indeterminate sentence is the product of the Christian and social spirit which rejects retribution as a motive, and labors to transform all evil-minded into useful members of society.

Attendance upon the public schools for a certain number of years should be made compulsory. If the general diffusion of knowledge and the preparation of all citizens for useful activity are indispensable to the protection of public interests, the state should not permit education to be neglected. If parents are infifferent and negligent, the state should

require them to educate their children.

There should be a unification of all forces. The bar should perfect criminal laws; the courts need to have more regard for the spirit of the law and give less attention to technicalities invoked to save the guilty; the press should educate public opinion to its duty; the pulpit should effectively reach congregations through more sincere, sympathetic, spiritual sermons and less of doctrinal discussions; the physicians should contribute to the amelioration of conditions injurious to health; the teacher should concentrate his efforts to the development of character and preparation for social efficiency, rather than intellectual training and the acquisition of knowledge; parents should give more attention to the training of their children in habits of obedience, neatness, industry, promptness, and service at home; the business man should place character above money-making and not be engulfed in the distinctive commercialism of the times; the public official should enforce all laws without fear or favor.



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